

# THE CHRISTIAN WORK

A Religious Weekly Review

JANUARY 6, 1923

---

## Reunion

Cosmo Gordon Lang, D. D.

## Two Notable Conferences

Rev. Frederick Lynch, D. D.

## To be with Him and to Preach

Rev. T. Rhondda Williams, D. D.

## Co-operation in Europe

Mrs. James P. Warbasse

## Mr. David Lloyd George

Rev. Charles E. Jefferson, D. D.

# LITERARY SUPPLEMENT

---

Three Dollars a Year

Ten Cents a Copy



## Too Many Good Things

I have read *THE CHRISTIAN WORK* for some years and plan to read it for years to come with increasing satisfaction. It is the best educator in internationalism of which I have knowledge, and it is a lamentable fact that the American pulpit does not possess the international mind, consequently their congregations are not instructed and stimulated in international affairs as they should be.

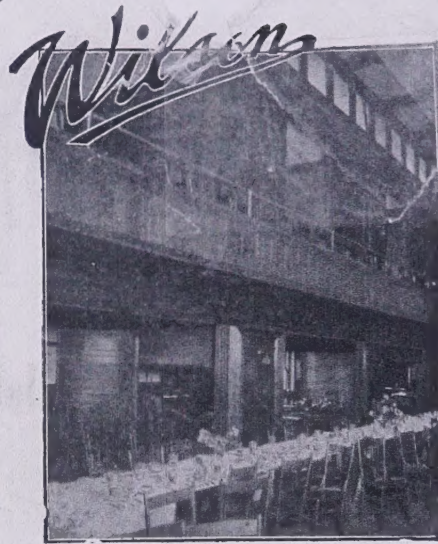
But how does it happen that you did not feature on the cover page the brilliant reviews of the *Life and Letters* of Mr. Page?

A READER.

## Books Received

The Outline of Science, Vol. IV. By J. Arthur Thomson. Putnam's. \$4.50.  
My Years on the Stage. By John Drew. E. P. Dutton & Co. \$5.00.  
The Life of the Spirit and the Life of Today. By Evelyn Underhill. E. P. Dutton & Co. \$2.50.  
The Religion of Science. By Wm. H. Wood. The Macmillan Co. \$1.50.  
Betty May. By Helen P. Hansen. Abingdon Press. \$1.00.  
Home Lessons in Religion. By S. W. Stagg and M. B. Stagg. \$1.00.  
Confessions of an Old Priest. By S. D. McConnell. The Macmillan Co. \$1.25.  
Preaching as a Fine Art. By Cotton Smith. The Macmillan Co. \$1.75.  
Because of Beauty. By Angela Morgan. Dodd, Mead & Co. \$1.50.  
Skyline Camps. By Walter Prichard Eaton. W. A. Wilde Co.  
Penguin Persons and Peppermints. By Walter Prichard Eaton. W. A. Wilde Co.  
Select Notes on the International Sunday School Lessons. By A. R. Wells. W. A. Wilde Co.  
Jacinth and Her Fairy Friends. By Nellie M. Pairpoint. W. A. Wilde Co.  
Camp Fire Yarns. By Frank H. Cheley. W. A. Wilde Co.  
Boy Scouts at Crater Lake. By Walter Prichard Eaton. W. A. Wilde Co.  
Becky. By Amy E. Blanchard. W. A. Wilde Co.  
The Young Wireless Operator with the Oyster Fleet. By Lewis E. Theiss. W. A. Wilde Co.  
Scientific Christian Thinking for Young People. By Howard A. Johnston. Geo. H. Doran Co. \$1.25.  
Grimm's Fairy Tales. Edited by Frances J. Olcott. Penn Publishing Co. \$7.00.  
The Magyars in America. By D. A. Souders. Geo. F. Doran Co. \$1.00.  
Personal and Practical Christian Work. By T. C. Horton. Biola Book Room. \$1.00.  
The New Testament, a New Translation. By James Moffatt. Geo. H. Doran Co. \$2.50.  
Devices and Desires. By Francis C. MacDonald. Princeton Univ. Press. \$1.50.  
The Methodist Year Book for 1923. Methodist Book Concern. 50 cents.  
Oracles of God. By W. E. Orchard, D.D. Pilgrim Press. \$1.50.  
Our Ambiguous Life. By John A. Hutton, D.D. Pilgrim Press. \$1.50.  
The Monday Club Sermons for 1923. Pilgrim Press. \$1.75.  
Constantinople Today. By Clarence R. Johnson, M.A. Macmillan Co. \$5.00.  
The Return of Christendom. By Various Writers. Macmillan Co. \$1.75.

If you don't say, "I saw your advertisement in *THE CHRISTIAN WORK*," how will our advertisers know that their advertisement is bringing returns? You want credit for everything you do. So do we. Make it a habit to say, "I saw your ad. in the *CHRISTIAN WORK*."



The Capitol Avenue Baptist Church, Atlanta, Ga.

Note possibilities of closing off unneeded space to conserve light and heat.

An inkling of what you can do in your church. Wilson rolling partitions live up to our slogan, "One room into many, many, into one."

## The Knowledge That Comes Only From Experience

To you who realize that movable partitions are necessary in every progressive church, this is important:

In the manufacture of rolling or folding partitions, no two orders are ever alike; requirements are different; sizes are different; interiors are different.

In over 47 years we have successfully completed 33,000 separate contracts and no two have been alike.

Ours is a made-to-order business. Each part for each order is made specially, and all in our self-contained plant.

Ours is the knowledge that can come only from experience.

To you we offer this knowledge to help solve the problem of housing the various interests of your church.

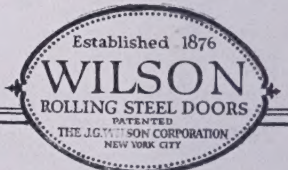
Our representatives are in most important cities, or you may address us in New York City.

We have several interesting booklets on the subject of church subdivision.

You are most welcome to copies of them.

## J. G. WILSON CORPORATION

17 East 36th Street, New York  
Offices in Principal Cities



## FREE TO MINISTERS FOR POSTAGE

"The True Christian Religion," 1098 pages, postage, 20 cents.  
"The Apocalypse Revealed," 110 pages, postage 15 cents.  
"Heaven, the World of Spirits, and Hell," 350 pages, postage 15 cents.  
"Arcania Celestia," Vol. I, 800 pages, postage 15 cents.  
"Divine Love and Wisdom," 277 pages, postage 15 cents.  
The above works of Emanuel Swedenborg are furnished Free, only to ministers, except postage, as indicated, which may be sent in the form of stamps, check or money order.

REV. L. G. LANDENBERGER  
3741 Windsor Place St. Louis, Mo.

**1922 PASSION PLAY** beautifully illustrated by 58 colored slides, with lecture, for rent at \$2.50, or for sale at \$26.60. Also Wm. J. Bryan's "Back to God" and 400 other excellent illustrated lectures and sermons.

Write for information

**VICTOR ANIMATOPH CO., Inc.**  
276 Victor Bldg., DAVENPORT, IOWA

**ROCHE'S** HERBAL **EMBROCATION**  
RELIEVES SAFELY AND PROMPTLY

**CROUP**  
OR  
**WHOOPIING COUGH**

Also wonderfully effective  
in Bronchitis, Lumbago  
and Rheumatism.  
All druggists or  
**W. EDWARDS & SON** **E. FOUGERA & CO.**  
London, England 90-92 Beekman St. N. Y.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the Sailors' Magazine, \$1.00.

Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

WILLIAM PHILLIPS HALL, President.  
REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

**A**DVERTISING must pay the advertiser or else he cannot pay for space. Many readers of *The Christian Work* now answer advertisements seen in our paper and do not mention that fact. As a loyal subscriber to *The Christian Work* we are counting on you to help us by saying, "I saw your advertisement in *The Christian Work*," every time you answer one of our advertisements.



# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 1

January 6, 1923

Whole No. 3004

### CONTENTS

WORLD OF TODAY.....	3
EDITORIAL:	
The Voice of the Church: Rev. Frederick Lynch, D.D.	5
To be with Him and to Preach: Rev. T. Rhondda Williams, D. D.	6
OBSERVER'S LETTER:	
Two Notable Conferences.....	8
THE WEEKLY SERMON:	
Reunion: Rev. Cosmo Gordon Lang, D.D.....	10
GENERAL:	
Mr. David Lloyd George: Rev. Charles E. Jefferson, D. D. ....	14
Co-operation in Europe: Mrs. James P. Warbasse....	22
LITERARY SUPPLEMENT .....	16
COUNTRY CHURCH DEPARTMENT:	
The Self Americanization of a Country Church.....	25
A SYMPOSIUM—On "The Gap in the Wall"	
Various writers .....	27

THE CHRISTIAN WORK; Published weekly: 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Publication and circulation office, 45 Willard Avenue, Providence, R. I. Editorial and advertising office, 70 Fifth Avenue, New York, N. Y.

Subscriptions may be forwarded to either of the above offices.  
Entered as second class matter November 18, 1922, at the U. S. post-office, Providence, R. I. under the act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

Printed by Norman C. Lynch Co., Incorporated 45 Willard Ave., Providence, R. I.; 70 Fifth Ave., New York.

## The World of To-day

### SHOULD ARBUCKLE FILMS BE RELEASED

Some nine months ago Roscoe Arbuckle, a moving picture humorist, was tried for the murder of a screen actress under scandalous circumstances. The jury failed to convict the man, but the whole affair left no doubt of the rottenness of Arbuckle's private life. Will H. Hays, as president of the Motion Picture Producers and Distributors of America, ordered that no more Arbuckle films should be released. For seven months no film in which the man figured was used in the United States. Last month it was announced that a motion picture producer by the name of Schenck was proposing to em-

ploy Arbuckle as a screen actor once more and that Mr. Hays had no objection to the release of the films. Arbuckle's conduct since his murder trial, Mr. Hays says, proves that he merits another chance. "So far as I am concerned," he says, "there will be no suggestion now that he should not have his opportunity to go to work in his profession." Mr. Hays' action has aroused a very general protest. Dr. Macfarland, of the Federal Council of Churches, chairman of the committee to help maintain the standards of the movies appointed by religious organizations at Mr. Hays' request, protested that the question of Arbuckle's return to the screen was exactly the kind of question that should have come before the committee. Mr. Hays did not submit it. A great many motion picture producers have already agreed that they will not use Arbuckle films. "Ordinary business sense," comments "The New York Times," "forbids Arbuckle's return to the the 'movies.'" What is the basic principle in the whole affair? Are we to refuse to read a man's novels or listen to his music because his private life is not spotless? The old story runs that Queen Victoria and one of her friends, discussing the pleasures of heaven, spoke of the interesting people one would meet there, such as Enoch, Abraham, Isaiah. Her councillor suggested, "David." "I won't meet David," was the Queen's retort as the tale is told. But most of us are willing to read the twenty-third Psalm even though the man who wrote it committed adultery with Bathsheba. We cannot refuse to enjoy the good in a man's work because there is some ill in the man. Does this mean, then, that this man Arbuckle should be reinstated on the screen? Does not a quite new element enter in the present case? We do not read the twenty-third Psalm with any thought of David's life. But who will want to see Arbuckle now? Will it not be only people who have a morbid interest in him on account of the shameful revelations concerning him? Certainly no harm to the public is wrought by keeping Arbuckle off the screen. Just as certainly some harm may be done by letting him return to it. Some weak persons may argue, "Roscoe Arbuckle's rottenness was known. But he succeeded today just as well as—or even better than—if he had not been so unsavory. He



# THE WORLD OF TO-DAY

'got away with it.' I guess the rest of us can." Mr. Hays, we are sure, does not want to help people to reach that conclusion. We trust he will reconsider his decision.

## WHAT THE PUBLIC WANTS OF THE COAL COMMISSION

The Research Department of the Federal Council's Social Service Commission has put out a most valuable summary of opinion on the work which should be done by the Coal Commission. In the first place, the public evidently wants accurate information. The editor of a great metropolitan paper which has given much space to the coal controversy complains that "none of us has sufficient data yet on which to formulate a policy." One of the ablest members of the A. F. of L. executive writes, "If there is any one thing in connection with the coal situation which impresses the thinking man, it is the absence of reliable and adequate knowledge." The Bureau's correspondents are especially desirous that the Commission secure the facts concerning investment and profits, as a vital element in the whole problem. Then, too, there is manifest a concern as to the relation of civil liberties to the control of the mining industry, with particular reference to portions of Pennsylvania and West Virginia. The public is apparently well aware now that the crux of this whole matter in so far as the labor controversy is concerned, is the question whether the miners are to be allowed to unionize or are to be permanently arrayed against each other in competing union and non-union fields. Some persons recommend the latter alternative as a matter of public policy; others see justice in the former. No organized public opinion in favor of Government ownership or of full Government control of the mines appears to exist. It is felt, rightly or wrongly, that Federal operation of the railroads was accompanied by waste and inefficiency, and that industrial progress in general demands as little Federal interference as possible. There has been much talk of nationalization among the miners themselves, but official spokesmen for labor are by no means of one mind on the subject. There is on all hands fear that the machinery of Government control would fall under political domination. Yet the coal situation so clearly constitutes an emergency that many people are thinking in terms of regulation through one or more Federal agencies. The analogy of railroad regulation through the Interstate Commerce Commission has apparently impressed many people as instructive in this connection. Further, it appears likely that if the threatened strike takes place next Spring, there will be a general demand for drastic action. "I am against the nationalization of any industry," writes a well-known conservative editor, but adds that "it may be that nationalization is the only cure for the troubles of the coal industry, and if the present Commission so reports, I should certainly be inclined to a favorable consideration of its recommendation." The whole inquiry shows the impatience of the public with the present socially wasteful and precarious method of running the coal industry.

## FEDERAL AID FOR THE RURAL SCHOOLS

At a recent conference of the American Country Life Association, Professor William C. Bagley of Columbia University read an informing paper on the "National Responsibilities for the Improvement of Rural Education." "Whether it be true," he said, "as the army of figures seem to indicate, that one-fourth of our young men are unable to read a newspaper intelligently or write an intelligible letter, so unfortunate a condition would not be at all surprising in view of the fact that at least one-fourth of our elementary teachers are no more than boys and girls themselves and have had in preparation for their responsible work no training that really deserves the name. Practically one-fourth of all our elementary teachers and one-half of our rural teachers would be disqualified to vote because of their youth." Among the more serious defects in our rural school system are—we quote: "First, in typical states, the average length of service of the rural teachers is not more than two years as against eight or nine years for the urban teachers; secondly, an overwhelming majority of the rural teachers have not passed the age of twenty-one, while tens of thousands of them are only sixteen, seventeen and eighteen years old; thirdly, the proportion of rural teachers who have had any training whatsoever for their work is so small as to be practically negligible; and fourthly, the supervision which has been developed in the city school systems, and which has done something to counteract the evils inherent in the public attitude toward elementary teaching, is practically nonexistent in the rural schools." The rural schools enroll more than half of the boys and girls of the nation and the formal educational equipment of a very large fraction of the voters in the nation will be limited to what these schools provide. Professor Bagley states that out of every six illiterates in our native born population five live in the rural districts. Professor Bagley would attempt to remedy the situation through Federal aid. He would provide for competent students subsidies or scholarships sufficiently generous to enable them to undertake proper preparation for the service without expense to their parents. The aims that Professor Bagley seeks to further are embodied in the Towner-Sterling bill which awaits action by Congress. It provides for the creation of a Federal department of education and for the appropriation of Federal funds to encourage the promotion of educational projects by the states. The following specific aims are enumerated: (a) removal of illiteracy; (b) Americanization of the foreign born; (c) promotion of physical training and health service; (d) training of teachers; (e) equalization of educational opportunities within the states' borders. The language of the bill is intended to safeguard the control of education by the states. Professor Bagley further argues that the United States has already set a precedent for Federal initiative and aid in agricultural, commercial, and other welfare projects, in none of which has the administration tended toward Federal control.



# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CHILDREN'S DEPARTMENT

Violette Reynolds

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

Nehemiah Boynton  
Williams Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin  
Shailler Mathews

Charles S. Macfarland

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolf Keller

lot of Geneva, Switzerland, Dr. Speer, Dr. Zelig, Bishop Brent and others all pleaded that America go speedily to the help of Europe; that America take her place in the councils of the nations, that America bear her share of the world's burdens, that America realize that she belongs to the family of nations, that America recognize all humanity as her neighbor, and answer to the call of need regardless of place or distance. As we said not only did all the speakers emphasize this but the applause for these utterances seemed enthusiastic and almost unanimous.

More than this, the final statement of the meeting read by Dr. Shailler Mathews at the closing session where Dr. Speer and Bishop Brent spoke was very explicit in its demands. It called attention to the fact that more than fifty observers visiting Europe during the past year for the Federal Council agree with the many representatives from other organizations that unless the United States comes to the rescue of Europe the world is threatened with chaos. It is evident to anyone studying the situation that the so-called political and economic problems are moral problems caused by the war in which the United States took part, and Europe cannot meet them without the sympathetic council and the economic help of America. Europe is threatened by a return to prewar conditions or worse. The statement then calls upon the Churches to educate the people regarding the necessity for the United States to assume its full share of responsibility in international tasks. It says that our government should either avail itself of the existing provision for organized international co-operation—it must mean the League of Nations here, for there is no other existing provision—or present some better way. Indeed this pronouncement is so explicit and so outspoken that it deserves quotation in full. It is as follows:

"Reports from fifty observers representing the Federal council supplemented and checked by the statements of representatives of economic, commercial and political organizations make it plain that unless the United States comes to the aid of Europe the world is threatened with chaos.

"It needs only an ordinary contact with continental Europe to make clear the fact that her political problems are fundamentally economic and moral, that the European nations can never meet the conditions caused by war, in which the United States was a participant, without the sympathetic counsel, and economic help of the United States.

"If, as seems not improbable, the nations of the world revert to prewar policies of economic imperialism supported by rival armaments, then a new war is only a matter of time.

"We therefore appeal to the churches to become centers of public education on the moral necessity of the United States assuming its full share of responsibility in international tasks.

## The Voice of the Church

A FEW days ago the Federal Council of the Churches of Christ held its annual meeting in Indianapolis. This meeting of the Executive Committee is composed of delegates officially appointed by the various communions so it might reasonably be taken for granted that it speaks in its deliberations and findings for the Protestant Churches of America. Indeed this is generally taken for granted. And the delegates who happened to speak at Indianapolis were not only very eminent representatives of their several denominations, but were in many cases officials holding high positions: bishops, moderators, missionary secretaries and presidents of various boards.

This group of men was in session three days. Many subjects were up for discussion; but no matter on what theme any man might be speaking before he had finished he got over onto the subject of America's co-operation with the nations of Europe in solving the problems of Europe and healing the sores of the world. About half of the addresses were on this particular theme and these were the addresses which aroused the most interest and elicited the most applause. Mr. Fred B. Smith, Bishop Nuelson, Bishop Cannon, Pastor Berte-



# EDITORIAL

"Our government should either avail itself of the existing provisions for organized international co-operation or of presenting some better way.

"We believe that the United States should definitely associate itself with the International Court of Justice now established at The Hague, in which we see the consummation of many decades of American desires and efforts for international peace through justice based on law.

"We urge that the United States also associate itself fully without delay with the humanitarian commissions of the League of Nations, now affording the most effective agency for dealing with the immediate non-political task confronting all Christian people.

"We voice the gratitude of the churches of America for the success attending the conference on limitation of armaments convened by our government and we urge our government take steps toward the convening of a second conference to deal with the economic reconstruction of the Western world.

"Above all would we declare that the hope of a warless world does not rest on organizations and conferences alone; back of economic and political disorders lie fear, suspicion and selfishness. The remedy for such evils must ultimately be spiritual. The nations of the world must be brought to accept a new way of life, the one revealed by our Lord Jesus Christ. They must learn that to give justice is better and wiser than to fight for rights."

The point we wish to make is this, that if the Federal Council really voices the Churches of America then either they have not made themselves heard in Washington or Washington does not care what the Christians or at least the Church people think. It looks as though the latter must be the case, for the Churches have been incessantly saying to Washington what is contained in these resolutions. The Federal Council, the Church Peace Union, The World Alliance for International Friendship Through the Churches, the various denominational conventions and assemblies have sent delegates to the White House and the State Department again and again. Individual churches have bombarded Washington with resolutions to this effect and the quoted utterances of outstanding pastors and laymen have been widely reported, and yet the administration has made no move. Now there goes to Washington this official utterance of the Protestantism of America. Again we say, it looks as though Washington considered the opinions of the Church people of America as of no account. Therein we think they are much mistaken. Every speaker on international topics whom we have recently met has told us that wherever he has gone he has found a rapidly growing impatience with our present policy of inaction. The Christian people have a vague feeling that we are standing aloof while others are drowning and they do not feel comfortable. That was decidedly the impression we got at Indianapolis. We have recently visited on a speaking tour some Chambers of Com-

merce and the feeling is not confined to the Churches. But the Church people are getting uncomfortable. We fear a storm is brewing. Perhaps Washington would do well to stop and think whether the voice of the Church is so weak and negligible as it seems to them. An aroused Church put prohibition over very quickly: it may put a world policy over as quickly if it gets aroused.

F. L.

## To Be with Him and to Preach

WHEN one looks out upon the vast network of organizations all over the world, known as the Christian Church or churches, it is difficult to think oneself back to the days of the early Galilean ministry of Jesus, and to establish any connection between these later developments and that movement of simple and unlearned men who gathered round the Galilean Teacher and became His disciples. I was vividly aware of this as I stood once in the courtyard of the Vatican in Rome, and saw the Pope and his cardinals and his bodyguard of soldiers. My mind went back from all that pomp and pageant to the seashore and the hillsides of Galilee, and the quiet shadowed garden of Gethsemane, and I could not help asking myself the question: "Did all this spring from that?" Looking at a fully-grown oak one might wonder whether that all came from an acorn. The answer would be "yes" and "no." The oak is the acorn *plus the universe*. The great river that bears on its bosom the traffic of mighty cities originated in a rill trickling out of the heart of a distant mountain. But the river is not the rill—it is the rill *plus* all the tributaries which have flown into it on its course. Something like this is the relation between the Christian organization as it stands in the world today and that religious movement started in Galilee with the preaching of Jesus and His disciples. It was a movement that soon gathered into itself accretions from Roman life, Greek thought, and the oriental religious cults. And when the Roman Empire adopted Christianity as the State religion, it was not the Roman Empire only that suffered change, but Christianity too. Many elements entered into it that did not belong to its origin. So when it is said that Jesus made Christendom it is much like saying that the acorn made the oak, or the rill the river. In each case you have to add a thousand other divers influences. In thinking of this relation two contentions are illegitimate. One is the contention that the modern form may be found in the early movement. It is surely incontrovertible that no existing church can find its exact counterpart in the New Testament, not even the Congregational Church. The other contention which is illegitimate is that because an existing church form is not in the New Testament, it must be wrong. Why should it? There are many good things which are not in the New Testament. Why should it be supposed for a moment that Jesus and His



## EDITORIAL

disciples and a few Galilean peasants, living in a small country where their life was very simple, would evolve a form of church government fitted for all countries and for all ages of the world. It is very certain that they never intended to do anything of the kind. Every age and every land must find its own form, a form which is best fitted as an instrument through which the spirit of the church can serve the world. Even in the courtyard of the Vatican I felt no inclination to condemn the Roman Church because it was so unlike that early movement of Jesus and His disciples. If I condemned it, it would be on no other grounds. This is not to say that the early movement has lost its spiritual significance—that is another question altogether. Our interest and our good are not merely in historical connections. I should say that forms a part, the nearer we can get to the spirit of that early movement, and especially the spirit of the Founder, the better it will be for every church whatever its form. So it is exceedingly refreshing to read, even if it be for the hundredth time, the story in Mark of the early preaching of Jesus. The problem at first was not how to attract the multitude, but how to preserve for Himself enough privacy to maintain efficiency for the service of the multitude. The crowd came to hear Him, for which no doubt there were various reasons. Once when He retired to the seashore and knew that the crowd would come on after Him, he asked His disciples to have a little boat ready. That might almost make a parable. How many people today feel the pressure of circumstances, just as Jesus felt the pressure of that crowd? Would that they all could make some provision corresponding to that of the little boat, so that they might escape from the pressure at intervals into quiet and meditation for the renewal of strength and serenity. To have little boat ready would be a great thing—some power to carry us out of the throng and the press, where our best soul is liable to be crushed—to where we could maintain wholeness of being and integrity of character, and a saner and completer view of the surging world. Think of what it would mean to a politician who is pulled and swayed so many ways by so many different influences and currents. Gladstone had it; in the midst of any political tumult he could always retire to his temple of peace to survey the scene from a higher point of view. Abraham Lincoln had it. With some statesmen you always feel that what they say or do is owing to the influence of some pressure which is upon them at the time; with Lincoln you know that what he said or did was owing to his own great conviction nurtured in solitude with God. There are many indications in the Gospels that Jesus felt this need in His own life, the provision of the little boat is one of them, the power to move away from things, in order not to be influenced by them in the wrong way, in order to understand them better, and at last to serve the people with greater efficiency.

Now, when Jesus came to appoint an inner circle of disciples, He bore this need of His own life in mind;

"He appointed twelve, that they might be with Him, and that He might send them forth to preach." The words do not mean that they would be with Him for a time, and that after that they would go out to preach continually. It means rather that they would come back to Him again and again. That seems to me quite ideal. Their mission would be to preach the kingdom of God, but they were not likely to do that very fruitfully until they had been with Him, to learn His great conception of the kingdom, and to catch from Him the spirit of the kingdom. But even after doing this once, twice, they would need to renew it. A preaching mission among their compatriots would bring them up against so many divers opinions and tempers, and subject them to so many trials, that they would need to re-think and re-feel the great things of the kingdom in communion with the Master. This was their little boat—this fellowship with Him. To have the great soul of Jesus pouring its wealth quietly and gradually into their souls, breathing upon them calming holy influences of life far above theirs, and the serenity of a mind able to hold such converse with God as they had not attained to—what a steadying, what an enriching time it must have been. It was discriminating and purifying too. If they came back elated with success, as they are once reported to have done, He turned their attention off the success to the importance of their own character. On the other hand, if failure depressed them over-much there was nothing like coming back to be with Him. Probably far more servants of the kingdom are depressed by failure than over-elated by success. For every preacher who gets unbalanced through having testimony paid to his usefulness, ninety-nine break their hearts because they have no evidence that they are doing good. It must have been a great thing to be able to come back from those successive journeys to be with Him.

Now, there will always be an intimate relation between our communion with the Great Spirit of all good and the effectiveness of our work in the world for the kingdom of God. We need not think exclusively of preachers. The servants of the kingdom of God are of many kinds, and they are working in all sorts of spheres, and under all sorts of conditions, with many divers temptations and trials. Their work to be persistent must have faith behind it, and hope in it, and a great pure love flowing through it all. Wherever you want to preach the kingdom of God, to set up the reign of righteousness in the world, you want a faith that nothing can daunt, a hope that nothing can quell, and a love that will overcome all things. If these are to be secured for the public service they must be cherished in the private life. There is need of a spiritual meditation in loneliness, and there is need of an inner circle of fellowship with the like-minded, whose benefits correspond with those which Jesus and the disciples derived from having their times together. From all the public influences of life, and from all the thronging pressures of circumstance, we must learn to throw ourselves back frequently



into communion with the Great Spirit of all good. He is a real Spirit. He is in us, and with us, and yet He is not ourselves. A writer in the "Hibbert" sometime ago said he had more and more difficulty in believing in a supreme mind in the universe, and he quoted with approval someone who said: "The Great Companion is dead." No, the Great Companion is not dead. If there is any reality in the universe it is He. You cannot reach

conviction about Him by argument. But those who commune with Him need no argument. He is strength, and inspiration, and comfort to them. Times of communion with the Great Spirit, the helping God, are necessary to those who are engaged in the task of propagating the kingdom of God in the world.

T. R. W.

# THE OBSERVER

## Two Notable Conferences

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

TWO conferences have recently been held in New York whose findings I imagine are fairly representative of the opinion held by the majority of Christians in the United States regarding the duty of the United States in Europe and the Near East. I say "representative" because the delegates came from all parts of the country and represented most of the large communions. The first of these was called by a joint invitation from the Federal Council of Churches and the Near East Relief Committee. It remained in session all day and there was the frankest discussion by Messrs. Vickery, Acheson, Emhardt, White, Riggs, Salmon, Hibbard, Caldwell, Haven, Staub and Mrs. Cotton of the attitude the United States should take on the Near East horrors and how it should make its voice heard in the cause of humanity. It was interesting to note that more than in any previous discussion the provision for a national home for the Armenian people, protected by the League of Nations or some joint agreement of the nations, should be established. It was felt by everyone present—I imagine it is felt by everyone absent—that there will never be any security or sense of safety for the Armenian people so long as they remain under Turkish rule. It is quite generally known by all who have intimate knowledge of the Turk that he intends to exterminate the Armenians as soon as possible, leaving not one Christian to pollute his holy soil. He would have done this long ago had it not been for his wholesome fear of England. He would have done it during the war only he was restrained by Germany. It would have been bad strategy. Now flushed with power and only Great Britain protesting he will probably proceed to carry out this ultimate purpose. Therefore, since our government will not interfere with this holy massacre, it might at least

use its influence to get him out of Turkey into a home of his own, where Great Britain—apparently the only power that cares what becomes of Christians in the Near East—may protect him against invasion by the Turks. The results of this discussion were embodied in the following resolution:

"That we make an earnest plea that this Government use its powerful influence to secure for the Armenian people a protected National Home, so that the stricken people may not find in Soviet Russia their only friend, and that America may enter into its present opportunity of expressing again its historic interest in oppressed peoples of other lands."

There was undisguised disappointment expressed by everybody who spoke that our nation was not to be represented at Lausanne by official delegates—only by listeners. It was hoped that even at this last moment our government might cable one of our diplomats abroad to represent the United States. But such was not to be. There was on the other hand much enthusiasm felt by the delegates and shared, I think, by all the Churches, that Dr. James L. Barton, chairman of the Near East Relief, Dr. George R. Montgomery, secretary of the Armenia-America Society, and Dr. William Peet of the American Board had sailed for Lausanne to do whatever might be possible unofficially to protect the missionary and charitable interests of the American Churches in the Near East. The final resolutions were very significant and I quote part of them here with the striking preamble:

"Whereas Secretary Hughes has definitely stated in his recent address at Boston, when referring to the situation in the Near East, that this Government has pledged itself to see that the international obligations of the United States shall be met and that there shall be no



confiscation or repudiation of America's rights, and

"Whereas we believe that even more important than property rights are human rights, involving other people than ourselves and laying upon us inescapable moral obligation,

*"Therefore be it Resolved*

1. That we respectfully assure the President that we welcome the statements of Secretary Hughes in regard to this Government's intention to stand for

- (a) The freedom of the straits;
- (b) The protection of religious minorities in the Near East;
- (c) The protection of American property rights and the lives of American citizens;
- (d) The freedom to carry on religious and educational work.

"We believe these things can be more surely accomplished by the appointment of accredited delegates at Lausanne clothed with more power than mere observers, and we believe this can be done without entangling America in European political affairs.

"We also hope that America may have among her representatives at the Lausanne Conference someone from this country who is intimately acquainted with the humanitarian interests of the Near East, and who is so closely in touch with present-day opinion in America that he can voice the sentiment which has expressed itself in the gifts for relief, missionary and educational work of over \$120,000,000. In making this request we believe that we are expressing the sentiment of approximately fifty thousand members of the Christian Churches of all faiths in America."

The second conference was even more representative of the Churches for it was composed of official delegates. It was called by the Federal Council of the Churches to consider co-operation with the European churches especially in the matter of relief work. During the war and since the war the various denominations in the United States have been pouring millions of dollars into Europe, raised by the denominations and distributed by the denominational agents in Europe or by the local church of the communion sending the money. (It should be said here however that in no instance has the money been used only for relief of the denomination represented. Everybody who needed has shared.) It was felt by some of the leaders of the European churches, especially those in Switzerland, that greater efficiency and perhaps wiser distribution might be possible in the future if the various denominations could co-ordinate their work somewhat, confer often together, perhaps co-operate in some instances. To consider this question a conference of the European Protestant group to meet with the Americans was held at Copenhagen last August. The result was that a central office was set up in Switzerland with Dr. Adolph Keller acting as Secretary. It was to consider the work of this office and the general situation in Europe as related to the Pro-

testant churches that the conference was called in New York.

Bishop Cannon of the Methodist Episcopal Church, South, presided and the discussions were intensely interesting. In the first place Bishop Nuelson, the Bishop for Europe of the American Methodist Episcopal Church, and Dr. J. H. Rushbrooke of London, who is the commissioner in Europe for the Baptist Churches were present and told the *real* condition of Europe. They both *live* in it, and live in it all the year round, and touch it vitally and know the people. They agreed in their story and both agreed that the only hope was in America and that she *ought to be there*. (Why is it that the moment anyone says this before any American audience everybody claps their hands or shouts "Amen" and yet our government moves not hand or foot to have any helpful part in world affairs?) Both Bishop Nuelson and Dr. Rushbrooke have just come from Russia. Both are more hopeful than Americans have been. Perhaps the hopefulness is due not to the fact that Sovietism is proving successful, but that Lenine is dropping it point by point, and as he gets back toward democratic government and the recognition of capital the nation is gradually recovering from prostration. Bishop Nuelson said that there was a decided disposition in the great Russian Church as it was emerging from its period of darkness and persecution, toward a more evangelical attitude in both faith and work.

There were other representatives of the European churches present—from France, Italy, Czecho-Slovakia and other states. Rev. Georges Galienne of France has been receiving very earnest attention as he has been presenting to Americans the attitude of the French Protestant churches toward the position of the French government in Turkey. (The article which appeared in *THE CHRISTIAN WORK* for December 9 is in substance what he had to say at this conference.) The general feeling which grew more and more pronounced as the discussion went on was to the following effect:

1. The Churches of America have risen to the call of humanity and taken their place by the side of the European Churches both during the war and since, in all relief work, in rendering all assurance to the weaker denominations, in solving all the problems that face the European Churches, in the task of apportionment between the countries formerly at war against each other and in the endeavor through a more united Church to build a new and Christian world-order.

2. Our government responded to the call superbly during the war, but has failed during the distressing peace. It is to be hoped she will now take her place in association with the nations as the American Church has with the churches of Europe.

3. It is greatly to be desired that all the communions act in Europe as far as possible unitedly, as one great American Church both for the sake of efficiency and for the illustration to the world of the unity of the Church of God.

FREDERICK LYNCH.



# THE WEEKLY SERMON

## Reunion

By Cosmo Gordon Lang, D. D.

Archbishop of York

*[Delivered in St. Alban's Church, London, Wednesday, November 15th, being the first of a series of addresses on Reunion.]*

THE Lambeth appeal to all Christian people on the subject of Reunion, which was issued in 1920, marked a new stage in the evolution of the old, difficult, yet ever-urgent problem of the recovery of the lost unity of the Church of Christ. It certainly had a great effect at the time. It was not that it said anything that was very new, but men felt that what was said was said in a new tone; they recognized the unfolding of a new vision, they saw the possibility of a new beginning. In a situation which had become an impasse a new door of hope seemed to be opened. Nor was the effect merely a nine-day's wonder. The appeal was translated into nine languages. It was conveyed to the heads of the great Roman and Eastern Orthodox Churches and of various Protestant communions in England and Scotland and throughout the world. Everywhere there was a quickening of movements which had become sometimes despairing, sometimes disillusioned, always halting. The Eastern Orthodox Church at once, and in many ways, strengthened its old desire for a closer union with the Anglican Church throughout the world. The Patriarch of Constantinople, dealing with one particular difficulty, registered his own conclusions in favor of the validity of Anglican orders, and requested the other patriarchs to conform, if they could, with his decision. Here let me make a digression. I desire, at this fateful time, to record our sympathy with the Patriarch and his fellow-Christians in Constantinople, exposed as they are to danger more serious and more imminent than the people of this country have as yet at all realized. With that expression of sympathy with him and his fellow-Christians I would combine the expression of a very earnest and serious hope that the Government of this country when it enters the forthcoming Peace Conference will, with its allies, make sure of securing that our honor shall not be set aside and that adequate protection shall be given to the lives and liberties of the minorities in Asia Minor and in Constantinople.

As soon as the Lambeth appeal had been issued, movements—indeed, negotiations—between the different Churches began and are being carried on in Sweden, in the United States of America, in Canada, in Australia, in India, in Africa, in China. I want to remove a pos-

sible misunderstanding. The Lambeth appeal is not in any way limited in its scope to our Protestant fellow-Christians. On the contrary, it embraces the ancient episcopal communions in the East and West to which ours is bound by many ties of common faith and tradition. I have already spoken of the East, and as to the West the recent call to reunion given by that veteran apostle of the cause, Lord Halifax, whatever may be thought of his ardent hope or of the obstacles in the way which at present would seem to be insuperable, is a reminder that to the eye of faith no true and full vision of reunion can leave out the great Roman Catholic Church; and no plan of reunion could meet the needs either of the Church or of the world which cut out the possibility that in the patient providence of God the vision may one day be fulfilled.

But my theme today is the relation between the Anglican Church in England and those who group themselves under the title of the Evangelical Free Churches. Here, thank God, the way of approach is open, and we are on it. The stage so far reached is marked by the report of the Joint Conference on Church Unity held this year at Lambeth Palace. Let me recall the history of this document. In September, 1921, the Federal Council of the Evangelical Free Churches, desiring explication of expressions in the appeal which were felt to have an ambiguous character, appointed a number of their most influential members to such conference with the two Archbishops and with other members of the Church of England as they may appoint. The response of the Archbishops was naturally ready and eager. They appointed nine bishops to meet these representatives of the Federal Council; later, to these nine bishops, the Bishop of Salisbury, who had just come from Australia, was added, and, as theological experts, Dr. A. C. Headlam and Dr. W. H. Frere. The Conference met at Lambeth on November 30, 1921. Note the significance of what immediately happened. It was at once realized by all that unless some foundation were laid of at least understanding and, if possible, agreement upon certain large and ultimate principles, discussion would merely beat the air. It was a welcome recognition that any real approach to unity must start from some common conception of truth; that it is upon truth in the last resort and not upon convenience that polity must be based. Accordingly, a sub-committee was appointed, charged with the very difficult task of considering some of these larger questions of principle. It consisted of



six members of the Church of England—the Bishops of Gloucester, Peterborough, Ripon and Salisbury, with Dr. Headlam and Dr. Frere, and six members of the Free Churches—Dr. J. D. Jones, the Moderator of the Council, Dr. Garvie, Dr. Scott Lidgett, Professor A. S. Peake, Dr. P. Carnegie Simpson, and Dr. J. H. Shakespeare—a company at once representative and able. I had the honor and privilege of being chairman of that committee. It held long meetings at Lambeth in January, March and April of this year. It decided to consider chiefly the three following subjects: The Nature of the Church, the Nature of the Ministry, the Place of the Creeds in a united Church; truly questions going to the root of the matter. It presented its report to the larger conference on May 24 in the form of a series of propositions on these three subjects, to which all its members had given their unanimous agreement. After full discussion the larger conference unanimously gave its approval to these propositions in the form which has been published.

In the second place, note the limitations of this document. It is expressly stated that it is not intended as a complete statement of the great subjects with which it deals or even as expressing what individual members of the Conference or of the Churches they represent might regard as a full statement of their own positions. I want to emphasize this limitation, for criticism has been made in Anglican quarters that the statement does not cover the whole ground of the truth as it is held by the Church of England, still less as it is held by many of its devoted members. Of course it does not. If it did there would be no problem to consider. Since there is a problem, and a most difficult one, the first step, on which all others depend is to secure agreement at least upon great fundamental issues. That this statement does not measure a remarkable and may prove to be an even more remarkable agreement on such fundamental issues I hope in a moment to show. That is the main point. The temperament that cannot get beyond the horns of the dilemma, all or nothing, can make no way in the quest either of unity or of truth.

Again, it has sometimes been said that it is useless to formulate agreement when the points of acutest difference are left untouched. On that criticism I would make three comments. First, that the statement expressly acknowledges that many matters of great importance are not dealt with by it, and that these must be, and I may add are being, the subject of future discussion. Secondly, I would say that it is the way of folly on entering serious and purposeful conference to throw down at once the challenge of the most contentious matter. It is the way of wisdom to prepare for the discussion of these matters by reaching agreement about principles upon which their solution must depend. That is the way which this Conference chose, and I would add that the measure of agreement reached does cover matters on which there has been throughout history most acute differences, differences which have, indeed, been largely responsible for the divisions of Christendom. Once again I would ask you to note the general character of the statement. It is an attempt to reach not words but truth. We are in these days accustomed, per-

haps too well accustomed, to the phrase "finding a formula." If, indeed, the formula is one which secures real agreement on vital points, to find it is a great achievement, but a formula, however skilful, which avoids the real issue by artfully concealing unresolved differences is a mere makeshift. If this were the real character of the statement it would, indeed, be poor stuff. But I can truly say of the committee over which I presided that its concern was to find, not a formula but a common mind, an agreement upon vital principles. It seemed to me very little like a company of diplomats negotiating a possible compromise; it was, I think, much more like a comradeship of men, after prayer to God and in trust upon His Spirit, seeking to reach a truth which they could hold together.

Having made these preliminary observations in order to explain the nature of the statement and to anticipate criticisms which may be made upon it, let me try to summarize its main points. It can only be a summary. I would beg of you to obtain a copy of the report, published under the title of "Church Unity" by the S. P. C. K., and to read and study it carefully. I do not think anyone can be in line with the movements of his Church, whatever it may be, unless he possesses this statement.

First, then, on the Nature of the Church. The first proposition laid down is all-important; indeed it is the basis upon which the whole structure rests. There are ultimately but two fundamental conceptions of the Church, between which a decisive choice must be made. Is it created by the association of men or of societies of men who accept the Gospel declared by Christ or give their allegiance to His teaching and example, or is it created by God, a body or organism of which Christ Himself is the constitutive principle, which men do not form but into which they are brought? Is it based upon the consent of men and societies of men to the Gospel as God's redemptive purpose for mankind, or is it itself part of that Gospel, part of that redemptive purpose? The first conception is quite intelligible. It has been in history and is still widely held; it underlies a great deal of modern popular thinking and speaking about the Church; but it is not compatible with the second. A choice must be made. The whole problem of the unity of the Church depends upon that choice. The statement before us makes it decisive choice: "The foundation of the Church rests not upon the will or consent or beliefs of men, whether as individuals or as societies, but upon the creative Will of God." A great theologian has said that if that were accepted there ought to be no fundamental obstacle to reunion. From this premiss conclusions of vital moment follow. The Church is one and there can be but one Church. This one divinely ordained Church has on earth its visible expression, the visible Church. (I am summarizing the statement and occasionally adding a comment.) This visible Church must possess certain visible and recognizable marks by which it can be seen and known by men. These have been, since the days of the Apostles at least, the following:—"The profession of faith in God as revealed and incarnate in Christ; the observance of the two Sacraments ordained by Christ Himself; an ideal of the Chris-



tian life protected by a common discipline; a ministry, representative of the Church for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work."

Accordingly, since the visible Church, by virtue of its essential character, its oneness in Christ, ought to be visibly one, its unity is a matter not of human desire but of Divine purpose, and therefore of Divine obligation. The only true *raison d'être*, therefore, of local churches is that they should be local representatives of the One Church. The existence of Churches that have grown up in history, independent of and even rivalling one another in the same place, is not in accordance with the purpose of Christ. Thus the very use of the word "Churches," however natural for purposes of convenience and courtesy, is itself a rebuke, a reminder that we have drifted into a wholly abnormal condition, and a call to restore the true position in accordance with the purpose of the Lord.

Then follows a paragraph which is very compressed and would require a separate lecture to unfold what is implied within it. It does not, it cannot, make judgments as to the status of existing Churches, but it comprises the principles by which this judgment should be made. "The marks which ought to characterize the Church visible on earth are possessed by these existing separate Churches and societies of Christian people in varying degrees of completeness or defect. Hence, even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression to the Lord's Mind and Purpose. Some, indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they are in accordance with the Divine Mind, must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God."

These are fundamental principles; they go to the root of the matter. If there is agreement there, there may be agreement all along the line.

Secondly, the Nature of the Ministry. Here again we are confronted by two fundamental conceptions between which a decisive choice must be made. Is a Ministry, a Word, a Sacrament a mere matter of human convenience, naturally, indeed, quite important, but still a matter to be regulated simply by the desires of various groups or Churches? If so, the unity of the Church is not dependent upon questions as to the nature and authority of the ministry. These are questions which various societies are free to settle for themselves. Or, on the other hand, is a Ministry, a Word, a Sacrament a Divine ordinance for the Church, an integral part of its organized life? If so, then the authority of this Ministry becomes a matter of vital importance. Here again the statement makes its choice: "A ministry of the Word and Sacrament is a Divine ordinance for the Church, and has been since the days of the Apostles

an integral part of its organized life." It goes on to say that such a ministry must be regarded as "a ministry of the Church, and not merely of any part thereof." Though exercising representatively powers and functions which are inherent in the Church itself, it does so by the authority of the Lord who is its Head. This authority is, so to say, mediated by those who have authority given to them in the Church to confer it. In response to faith and prayer, Divine Grace is given through ordination.

Now, plainly, if all this be the character of the ministry, it must surely follow that, in view of all the differences which have been developed in history, there must be means in a reunited Church whereby the ministry may be acknowledged by every part thereof as possessing the authority of the whole body. This is a matter of vital importance:—"Within the many Christian Communion into which in the course of history Christendom has been divided, various forms of ministry have grown up according to the circumstances of these several Communion and their beliefs as to the Mind of Christ and the guidance of the New Testament. These various ministries of Word and Sacrament have been, in God's providence, manifestly and abundantly used by the Holy Spirit in His work of "enlightening the world, converting sinners, and perfecting saints." But the differences which have arisen with regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions, and misunderstandings. For the allaying of doubts and scruples in the future, and for the more perfect realization of the truth that the ministry is a ministry of the Church, and not merely of any part thereof, means should be provided for the United Church which we desire whereby its ministry may be acknowledged by every part thereof as possessing the authority of the whole body."

Then follow two statements which must be kept together and which together seem to me to lift many old and bitter controversies to a new level from which a new and hopeful advance may be made. No thoughtful man can fail to see their far-reaching significance:—"In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the United Church of the future. Similarly, in view of the place which the Council of Presbyters and the Congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the United Church."

These declarations in their combination illustrate the great principles of the Lambeth Appeal, that the now separated Churches have their own special contributions to make to the fullness of the whole Church. If there is new hope in the willingness of non-episcopal Christians to recognize the true place and meaning of the



Episcopate, is there not also new hope in the movements now at work among us who possess the Episcopate to combine it with a better representative system in the Synod of the Clergy, the Presbyteries and the Council of the Laity? If it is too much to say that these declarations make a stage in the long and difficult road towards reunion further on than any stage which has hitherto been reached, they lead to a starting-point from which a new stage in the direction may be made, in which many of the old difficulties would be left behind and many others would be solved as we go.

The acceptance of such a starting point would not of course, so the statement says, imply the disowning of past ministries which have been in fact manifestly used and blessed by the Spirit of God, nor would it imply the acceptance of any particular theory of the origin or character of episcopal ordination. We Anglicans do not impose any such theory upon our own candidates for Orders, and all theories are being modified by fuller research into the records of the past. But it is not, I think, presumptuous to express the hope that those who, for the reasons summarized in this statement, believe that the visible unity of the Church requires, in fact, such a common authority for the ministry as the Episcopate can give, will come to see in it part of God's providential order for His Church.

Lastly, the Place of the Creeds in a United Church. This section of the statement is very closely compressed, and I must not stop to comment on all that is involved within it. When its phrases are duly pondered and rightly understood, the agreement disclosed must be deemed to be most remarkable. There are currents of thought among the Free Churches, and even within the Anglican Church, which represent the Church as mainly a company of seekers after truth, which belittle the gravity and importance of what has been divinely revealed, which resent what are called credal obligations, and question the worth of a common objective standard of truth. But the statement before us clearly recognizes that there can be no real unity of the Church unless there is a unity of faith. In a united Church, it says, there must be unity of faith, which implies both the subjective element of personal adhesion and an objective standard of truth. The supreme standard is the revelation of God contained in the Scriptures and summed up in Jesus Christ. But in addition to this the United Church must have a formal statement of its corporate faith in Christ, and a sufficient statement of its corporate faith is to be found in the Nicene Creed. "When assent to the Creeds," it is added, "is required by the United Church, such assent should not be understood to imply acceptance of them as a complete expression of the Christian faith"—who shall presume to say that they are?—"or as excluding reasonable liberty of interpretation. It should be understood to imply the acceptance of them as agreeable to the Word of God contained in the Holy Scriptures, as affirming essential elements in the Christian faith, and as preserving that faith in the form in which it has been handed down through many centuries in the history of the Christian Church." Yet with this recognition of the rightful place of the Creeds in the United Church must go the

full and thankful recognition of the continued presence and teaching of the Living Spirit in His Body, giving in each day and generation ever-renewed guidance in the apprehension and expression of the truth.

So I close this summary of a summary. However bald the presentment of it has necessarily been, you cannot have failed to realize that it stands for an agreement most striking, I think it might be said unprecedented. Almost every clause includes, and would, if it were generally accepted, conclude controversies which have long divided and embittered Christian society. Remember, this agreement was reached by men entitled to represent traditions, associations of history, as diverse as those of Anglicans, Presbyterians, Wesleyans and other Methodists, Baptists and Congregationalists. What past renderings of the Body of Christ do these very titles recall! Of course, it may be said that the agreement of a few leaders after close conference does not carry with it the agreement of the mass of their fellow ministers and people. That is true; much time is needed for the implication of these statements to be grasped by the rank and file of the Anglican and Nonconformist communions; yet it is worth noting that when the report of the Committee was presented to the Conference, and from the Conference to the Council of the Free Churches, the Council, in spite of the large issues with which the document dealt and the large numbers of which the Council was composed, gave it its general approval and asked that the Conference should continue. The statement is seed sown in a wide field and very difficult soil, but it is good seed, which may in God's own time bring forth fruit.

Of course, again it may be said that the statement leaves many of the most difficult points untouched: I have already admitted and indeed insisted that this is true. In a sense it ends just where the most obviously acute and practical difficulties begin. The Committee of the Conference has met again, and is now considering some of these. It may be that further progress at present may prove to be impossible; it may be that time should be allowed to enable what has been agreed to to sink into the common mind of the Churches concerned; believe me, I am the last man to underrate the formidable difficulties that remain or to indulge in any over-sanguine hope. But there are two questions which I confidently put: Does not the statement, even as it is, disclose a framework of faith and order, within which it may be possible to build up or rather to restore in the course of time a real and lasting unity, a Church, to use the words of the Lambeth Appeal, genuine, Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order bequeathed as a heritage by the past to the present shall be possessed in common and made serviceable to the whole Body of Christ? The second question is more simple, and the answer to it is surely very plain: Must not God mean men who have been enabled to get thus far together to go further? There is only one answer. The way may be long, the difficulties assuredly are great, but men who have once seen the vision of a true Catholic Church will never leave the road, they will say in



loyalty to it: "If I forget thee, O Jerusalem, may my right hand forget her cunning." They may not reach the Holy City themselves, but, even so, they will be content if they die with their faces resolutely set towards

it, and leave to their children the unconquered hope that their feet may yet stand within its gates. I beg you, in thought and prayer and desire, to join their company.

## Mr. David Lloyd George

By Rev. Charles Edward Jefferson, D. D.

Minister of the Broadway Tabernacle Congregational Church, N.Y.

*[This is the eighth of a series of articles by Dr. Jefferson, based upon his recent experience in Great Britain where he preached, during the past summer, in the London City Temple, as the representative of the World Alliance for International Friendship through the Churches.]*

MR. LLOYD GEORGE is down and out. But some men cannot be kept down, nor will they stay out; and Mr. Lloyd George is that kind of man. He will be up and in again, if not tomorrow, then the day after. He is the most extraordinary Briton now alive. The British Empire has never had an abler Prime Minister, and it may wait centuries before it finds his equal. I never realized how he towered above all other men in British public life until I lived in Britain. Like a Colossus he did bestride the British world, and other men looked small when measured against his huge legs. By sheer force of mind and heart he had gotten the start of all the British leaders and was bearing the palm alone. And now lies he low and there are many who refuse to do him reverence.

But his overthrow came about by a combination of forces which can be easily discerned and measured. It was by his virtues as well as by his defects, by his successes as well as by his defeats, by his immeasurable services as well as by his blunders that he fell. The public will follow no leader long. Aristides, great in war and peace, was ostracized at last, and some of the men who voted against him had no other reason for their hostility than that they were weary hearing Aristides called "the just." The incense burned before Mr. Lloyd George made many Britons sick.

The wonder is not that he is out, but that he was in so long. His position was an impossible one. No man can indefinitely remain leader of a coalition cabinet. Liberals and Tories can be linked together for a season, but not forever. Under the pressure of war extremists of different stripes they can be welded into one, but when the pressure is reduced each group will go to its own place. Mr. Lloyd George was always displeasing some of the Tories. How could a man with his traditions and temperament fail to do that? He was always giving offense to some of the Liberals. How

could the head of a cabinet in which there was powerful Tory sentiment which had to be reckoned with every day do anything else? They told me that in the Liberal Club his portrait had been removed from the wall and relegated to the cellar. His was an uncomfortable and precarious position from the first day to the last, and it is amazing that the two days were so far apart. He rode successfully the whirlwind of war, and achieved the far greater triumph of riding for four years the hurricane of the wildest peace which the world has even known.

His position exposed him to continuous misunderstanding and criticism, and laid him open to serious and damning charges. To many he seemed a man devoid of principle. He was called an opportunist, a time saver, a trimmer. Those who hated him did not hesitate to call him a trickster and even a sharper. They forgot that a man at the head of a coalition cabinet must of necessity deal in compromises. There is no other path by which he can get on. It was his business to seek and find the middle course in which Tory and Liberal could walk and work together. To the idealist whose business it is to proclaim abstract ideals, the way of compromise is always the way of the devil. But to the practical statesman who must find a path along which a nation is willing to walk, the ideal best is never possible. Politics, as Mr. John Morley long ago reminded us, is always the second best.

Stating principles is one thing, and making programs is another. The prophet must proclaim principles but the statesman must plan programs of action. He must deal with prejudice, and ignorance and passion and perversity. He must be firm, and at times he must yield. He must insist, but he must also concede. He must allow certain principles to lie for a time in abeyance, in order that other principles may move forward to their coronation. He must sacrifice minor interests in order to get the major purpose through. In order to keep his countrymen together along a perilous road, he must allow the second best to triumph for the present in order that the first best may come off victorious in the end. Such a man is sure to be suspected, misjudged, maligned, and hated. History is not likely to agree with the traducers of Mr. Lloyd George. Com-



ing generations will see more clearly than is possible to us, that his heart was true, and that even when he seemed to have wandered from the path, his eyes were on the distant and shining goal.

If a man's greatness is to be measured by his power to attract and repel, then Mr. Lloyd George has an incontestible claim to greatness. To an American there was nothing in England more unfailingly entertaining than the clashing judgments of Britons on their Prime Minister. Some considered him an archangel straight from the Court of Heaven, while others feared him as Beelzebub, the prince of the devils. Often I would pass in the same afternoon from a group in which the Prime Minister was crowned with laurel to another group in which every man poured out upon his head the seven vials of his wrath. I soon found that if I wished to stir up an animated conversation in any part of the land, all that was necessary was to mention the name of Mr. Lloyd George.

In one thing all Britons agree—they all admit that Mr. Lloyd George is a great speaker. Woe to the man whom he gets after with his tongue! He can use words which cut like sabres and which sting like adders. He is master of vivid and unforgettable phrases. His speeches abound in pictures. He never thunders, but now and then the lightning flashes. His most telling gestures are with his hands. There are few orators who use their hands so much as he does, and no one uses them more effectively. There are certain ideas which I shall never be able to think of again without seeing Mr. Lloyd George's hands. He speaks quietly and with deliberation. His words fall sometimes upon the heart like flakes of fire. He wins his audience by his candor and simplicity, his friendliness and common sense. Even the hearts of his enemies are sometimes softened by the touch of his magical words, and, forgetting their prejudices, men are swept away on the current of his persuasive speech.

I was impressed by his radiant vitality. He is a live man. I saw him for the first time the evening he returned from the Conference in Genoa. It had been a long drawn, vexatious, unsuccessful conference. Mr. Lloyd George came out of that conference defeated. I expected to see disappointment in his eyes. I was sure there would be marks of fatigue upon his face. The man who met my gaze was a man with a fresh and buoyant look. He had the air of one who was just returning from a holiday. He looked as a man looks when he has beaten his opponent in a game of golf. When, later on, I stood face to face in conversation with him, I was still more deeply impressed by the freshness of his countenance. He looked like a man who had never had a care or trouble. He shook hands with acquaintances and friends with the jovial air of a man of leisure. I asked myself: "How can Atlas carry the world on his shoulders, and have a face like that?" He looked as though he slept soundly every night, but how could a man sleep when he had on his mind the Irish tragedy, and the Russian chaos, and the French entanglement, and the Turkish peril, and the Palestine muddle, and the taxation nightmare, and the unemploy-

ment horror, and a score of other perplexities and burdens? One would think that the solid flesh would melt, thaw and resolve itself into a dew! But this Welshman does not allow himself to be flustered by public business. While in the midst of all these ponderous cares of state, he had time to entertain friends and strangers at breakfast and now and then to attend an afternoon garden party, and occasionally to give an address in some church or at some civic function. Within a few days last summer, he gave a lecture on John Wesley, and delivered an oration on Mazzini, and addressed nearly four hundred clergymen at a luncheon on the "Church and War." He has evidently tasted of the spring of perpetual youth. His face cannot be furrowed and his back cannot be bent. They told me in Bournemouth that when he plays golf on Saturday with Dr. J. D. Jones, he remains over to hear him preach on Sunday, and that he sings the hymns with the gusto and abandon of a boy. Here, then, is a wonderful man who can carry the greatest of the world's empires on his back, with the tempest beating in his face and still sing!

He has a genius for getting things done. That was a gift sorely needed during the war, and so he was transposed from one position to another until he arrived at the post of Prime Minister. Whenever there was a job which was peculiarly hard he was called. He always responded and he never failed. The list of his achievements is a long one. At the head of the list will forever stand the settlement of the Irish problem. Many of Britain's greatest had worked on that, and in vain. This man tried it and succeeded. He is a miracle worker, a wizard, this little lawyer from Wales.

His moral qualities are as fine as the faculties of his mind. He has self control, and patience, and courage. He dared to fight even the great Lord Northcliffe, the Napoleon of modern journalists, the giant of the newspaper world. Politicians are always afraid of mighty journalists. Even statesmen walk with wary step in their presence. Here was a journalist of extraordinary stature and renown. He owned many papers. He raised up and cast down when he would. He gave orders to Mr. Lloyd George, and Mr. Lloyd George refused to obey him. He defied him. Northcliffe hurled at him all his thunderbolts but in vain, and Northcliffe, broken in body and mind, went down into his grave with the Prime Minister still on his throne. There is no more thrilling chapter in modern history than that which recounts the defeat of the Journalist Goliath by this Welsh David.

In trying to account for the power of this man, we must not leave out his religion. Mr. Lloyd George is a religious man, a member of the Christian church. He believes in Jesus Christ. He has never concealed his faith. He believes in the church. He attends its worship. He reads its history. He revels in the biographies of its leaders and saints. He is very sure of God. This gives him endurance and hope. He is an optimist. In the darkest days of the war, it was always light where he was. He is not discouraged by difficulties, nor depressed by obstacles, nor swerved by opposition, nor embittered by abuse. Resistance endows him with new



powers. He is a stormy petrel whose element is the tempest.

He is an internationalist. He is a hater of war. He is a believer in the League of Nations. He believes in

the parliament of man, the federation of the world. He is the friend of America. He may visit us some day. When he comes, he will receive the greatest ovation ever given to a statesman from beyond the seas.

# The Literary Supplement

## Vital Books for Thinkers in the Church

### CHRISTIANITY AND PROGRESS

By HARRY EMERSON FOSDICK. *Fleming H. Revell Co., New York.* \$1.50.

Dr. Fosdick is beyond doubt one of the clearest and most fearless writers and speakers on Christian themes in the present age. He faces the practical issues which are before modern men directly, and illustrates them with a wealth of material gathered from a very wide range of reading and a retentive memory. His thought on every subject comes always to a conclusion where a conclusion is possible. He never leaves his hearers or readers hanging in the air.

The present volume, which contains the Cole Lectures at Vanderbilt University for 1922, is in some ways the finest of his many valuable books. No one who wishes to understand the issues which the modern world faces can afford to overlook this work. The author begins with an outline review of the idea of progress, showing the Greek and Roman, Hebrew and Christian elements in it. He has an extraordinary facility for describing periods of thought in a few phrases, which argues a profound meditation upon the writings of the past. Most fascinating is his description of the contribution which modern scientific invention, discovery, the increase of knowledge, new social hopes and evolution have made to the present day idea of progress. With strong feeling he portrays the twentieth century's growing conviction that faith in automatic progress is unfounded, and that on a transient earth the idea of human progress apart from God and immortality leads nowhere. In this scientific age he shows the futility of the idea of mere mechanistic control of life, and argues with tremendous persuasion for the necessity of religion as the interpreter of the facts. He points out the futility of any plan to produce social betterment without the preliminary experience of the inward transformation of the individual, and, on the ground that the purpose of life is the redemption of personality, he insists that bald economic progress does not really accomplish anything. "The morals of Fifth Avenue are not such that it can look down on Third Avenue, nor is it possible anywhere to discern gradation of character on the basis of relative economic standing."

One of the most interesting parts of the lectures is where Dr. Fosdick points out that Christianity is itself a progressive movement and illustrates this from the Bible. One of the lectures is on the Perils of Progress, and if any one is foolish enough to think that Dr. Fosdick does not deal directly with the problems of sin in the individual, I recommend that he read this lecture

carefully. For social palliatives instead of radical cures he has nothing but contempt.

All through the book runs the sense of a burning mission, a zeal that is the more convincing because of its thorough foundation in the consciousness of the sufficiency of God. There is nothing negative about these lectures. They are startlingly positive, and full of a kindly spirit that speaks volumes for the patience and faith of the author. Perhaps I can best conclude a brief and inadequate review of these finely tempered lectures by a little quotation from the one on "The Need for Religion":

"One wonders why the preachers do not \* \* \* \* recover their consciousness of an indispensable mission. One wonders that the churches can be so timid and dull and negative, that our sermons can be so pallid and inconsequential. One wonders why in the pulpit we have so many flutes and so few trumpets. For here is a world with the accumulating energies of the new science in its hands, living in the purlieus of hell because it cannot gain spiritual mastery over the very power in which it glories. Here is a world which must build its civilization on spiritual bases or else collapse into abysmal ruin and which cannot achieve the task though all the motives of self-preservation cry out to have it done, because men lack the very elements of faith and character which it is the business of religion to supply."

### WHAT IS THERE IN RELIGION?

By HENRY SLOANE COFFIN. *The Macmillan Co., New York.*

The origin of this volume of ten chapters (five of which were delivered as lectures at Ohio Wesleyan University last spring) was an incident in which Dr. Coffin took part when a group of young people speaking of remaking a shattered world, demanded abruptly: "What is there in religion anyhow?" The answer which Dr. Coffin gave to this question was the beginning of this volume. In a later page of the book Dr. Coffin admits that the question is somewhat impatient and cynical, and indeed it seems that it is a poor title to describe the spirit in which he has written the book. Dr. Coffin is always vigorous and nothing if not practical. He knows perhaps as well as any other preacher today the thoughts of "modern" people and in this volume he seeks to show the value of religion in everything that makes for fullness of life. He takes the simile of the Hudson River rising in the far off Adirondacks from Lake Tear-in-the-Cloud and shows throughout the different lectures what that river does in the way of work and of beautifying the country through which it passes on its way to the sea; and in comparison with the various services performed by the river he describes the services of religion to mankind. On the title page of his book he has the phrase "Flumen Dei repletum est aquis."



# THE LITERARY SUPPLEMENT

Once or twice it seems to me that the author strains his simile a little bit as when for instance he describes religion as supplying illumination for life on the simile of the Hudson River supplying power at certain points to make electricity. But for the most part the simile is sound and binds the whole book together most happily with the beautiful figure of that magnificent river and forms a pleasant background for religious thought.

Dr. Coffin appears at his best in his emphasis on the social aspects of religion. Here I would say he is without superior in the present day. He is sane and fearless and while he is never fanatical he shows a contempt for limiting himself to saying only those things which are agreeable to his hearers. Perhaps one of the best illustrations of his apt use of his simile and also of the boldness and sanity of his thought is to be found in such a quotation as the following: "When one tries to define Christianity—a very difficult undertaking because the instant you try to examine it you interfere with its flow and it loses its essential character—one gets at its essence most clearly in the Christlike movements in the thoughts and conduct of individuals and social groups. A river is found not in the water which you may be able to bail out in a pail and so investigate. The water ceases to be a river the moment you capture it in your bucket. A river is found in the continuous stream moving towards the sea-level. Christianity is not the religious opinions or the modes of worship or the customs of life or the forms of activity of any particular generation of believers in Jesus, which one can take and examine, very much as one hauls up a bucket of water from a running stream. The water of a river is ceaselessly flowing and the doctrines and ritual and usages and methods of Christians are forever in flux. Again and again men have taken Christianity at some point in its course—in the New Testament period, or in the undivided Church of the first three centuries, or in the epoch of the Protestant Reformation—and insisted that the beliefs or the forms of Church government or the usages in worship were fixed then for all time. But subsequent centuries can no more think with the minds of the apostles or of the Greek creed-makers, or organize the Church after the pattern of the early Fathers, than they can call back the first or the fourth of the sixteenth century in the stream of time."

One cannot but be impressed by Dr. Coffin's wide reading and tremendous range of quotation. Sermonizers with that wicked habit of making quotations at second hand will find this volume a mine of apt quotations from everybody from Plutarch to Mrs. Humphrey Ward. It seems to the reviewer that Dr. Coffin limits the power of his writing by the wealth of his quotation. Certainly the last lecture on "Change and Permanence," which has the fewest quotations, is the best in the book because it most clearly reveals the thought through Dr. Coffin's own language and feelings.

This volume gives a fine presentation of the vigorous forward thinking power of the Christian Church today.

## THE NATURE OF SCRIPTURE

By REV. PROFESSOR A. S. PEAKE. *George H. Doran Co., New York.* \$2.00.

Dr. Peake is well known to all students of the Bible as a brilliant and disciplined commentator and as a fine writer and speaker on biblical topics. The present volume is made up of various sermons and lectures, delivered on different occasions in England, all of them

bound together by the underlying thought of the character of the Bible. The main purpose of the book is to show that there is no necessary incompatibility between faith and criticism, but that they are complementary. The author takes a sane and wholesome attitude towards the Bible as a record of revelation. "We must break with an atomistic view of the Bible or we shall never discern its full value. We have no right to insist that every part of it shall reveal a direct spiritual message."

The author is far from satisfied with much of the modern loose thinking about the Bible which is really responsible for the discredit into which higher criticism sometimes falls. He says, "I can only express my dismay at the recklessness with which the Christian case is sometimes staked on experience alone. It is a combination of historical proof with the arguments from experience which alone can bear the weight." In another place he expresses himself thus: "This is the meaning of the Bible to us: that it incorporates for us the record of God's redeeming love; that it brings to us in documents that can never grow old the history of the past, which though it tells the story of past ages has yet within it an eternally significant truth."

The final chapter gives some very valuable hints for modern preaching, and points out that we take the glad tidings far too much for granted. We have allowed familiarity to dull our minds to the glory and power of the Gospel.

## THE INFLUENCE OF THE CHURCH ON MODERN PROBLEMS

By various writers. *The Macmillan Co., New York.* \$1.50.

This volume is composed of papers read at the thirty-seventh Church Congress in the United States at Baltimore last April under the chairmanship of Dr. Slattery, now Bishop Co-adjutor of Massachusetts. There are as many authors as there are papers and all of them contain interesting thought. Seven subjects are treated: "What Are Our Young People Seeking in their Apparent Revolt from the Moral Standards of an Earlier Day?", "Credal Requirements and Church Reunion," "The Second Coming of Christ," "The Significance of Current Expectation," "Psychoanalysis, Its Value and Its Dangers," "Wherein Is the Church Concerned with Labor's Demand for Continuous Employment?", "How Can We Best Meet Young Men's Hesitancy to Enter the Ministry?", "The Necessary Guidance of the Present Revival of Interest in Prayer." All of the papers are well worth reading and give splendid indications of Christian thought on the immediate questions of the hour. Perhaps the most interesting of all are the three papers by Mrs. Trowbridge, by Dr. Drury, Rector of St. Paul's School, and by President Bell of St. Stephen's College on "Young People Today." They voice a fine sense both of sympathy and of constructive criticism. I suppose it would be difficult to find three writers better qualified, one as the mother of the best type of modern young people, the other as the master of a great school and the third as head of a theological college. The section on psycho-analysis contains some very valuable hints and should do much to clear up some popular misunderstandings and put an end to some of the general denunciations which so frequently take the place of honest consideration in this declamatory age. Another very fine paper is that by Mr. Hobson who writes con-



# THE LITERARY SUPPLEMENT

cerning the hesitancy of young men to enter the ministry and describes the objections which most evidently from the vigor of his writing he has heard offered by young men. The final section of the book on "The Needed Guidance of Prayer" strikes a very fine note. Dr. William Austin Smith, late editor of *The Churchman* whose recent death is a great loss to Christian forces in this world, writes a fine paper with an indignant moral tone to it which is characteristic of that splendid Christian leader. He demands that we do not debase the office of prayer and learn to seek small gifts of God when we might seek great ones and he invites us to think more of religion and work than of superstition and magic.

The whole book is a very valuable contribution to the present day thought in the church.

## PREACHING THE SOCIAL GOSPEL

By OZORA S. DAVIS. *Fleming H. Revell Co., New York.* \$1.50.

The President of Chicago Theological Seminary has written a book which is exactly what many ministers have been looking for. We have heard and read much concerning the social gospel especially of schemes for putting it into action, but we have received very little practical help in trying to preach the social gospel. Dr. Davis quite frankly says that he regards preaching as the minister's paramount although not his only task. The following quotation will perhaps best explain the purpose which the author has in writing this book: "It is apparent, therefore, that the modern preacher must set forth both aspects of the gospel, the individualistic and the social. But he cannot do this at random. He dare not preach now and then the social message, and now and then give the individualistic appeal, as he may be moved at the moment or as the occasion may dictate. On the other hand, no preacher ever would attempt to preach a 'system of sociology,' if such existed. What is needed is such an organization of the preaching of a church year as shall insure the progressive presentation of the social message, along with the right emphasis upon the individualistic appeal."

There is constant insistence throughout the book that there is no real conflict between the individual and social appeal. Our modern delight in objects which are denoted "hand made" is a mark of the persistent interest in the individual and the fact that people are constantly asking for a real program of action shows our equal need of the social gospel. Dr. Davis applies this new emphasis of preaching to all our various human relationships beginning with the family which he describes as "the first sphere in which the individual begins to find himself and to define his duties as a social being." He carries this out into the neighborhood and into the world of industry and political and national life. It is the author's conviction that this preaching will issue a deeper passion and a greater widening of the congregation's activity.

There are many quotations throughout the book from leaders in the movement for social emphasis in preaching and Dr. Davis has made his book most suggestive to preachers by connecting his thought everywhere directly with texts and passages of the Bible. This is a valuable book for the modern preacher who should remember that it is by the same author who wrote a volume called "Evangelistic Preaching."

## Aids for Preaching and Pastoral Work

### THE MIND OF THE MASTER

By REV. JOHN WATSON, D. D. (IAN MACLAREN). *George H. Doran Co., New York.* \$1.50.

This reissue of the famous volume of sermons by Ian Maclaren affords a good opportunity for preachers to renew their acquaintance with the never out of date sermons of this great literary preacher. Especially interesting to read in the present theological situation are the sermons on "Sin, an Act of Self Will," "Devotion to a Person the Dynamic of Religion" and "The Culture of the Cross."

The publishers perform a real service to preaching by drawing the attention of modern men to that preaching of past years which has in it the element of durability.

### THE MEANING OF LIFE

By REV. A. EDWIN KEIGWIN, D. D. *George H. Doran Co., New York.* \$1.50.

Dr. Keigwin declares that in these sermons he seeks to establish "an atmosphere of hominess." He finds that whereas some minds are at home in a dim religious light there are others who need to be preached to in quite a different manner, and one must say quite clearly that Dr. Keigwin is a splendid example of what perhaps may best be termed as a "popular preacher." His language is simple, sometimes homely, his thoughts are strongly underlined, his manner is dramatic and anecdotal. He is constantly striking off catching phrases. For instance, he asks, "Is death a reality? Is it the end? Or is it the means to an end?" One occasionally wonders if there is as much depth of thought behind some of the phrases as there is vigor of utterance and cleverness of phraseology.

The subjects which Dr. Keigwin chooses are subjects adapted to this type of preaching and as one reads them one is constantly impressed with the preacher's evident sincerity and his tremendous enthusiasm. Having heard Dr. Keigwin preach one of these sermons I know that it is an impressive experience to feel the contagion of his personality spreading through the congregation. The sermons are in the best sense practical. I suppose that it would be true to say that Dr. Keigwin has no interest in life except in the concrete instance of the life of this or that man. As he himself says: "Abstract thought is a recoil—objective thinking may shoot neither so far nor so high, but it makes more bull's eyes. It is the score after all that counts." Perhaps one may be at times a little troubled at the apparent conception of the Bible which underlies some of the preaching, but no one can feel doubtful of the moral courage and vigor of the preacher in dealing with a large number of practical questions before plain men.

### A CHILD'S RAMBLE THROUGH THE BIBLE

By ROBERT C. FALCONER. *Fleming H. Revell Co., New York.* \$1.25.

This volume of thirty-nine sermons to children is written with a fine purpose and with considerable liberalism throughout. The themes are all taken from the Old Testament and each one is headed with a text or a



# THE LITERARY SUPPLEMENT

chapter from the Bible. Some of the sermons call for the use of objects and in one or two instances the use of the object would be adapted only to a most informal sort of service, as, for example, where the preacher is called on to "exhibit a doll's bed with a larger doll than it can accommodate." Preachers to children will find such sermons especially as that on "The Fall of Jericho," "The Mantle of Elijah" and on that phrase from the sixth verse of the first chapter of Job "Satan Came Also" very suggestive. The book is well worth putting on your shelf with other books which help to prepare your mind for preaching to children.

## THE CHILDREN'S SIX MINUTES

By BRUCE S. WRIGHT. *George H. Doran Co., New York.* \$1.25.

Dr. Wright has gathered here the magical number of sermons that appear in all books of sermons for children, that is fifty-two, and in them has treated of a variety of subjects. As is usual in such books some of the sermons seem of very little significance as compared with others. I suppose this may be more or less due to the personal prejudices of the adult reviewer. One wonders sometimes if our approach to children is really fundamental enough, or whether we do not sometimes let ourselves sink to the level of those who speak somewhat childishly to "the kiddies." This, however, is by way of general comment and has reference only occasionally to the sermons in this volume. Dr. Wright has performed one very practical service. He gives for each sermon a memory verse from the Bible and a memory hymn (from the Methodist Episcopal Hymnal).

## THY SEA IS GREAT, OUR BOATS ARE SMALL

By HENRY VAN DYKE. *Fleming H. Revell Co., New York.* 50 cents.

All of Doctor van Dyke's work bears the stamp of clear thought and finished expression. This is one of the reasons why he is so unpopular with the literary cliques and "back scratchers."

This little volume of seven newly written hymns, together with three others which he had previously written, offers some really helpful thoughts on hymn writing, and provides also ten hymns adapted for singing wherever Christian people are gathered together. They breathe the atmosphere of profound reverence in simple and understandable terms. They are poetical, as one would expect, and free from heavy theological terms which are always ephemeral.

The refrain of the first hymn which gives the title to the book, "Thy Sea is Great, Our Boats are Small," is indicative of the disciplined faith expressed in all the hymns. There is an abiding sense of the overruling Providence of God, as well as a strong emphasis on the part that man has to play in making manifest the will of God in our needy world.

## I BELIEVE IN GOD AND IN EVOLUTION

By WILLIAM W. KEEN, M. D. *J. B. Lippincott Co., Philadelphia, Pa.* \$1.00.

This little volume is an enlargement of an address given by the Emeritus Professor of Surgery at Jefferson

Medical College before the students of Crozer Theological Seminary in June, 1922. The lecture as reported in the newspapers offered such strong evidence of both a vigorous Christian faith and a devotion to science that a demand was made for its enlargement and publication in this more permanent form. The author begins by stating that there are two views of the creation of man; first, that man was created completely furnished "like the heathen legend of Minerva springing fully armed from the brain of Jupiter"; second, that man's creation was not instantaneous but gradual. Following a brief enlargement of this idea there come fifteen short chapters offering such evidence as has come to the author during sixty-two years as student and teacher of anatomy and surgery in support of the second view.

This little volume is a convenient book to put in the hands of those who are troubled on this question of science and religion. It carries in it somewhat of the same spirit as animates the writings of that great physician and Christian, Dr. William Hanna Thomson.

## PASTOR AND EVANGELIST

By REV. CHARLES L. GOODELL, D. D. *George H. Doran Co., New York.* \$1.35.

The author as Secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ is performing a great service in the present time in emphasizing the duty of pastoral evangelism. Out of a number of year's experience as a pastor he insists on the necessity of the churches conducting evangelistic services of their own as a matter of week-to-week routine in the Sunday School and the church services and pastoral visitation. In this small volume the longest chapter is on "Evangelism for the Times" in which Dr. Goodell issues a clear and emphatic call to dealing with the individual soul. He warns against the mistaken notion that there is a social gospel which is not in any way dependent on a spiritual basis and declares that our present day emphasis on personal experience as the basis of religion can only be justified by "personal work" in the churches. The whole book is a thoroughly needed warning against the temptation of the modern minister to become an executive and administrative officer and sitter-on-platforms.

## THE ANGEL ADJUTANT OF "TWICE BORN MEN"

By MINNIE L. CARPENTER. *Fleming H. Revell Co., New York.* \$1.25.

This is the American edition of the life of Staff Captain Kate Lee of the Salvation Army; and, as Gen. Bramwell Booth says in the introduction, it is well adapted to show the value of the work of the right kind of a woman in the religious field. Perhaps some who take a highly ecclesiastical view of the church would be helped in the reading of this simple story of heroism and energy. The book describes the angel adjutant both on duty and on furlough, both well and sick. She was one of those fearless souls who is ready to face the very worst because of her own tremendous conviction of the sufficiency of God for all these things.



# THE LITERARY SUPPLEMENT

## JUST NERVES

By AUSTEN FOX RIGGS, M. D. *Houghton Mifflin, Boston, Mass.* \$90.

This modest and simple volume ought to be a joy both to those who are suffering from nervousness themselves or those who have to deal with nervous sufferers. Dr. Riggs writes out of a long practical experience with a true sympathy and deep insight into human nature. His strong convictions and fresh point of view make his book delightful reading. He begins by pointing out the cruelty of many persons in describing nervous disorders contemptuously as "just nerves," and goes on to clarify a number of the abused words. He limits his treatment to the subject of nervousness based on inefficiency, thus eliminating nervousness based on mental or physical inadequacy. He is not altogether satisfied with the trend of our modern civilizations, as indeed I suppose nobody who reflects much upon it is satisfied. "Physical comfort and safety, it would seem, have been won through multiplying the mental and moral risks." Great stress is laid in the book on childhood training and many instructive observations are made in language that is simple and understandable to all. The final chapter gives ten commonsense rules and these show Dr. Riggs at his best and ought to prove of great help to all dealing with nervousness in themselves or others. He begins with a practical statement "to avoid 'nervous breakdowns' in adult life it is only necessary to maintain one's mental and moral efficiency." Other phrases from this chapter stick in the memory: "Worry is a complete circle of inefficient thought whirling about a pivot of fear." "Shun the New England conscience; it is a form of egotism which makes a moral issue of every trivial thought or feeling." And then the final conclusion of the whole matter: "Do not criticise your part in the play, study it, understand it and then *play* it, sick or well, rich or poor, with *faith*, with *courage* and with proper *grace*." This is one of few books on this delicate subject that bears no faintest taint of morbidity about it.

## YOUR INNER SELF

By LOUIS E. BISCH. *Doubleday, Page & Co., Garden City, N. Y.* \$1.50.

Dr. Bisch writes this volume for the purpose of presenting "only carefully attested hypotheses which have already supplied a solution of many difficult problems. \* \* \* His aim is to promote an interest in this subject, a knowledge of which he regards as so frankly helpful, and to stimulate an appetite for a wider knowledge than can be condensed within the limits of so brief a handbook." As all psycho-analysts believe, Dr. Bisch finds that the first requirement for avoiding breakdowns or affecting cures is contained in the old inscription in the Temple of Apollo at Delphi, "Know Thyself." The book is written in a simple style and those who are not quite sure of the meaning of certain terms will find a glossary in the back of the book and also an index. Without going into all the details of the items treated in this book it is sufficient perhaps to emphasize the fact that the author does not confine himself to any one theory in explaining nervous disorders. His conclusions are those of the practical physician rather than the theorizer in the study. The value of such a compact and simple handbook as this is very great in these days when the pressure of modern life is such as to make it necessary for everyone to have some understanding of the more or less hidden causes of nervous breakdowns.

## THE PRACTICE OF AUTOSUGGESTION

By the Method of Emile Coue

By C. HARRY BROOKS. *Dodd, Mead & Co., New York.*

This little volume begins by giving a picture of Dr. Coue at Nancy conducting his clinic. Then follows a section on the nature of autosuggestion dealing with two primary considerations—thought as a force, and conflict between thought and will. The author declares that Dr. Coue's uniform success is due to the startling discovery that "when the will is in conflict with an idea, the idea invariably gains the day." The third section of the book describes in simple language the method of practising autosuggestion, and quotes that interesting statement from Emerson: "Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue and vice emit a breath every moment."

The chapter on the general formula "Day by day in every way I'm getting better and better," contains the curious statement: "Religious minds who wish to associate the formula with God's care and protection might do so after this fashion: Day by day in every way, by the help of God, I'm getting better and better. It is possible that the attention of the unconscious will thus be turned to moral and spiritual improvement to a greater extent than by the ordinary formula."

The concluding paragraph of the book says: "Autosuggestion is no substitute for religion; it is rather a new weapon added to the religious armory. If as a mere scientific technique it can yield such results, what might it not do as the expression of those high yearnings for perfection which religion incorporates?"

In a brief foreword Dr. Coue says, among other things, "Mr. Brooks has skillfully seized on the essentials and put them forward in a manner that seems to me both simple and clear. The instructions given are amply sufficient to enable any one to practice autosuggestion for him or herself without seeking the help of any other person."

## For the Arm Chair Traveller

### SKYLINE CAMPS

By WALTER PRICHARD EATON. *W. A. Wilde Co., Boston, Mass.*

Mr. Eaton is one of the most successful writers on outdoor life. Himself a skillful camper and keen observer of nature, he is able to communicate his enthusiasm in his writing. Some will remember the delightful charm in his essays published under the title "In Berkshire Fields." The present volume is a series of essays on various camping experiences, chiefly in the far west. The author describes not only the more sublime aspects of nature, but lightens his account also with observations on little wayside occurrences, the picture of a whistling marmot, and, in another instance, the unexpected human travelers who suddenly come upon his cabin in the midst of a blizzard. They enter and all sit down to supper together in the "tumultuous democracy of the storm." Mr. Eaton's interest in life is contagious. A tree, or a mountain, or a river is to him an object worthy of long contemplation; but his landscapes are not scenes of lonely grandeur, for the human interest



# THE LITERARY SUPPLEMENT

is always present as one would expect in the author of so many successful books for boys. The photographs by Mr. Fred H. Keiser are all good and some of them are most striking and unforgettable and add much to the attractiveness of this journey through some of the mountain wonders of America.

## THE CHARM OF THE MIDDLE KINGDOM

By JAMES REID MARSH. *Little, Brown & Co.* \$3.00

Mr. Marsh was an official of the Chinese customs during his travels from Moukden to the south of the Middle Kingdom. Both speaking and writing Chinese he is able to enter quite closely into the life of the people and in this volume of appreciation of the color and life of China he makes full use of his qualifications. He writes of the beautiful Manchu temples and the Tombs of the Emperors in Moukden. He describes strange experiences with Chinese cooks with extraordinary sidelights on the Chinese idea of the value of human life. The story of his visit to the Temple of Fertility and the experience he had there in the presence of the consul tells a whole world of information about China. Another interesting passage describes his attendance by special invitation at the annual ceremonial worship of the Lamas of Lhasa and the strange dances which he there saw and the astonishment with which he observed utter disregard of the people for these holy rites. Only the children, he says, sat with eyes bulging out of their heads while their elders chattered and talked together. The author seems to have taken particular delight in speaking with all sorts of people and seems to enjoy recording as frankly as possible both his own thoughts and those of his acquaintances.

A number of good photographs, one actually showing the devil dance in Lhasa, provide a further interest in this narrative of fascinating travel.

## BEYOND SHANGHAI

By HAROLD SPEAKMAN. *The Abingdon Press, New York.* \$2.50.

This is the record of an artist's journeyings in a houseboat by rickshaw and by steamer and on foot in China. It includes a period spent in the houseboat dubbed "The Apocalypse" and along the river cities of the Yangtze and in the island of Puto-shan with its seventy Buddhist monasteries and temples. The final section describes the rather rare experience of living with a Chinese family under "native conditions." The book gives an interesting picture of Chinese life as it appears to the eye of one looking for color and romance. There are eight colored plates from paintings by the author which give a beautiful impression of the mystical atmosphere which he describes.

## OLD MOROCCO AND THE FORBIDDEN ATLAS

By C. E. ANDREWS. *George H. Doran Co., New York.* \$3.00.

Mr. Andrews dedicates his book to Joseph Conrad which is a sure evidence that he is out for romance and adventure and the book clearly records the atmosphere of strange places both among men and in the rugged and wild beauty of the forbidden Atlas. The author starts off with the story of the incident that filled him with an uncontrollable desire to visit Marrakesh, the ancient capitol of Morocco, and describes the flat roofs of this strange city, its minarets and palaces, market days here

and in other queer cities. Throughout the pages are scattered little thumbnail word pictures of persons and scenes of all sorts. He describes the little Berber girl, Kbira, eight years old, who accompanied the party on its expedition and often helped out in difficult situations. The inevitable comic mule appears and here and there are Berber poems (translated into English of course) and amusing folk tales such as "The Story of the Foolish Sultan" and "The Tale of the Stork." The book is well illustrated with many photographs and is pleasingly printed on large pages.

## CHILE

By L. E. ELLIOTT. *The Macmillan Co., New York.*

This is an up-to-date handbook on Chile apparently written chiefly from the point of view of business. There are chapters on mining, agriculture, forest and woodland, commerce, the transport system, finance, which would appeal especially to a man going on business to Chile, but there are also chapters on the history of the country, on the naval position of Chile among the nations, on the native races and on that curious possession of Chile, once so famous in the literature of romance, Easter Island. The known history of Chile is of course not very ancient. Four hundred years would perhaps cover the most of it from the days of the early navigators to today. Numerous photographs, both of towns and of mountains and harbors add interest to the pages, and two maps, one political and the other of railroads, are to be found at the end of the book together with a glossary of Chilean terms.

## Good Books

### YELLOW BUTTERFLIES

By MARY RAYMOND SHIPMAN ANDREWS. *Charles Scribner's Sons.* 75 cents.

This is another of the characteristically beautiful stories by Mrs. Andrews. It tells the story of a little boy who came to manhood in the days of the Great War, and went out to serve his country never to return. Somehow his mother feels that he has returned to her in the coming of the American Unknown Soldier. It is impossible to describe the charm with which the story is told without retelling it in the author's words. Most graceful is the use made of the symbol of the swarm of "cloudless sulphur" butterflies, which once settled on the yellow curls of the little boy. Doubtless the story brings comfort to many hearts sorely wounded in the Great War.

Mrs. Andrews offers acknowledgment and thanks to Mr. Kirk Simpson for his press account of the coming of the American Unknown Soldier.

### NEW BLOOD, A Story of the Folks That Make America

By LOUISE RICE. *Fleming H. Revell Co., New York.* \$1.00.

Louise Rice has written a very pleasing and suggestive story of the coming of foreigners into a little sleepy Jersey village and of their conscious and unconscious effects upon that village. Evidently she has drawn upon many actual events in describing the situation. Indeed



the book closes with a description of a monument to the men of that town who served and some of whom fell in the great war. The book is written in a delightful vein and contains incidents both of humor and of pathos. The coming of these strange people to the town and their landing at the station on a hot sleepy afternoon and how they quite innocently drew together Miss Elizabeth Meredith and John Arden, the estranged lovers, and the contest against the epidemic which swept the town makes a tale of moving interest which leaves a cheerful thought in the mind.

#### GRIMM'S FAIRY TALES

*Edited by FRANCES JENKINS OLCOTT. The Penn Publishing Co., Philadelphia, Pa.*

The edition of Grimm edited by Frances Jenkins Olcott is delightfully illustrated by Rie Cramer. Some of us of American training think that some of Grimm's tales are rather terrifying for children, but Miss Olcott has given some recognition to that fact and has really in this edition produced a book which we need not be afraid to place in the hands of little ones.

## Co-operation in Europe

By Mrs. James P. Warbasse

Educational Secretary of the Co-Operative League of America

IT is encouraging to know that the Co-operative movement is being carried along with magnitude as well as with zeal in other countries. In England one-third of the population are Co-operators. Their trade in 1919 amounted to about one billion dollars. The thirteen Co-operative Wholesale Warehouses distribute the products of sixty-five factories which make boots and shoes, cutlery, ironware, soap, tobacco, jams, pickles, bacon, cocoa, paints, brushes and brooms, flour, crackers and candy and even automobiles. The wheat that goes into the manufacture of flour is largely grown on the wholesale society's land in Canada and is transported to England in the society's own ships. The Co-operators own about thirty thousand acres of fruit and pasture land in England. Their policy is said to be to buy up every acre of tillable land offered for sale in England and place it in use for producing fruit, vegetables and dairy products for the consumers.

The membership of this great body of consumers is largely from the wage-earning class and it is from their ranks that the directors, managers and officers of their enterprises are drawn. Tom Killon, the former president of the British Wholesale went to work at the age of nine years. He had thirty thousand people under his direction in factories, mills and warehouses when he resigned at middle age. In 1918 the business he directed amounted to \$400,000,000. He received a salary of \$3,500. It is interesting to note in Great Britain that while Co-operative labor get slightly higher wages than is paid in private business, yet its managers and leaders have established standards of remuneration for themselves that would be scorned by captains of industry. The manager of St. Cuthbert's Society, Edinburgh, for example, received a salary in 1900 of \$1,750 a year. In the twenty-six years of his service he administered for his membership a trade that made over twenty-one million dollars in savings. If he had retained and re-invested in a capitalistic fashion, instead of distributing them according to the co-operative principle, he might

have died a famous Scotch millionaire. Instead, his answer to a firm who urged him to work for them was as follows: "My fellow co-operators pay me sufficient to satisfy my needs. I am happy serving the people. I should not be happy serving you at the expense of the people."

The total products of the British Co-operative factories are five times greater than those of the British Manufacturers' Association. We can get some idea of the volume of the product when we realize that in their eight flour mills, they turn out thirty-five tons an hour. In the Irlam soap works 500 tons of soap are produced each week. Four million pairs of shoes a year come from co-operative shoe factories.

In none of these centers of industry do we find goods being produced for the consumer at the expense of the worker. Way back in 1901, nearly twenty years ago, without threat of a strike the membership themselves instituted the eight hour day. Was this not long before any such legislation was passed, aside from being enforced, even by progressive states? In the membership meetings the question of hours, wages, bonuses, standards of output, etc., are discussed at length and voted on. Co-operators as employers insist on right conditions in the industries owned by them. The spirit of these workers' organizations is definitely different from that in most enterprises run for private profit.

Numerically speaking, the Russian Co-operative Movement is the largest on the continent, although it is many years younger than the British. Since the revolution it has flourished. Now 70 per cent of the population are members. Fifteen million members do an annual trade of \$400,000,000. Each European country has a story all its own that would be of interest to follow. For seventy-five years the European Co-operatives have been plugging steadily along, each step of the path a step ahead even though it may have been a slow and not always a certain step. By now their members and their achievements are so sure that we here in America feel



very youthful when we attempt to tell of our achievements in this land of enterprise.

Nevertheless, here and there across the country we see various interesting phases of the movement.

#### *Co-operative stores*

Miners, railroad men and other groups of organized workers form the basis of most of the co-operative stores in the United States. A type of workers' Co-operative stores may be found among the miners in Gillespie, Illinois. Their sixth annual report shows a spare capital of \$12,000 invested in dry goods, shoes, groceries and meats, and miners' tools and supplies. Two hundred and eighty-five members do an annual trade at their store of \$175,000, the net profits on this business being \$10,000 a year; the profits being nearly equal to the investment. Seven per cent of the profits is paid back to the members in purchasing dividends.

Another miner's store is at Calumet, Michigan. The Tamarack Co-operative Society has a membership of seventeen hundred. It was organized thirty years ago and has continuously paid a yearly interest on its capital from four to eight per cent and saving returns to members on their purchases varying from eight to thirteen per cent. Since its beginning, it has returned in interest and savings returns one and a half million dollars. Its business amounts to \$900,000 a year.

#### *Co-operative milk*

Co-operative milk distribution is not merely as general as the Co-operative store, but it may prove to be so economically effective a method of bringing the milk supply from the dairies to the babies, that mothers will soon be insisting on Co-operative dairies. In some New England factory towns there are several of these plants. Co-operatives in Fitchburg, Mass., who were already running a restaurant, bank, printing plant and women's and men's furnishing store, found that the dairy farmers were killing their cattle rather than sell their milk at a loss. The Co-operators agreed to take the full product of forty milk farms, paying the farmers a cent more a quart for it than they had previously received, seven and three-quarter cents. They so economized on collecting, pasteurizing and distributing the milk that it was delivered to their four hundred members within six hours at fourteen cents a quart, instead of eighteen cents, the price at which it had been sold before.

In addition to this economy the Co-operators are setting aside from the savings a fund by which they soon will be able to buy up one farm after another and so control, not only the distribution, but the production of milk. The profit motive in milk production is dangerous. Discontented farmers and diseased cows are a public menace. Dr. Williams, in figuring out the waste in milk distribution in Rochester, New York, and its immediate effect on quantity and service, found in 1919 that twenty-three farmers were covering twenty miles daily in delivering to one hundred sixty-five families, the total cost being \$720,000 whereas he calculated that one distributing agency need cover only two miles with a cost of but \$220,000 to the same number of families.

#### *Co-operative bakeries*

The Purity Bakery in Paterson, New Jersey, was organized by the mill workers in 1906. When first started it was not run on strictly Rochdale principles. The workers were poor and bread was dear. By co-operating they sought to get more bread for less money. After selling it to themselves at six cents a loaf, if any surplus remained it was used as a strike fund or for some social purpose.

Private bakeries felt the competition keenly and did everything in their power to destroy their Co-operative rival; even to giving bread away on certain days. But the members stuck to their own bakery and it grew and grew till it was serving daily over a thousand members. When war was declared and the price of food was fixed by the Federal Food Control Board, the bakery faced a new problem. The Government ruling was that bread should be sold at ten cents a loaf. They telegraphed to Mr. Hoover to find out if they must raise the price of their bread four cents. At the same time that their complaint was received in Washington, protests against the government prices from private bakers all over the country poured in, stating that if they had to charge so low a price they would be ruined!

The reply to the Purity Cooperators was that no exception could be made in their case and so they had to solve the difficulty of having too much money on their hands. A general meeting of the members was called and they decided to revise their constitution along Rochdale lines and return the profits to their members according to the amount of their purchases, after setting aside a good sized sum which was used to help build a new \$70,000 sunny bakery lined with white tiling and installed with splendid rotary ovens which turn out thousands of loaves a day. Their annual business is \$250,000 on which they save \$18,000 which they return to their members.

There are thirty other Co-operative bakeries in the United States, several of which have been modelled on the Purity Bakery at Paterson.

When will *all* the people get together and work out for themselves the problem of daily bread as effectively as these Co-operatives have?

#### *Co-operative housing*

Next in importance to food and clothing these days is the question, "Where shall we live?" In Europe, while the state and municipalities are tossing back and forth at each other the responsibility for carrying out adequate housing enterprises for thousands of homeless citizens, Co-operators have set their shoulders to the task and are actually building garden cities and rows upon rows of modern apartment houses. Here in America we abuse the authorities for not doing something to relieve the housing shortage, but it is only here and there, as in Brooklyn, New York, Kansas City, Milwaukee and other scattered spots that people are uniting their savings in a common fund and proceeding to supply their own needs free from the predatory landlord and the impotent state.

Two sixteen-family apartment houses in Brooklyn,



each costing about \$45,000 to build, have been erected by the people who live in them. They are their own landlords. They raised \$8,000 amongst themselves and borrowed from a Co-operative bank in Fitchburg the remaining \$33,000 on mortgage. Each apartment dweller pays rent to the Association, of which he is a member, at the rate of \$25 and \$27.50 a month. This pays the interest on the share capital and loan and is sufficient for repairs, up-keep and a reserve fund with which to pay off the mortgage from time to time.

There is a different atmosphere in Co-operative apartments than in those lived in by the tenants who are hounded from year to year and from place to place by the greed of voracious landlords. There is a sense of contentment and security, of care and pride in their homes, that the about-to-be evicted city dweller seldom feels.

Two more similar apartments are being built next to these in Brooklyn by friendly imitators, while on the nearby corner a Co-operative Bakery with a grocery, bakeshop and meat market on the street floor and a recreation hall upstairs, has just been completed at a cost of \$120,000. These will supplement the Co-operative Housing scheme.

#### *Co-operative laundries*

When food, shelter and clothing are all organized on a co-operative basis, the one remaining necessity is a laundry. Much of the wear and tear on the housewife is removed when the family washing can be done in some central place. "Start a Co-operative Laundry and make the old time washday a holiday" is the watch word of a farming community around Chatfield, Minnesota. By installing up-to-date washing, drying and mangling machinery in a building adjacent to their Co-operative Creamery, they have been able to utilize the same steam power with an additional investment of only \$2,500. When the farmers drive in with their milk they bring the wash from home. It is returned to them rough dry at a cost of five cents a pound. (I am paying 13 cents a pound for similar work because I must patronize a commercial laundry.) This is by no means mere service cost. From these charges the Society pays six per cent interest on capital invested and ten per cent dividends on patronage. It is a real Rochdale Laundry, not one of the temporizing cost-plus affairs that have no stability and furnish no training school for the collective administration of the people's needs.

Co-operative laundries are to be found in several other locations in the United States.

#### *Co-operative recreation*

The purely materialistic side of life is not the only side which co-operation serves. The intellectual and the social cravings of the people are provided for by the same methods and with the same motives and ideals.

Every tourist passing through Belgium is familiar with the social centers there, Les Maisons des Peuples. In the early days of Co-operation they were modest little club houses where the men gathered to read the papers,

hear a song from a comrade once in a while and sip a cup of coffee, gingerale or beer. Except for alcoholic drinks and profit, they were a substitute for the cafes. When the women and children came, music, dancing and little plays were given. Now some of the most beautiful buildings and parks are owned and used by these very Co-operators. The money invested in them usually comes from savings of the Co-operative bakeries, shops and factories managed by the working men and women. It is they who determine how the profit shall be used. In Belgium profits are used to cheer the hearts and gladden the days of Co-operators, not to line the pockets of a few profiteers. On the top floor of the Maison des Peuples, in Ghent, is the studio of Jules von Biesbroeck, the famous Finnish painter and sculptor. He is subsidized by the members of the Co-operative to create a new art which shall interpret the struggles of the labor movement. His mural decorations, marble groups and paintings are created as a response to the artistic demands of the people. He needs no "patron." In this country it is difficult to find any such social and artistic expression of the community as are typified in the Belgium Maison des Peuples. The community center movement is striving toward something in that direction, but it is created from the top and handed down. It has not yet taken root, nor has it been supported by the people, without subsidy from the benevolent.

In this country too, social, educational and aesthetic features are being promoted by many Co-operative Associations as part of their regular activities. Many bakeries and shops have reading rooms where books, magazines and papers are arranged to attract members in their moments of leisure. Plays, concerts, dances, movies and other entertainments are planned by special committees from time to time. This part of the Co-operative movement is as important as the economic. "The test of a people's culture is how they spend their leisure." Many Co-operators in this country realize this and are bending all their efforts to develop the ideals and lessons of co-operation through beauty, art and play, as well as through the functions of barter and trade.

In every land, where Co-operative Societies exist, the members are learning to work together, developing initiative, resource and technique through action, proving to the world that individual profit, that individual progress need not be the entire motive and purpose of life. They are demonstrating that people can organize in a free society for mutual benefit and not for private gain.

The progress and development of co-operation though not by any means complete, is still far from being a dream of the future.

In Europe today thirty million heads of families are members of Co-operative Societies. With five to a family this means that one hundred and fifty millions of people take part (without private profit) in the trade of Europe. The membership doubled during the war, when private trade exploited the people and governments failed to meet their needs.

Cannot we attain the same goal in this country? Let us begin right now to study and train ourselves in the principles of co-operation. When soundly equipped



with the necessary knowledge let us organize and carry through some form of Co-operation. Then we may feel assured that each of us is laying a brick in a solid foundation of the new economic structure of society. The spirit by which it is reared substitutes mutual aid and unselfish service for antagonism and competition. The method by which it is brought about is as sound and

tested as it is ideal and Utopian. By consecrating ourselves to this service we will be laying up treasures that cannot be lost or destroyed in any cataclysm of coming events; we will be preparing ourselves and our fellow men for effective participation in the new order when the storms are past and the Co-operative Commonwealth is ushered in.

## COUNTRY CHURCH DEPARTMENT

Conducted by Rev. Edmund De S. Brunner, Ph. D.

### The Self Americanization of a Country Church

TEN years ago the Big Springs Baptist Church held all its services in Swedish. Today practically all of them are in English. The change has taken place under the leadership of Reverend Ragnar A. Orlander, a native of Sweden, and until he came to Big Springs, a city pastor. He is one city pastor who has made good in the country.

The church was organized a little more than a half a century ago by seven Swedes who met for some time in the sod barn of their first pastor. In 1880 the first building was erected, part of which is now serving as the pastor's garage and the rest of it as a part of the township hall. The second building was constructed in 1893 which is now a part of the new and modern church plant. One element in the success of this church has been the long pastorates which have averaged nearly ten years per man.

The change from Swedish to English at church services is not the only one which has taken place in the last ten years. The members were naturally conservative and a little slow to accept new ideas. This did not discourage Mr. Orlander. When the plan to raise the building and put in a basement which would include a small dining room and kitchen was proposed, it met with much opposition. This seemed to be too big an undertaking to the members. During one of the many meetings held for consideration of the matter one trustee asked the pastor: "Are you going to make a soup house of the church?" "No," replied the pastor, "but we are going to make it a pleasant place to meet in and I am sure when we get it all planned you will be the first to give fifty dollars." "No sir, I will not give a cent to it," quickly returned the trustee.

But as it finally turned out, a committee was appointed to raise the money of which this trustee was a member, and he was actually, the first man to give not fifty but one hundred dollars to the project.

While the first undertaking was not a large one, it

was very important for it revived the church and brought it to a consciousness of its power. It showed the members that they could do something. It was the best sort of revival. When the question of a new parsonage came before the congregation three years later, it was received more favorably. The old house was sold and moved to town, and a beautiful modern home was built in its place. This new parsonage has eight large rooms, lower floor furnished in hard wood, basement finished including a cement floor, electric lights, running water, indoor toilet and hot water heating system.

The latest improvement which Big Springs has undertaken and which it is just completing, is the remodeling of the church. The remodeled church will be tantamount to a new church, for the old edifice has practically been rebuilt. The work cost nearly twenty thousand dollars and was all paid for on the day of dedication. The outside dimensions are seventy by sixty. The main auditorium is fifty by thirty-six with a seating capacity of two hundred fifty. A small gallery in the rear will seat seventy-five easily. The main Sunday School room, thirty-four by twenty-four, is separated from the auditorium by accordion doors and will seat two hundred comfortably. The total seating capacity of the auditorium then is over five hundred.

Because the Big Springs church has always featured singing in its services, a platform large enough to seat a chorus of twenty-five has been built instead of one just large enough for the preacher. A space was provided for a pipe organ and the connections are being put in with the general understanding that this is the next improvement which will come in the very near future.

There are five individual Sunday School class rooms up stairs and four in the basement which, used in connection with the main Sunday School room, gives the Sunday School plenty of room.

The basement includes a dining room and kitchen. The former will seat about one hundred fifty at tables and when used for a prayer meeting or B. Y. P. U. meeting it will seat two hundred. The kitchen is mod-



ern in every respect, including running water, large new stove, built in shelves, serving window into the dining room and many other comforts that men would overlook but which make the work more pleasant for the women. The women have a separate cloak room and rest room.

The whole building is electric lighted with power from the new 110-volt electric plant which also furnishes power for the parsonage. This plant is in a separate building and was installed for \$2,000. Besides furnishing light it runs the pump which supplies the pressure for the water system of both the church and parsonage.

The furniture including the seats in the auditorium will all be new, and beautiful electric light fixtures are being installed throughout the building. The church may justly be proud of their home for a similar equipment, including the parsonage and ground, in almost any city would cost today between forty and fifty thousand dollars.

The church has adopted the budget system for handling all its finances. The current expenses are apportioned to the different members. A committee is appointed at the last meeting of the year which apportions the estimated local expenses of the coming year among all the members and nothing more is said of current expenses for the remainder of the year. The local expenses of the church for the last fiscal year were \$2200. The church also raised \$9000 toward the new building last year.

The church has always backed up its word of appreciation of the pastor with deeds. Pastors cannot live at the present time on expressions of approval and votes of thanks. The pastor receives \$1800 a year and his parsonage. The trustees always see to it that ice enough to last all summer is put up in the winter and wood enough to last all winter is cut in the summer. There are two acres of ground in connection with the parsonage which gives the pastor plenty of space to have a large garden, and for years his garden has been second to none in the community. A few chickens and a cow furnish fresh eggs, butter and cream for the family. What an opportunity our city pastors are missing by not accepting calls to country churches!

On Sunday regular services are held. The Sunday School, which has an average attendance of one hundred and twenty-five, follows the morning service. Special singing is a feature of every service, and a large orchestra is used very often in the evening. The Sunday services are well attended and it is not uncommon to see sixty cars parked in the church yard on a pretty Sunday.

On Wednesday evening the regular prayer meeting is held and on Friday evening the young people have their meeting. Their plan of holding the B. Y. P. U. on a week night is somewhat new but it is working splendidly at Big Springs. By having a whole evening the young people are not crowded for time. They sing several songs and follow out the regular B. Y. P. U. method of conducting a program. The program committee meets with the pastor once a month to arrange the program. It is aimed to have every young person take some part in a meeting at least once a month. After the meeting

a social hour follows including some light refreshments. The average attendance for a year is seventy-five and on the night the writer was present sixty young people were out, in spite of the fact that it was a cold February night with a deep snow on the ground. When the roads are good, it is not uncommon to have over one hundred young people present and the beauty of it all is this—as many young men attend as young women.

The men's Bible Class, taught by the pastor, meets Sunday morning. This same class functions as a Brotherhood and takes an active part in all community questions. It is this organization which has supported the pastor in all his building enterprises.

A male chorus of fourteen voices is made up from members of this class. Besides leading the singing at many of the regular church services, the chorus sings at many community affairs. It is very popular and is often invited to sing at the Old Settlers picnic and similar occasions.

The Ladies' Aid Society meets at the different homes. The whole family attends these meetings and it is not unusual to have one hundred fifty present. This gives the members a great opportunity for social fellowship. The younger ladies have a Mission Society which also meets in the different homes. This was the Red Cross organization during the war.

Thanksgiving Day is a special day at Big Springs. It is made a big community Thanksgiving Service Day. A special Thanksgiving sermon is preached by the pastor and a special offering is given for orphan children. The whole community have their dinner together at the church and there is always present from four to five hundred. A committee is appointed to arrange for the dinner. They make a menu and assign different items to the different families to bring and when it is all put together nothing is missing to make the turkey dinner complete.

Another community celebration is the annual Sunday School picnic. This picnic is very largely attended by all the people in the community whether they belong to the church or not. The children have their contests, the fat men race and the boys see who can eat the largest number of blueberry pies. It is a great day together in the beautiful country which they all love so much.

Then the day of all days—Christmas day, is justly celebrated at Big Springs. Preparations are made for weeks in advance for this program. The children are taught "pieces" and the older ones learn songs. Some years Christmas scenes and tableaux are given. The church is always elaborately decorated and the beautiful Christmas tree is never forgotten. It is needless to say that the church is crowded to its utmost capacity at these entertainments.

It is very gratifying to find a church program which makes provision for the social development of its members as well as the spiritual. The two can be carried on simultaneously. "In Big Springs," says Rev. Orlander, "we never have a social gathering or entertainment without having a prayer or a Bible reading which gives the occasion a religious atmosphere nor does this drive away the young people." Each year a special series of revival meetings are held usually led by the pas-



tor. The meetings are well attended by both the young and old of the community. When Rev. Orlander took up the work ten years ago, the church had a membership of one hundred eighty-five, at present there are two hundred fifty members. One hundred and fifty members have been taken into the church during the present pastorate. A large percentage of these have been young people. A very important point in this connection is this—the whole program and message of the country churches should appeal to the young people. If it does, it will assist in holding young people on the farms. The older people sell their farms and move to town leaving the middle aged and young people in control of the community. This gives a rural pastor a big opportunity to develop a membership and leadership largely composed of comparatively young people.

It is Rev. Orlander's conviction that the country church is the only solution for the church problem in the open country. In those churches which are supposed to be a combination of town and country folk, all the offices are usually held by the town people. As a result the country folks feel no responsibility and they therefore stay home and criticise. When the country people have their own church as they have in Big Springs they feel the responsibility of supporting it and attending all its meetings. A country church can do things as well as a city church. The Big Springs plan to invite the denominational State Convention next year. It has a church large enough for the meetings and

as almost all the members live in modern homes the delegates will be royally entertained.

One of the strongest testimonies to the success of this church is the number of young people from this church who are attending college this year, eight in all.

Too much credit cannot be given to the pastor for his faithful work. He did not allow himself to be distracted by calls to large city churches and general work which he has received in the past and is still receiving but instead stays at Big Springs and makes the many opportunities there his responsibility.

"I love the people, and that is the reason I stay." If all our pastors would stay with churches long enough to really know their people, to share their troubles and successes, in a word to love them, we would have more churches like Big Springs.

Rev. Orlander believes, "That the big problem in the country, and in the city, is to reach the hearts. The pastor has never preached agriculture, good roads, or better pigs on Sunday to his people, this part of the church's program is carried out on week days, but it is carried out. His theory is this—When business men come to church, they do not want to hear about figures and merchandise, neither does the farmer expect instructions in agriculture or road building on Sunday. He expects the pastor to lead him in his worship." Thus through an all-around program of worship, education and service, Big Springs has done and is doing Big Things.

## A SYMPOSIUM

### On "The Gap in the Wall"

#### The View of Rev. J. Mont. Travis of Denver, Colorado

THE article on "The Gap in the Wall," by Mr. Berry in your issue of November 11th is a very timely article upon a most perplexing problem.

Mr. Berry's announcement that he is one of the younger set is wholly unnecessary. Every oldtimer will recognize at once his "newness" in his treatment of this problem which has baffled the wisdom of the leaders of all denominations.

May I, as an old one who has spent half a lifetime trying to correct, without legislation, some of the evils which Mr. Berry attributes to Presbyterian lack of system, venture one or two comments?

1. The problem of tenure of office in the pastorate and the problem of Vacancy and Supply are two separate, distinct and very different problems touching each other only where the minister is trying to make his escape from an unsatisfactory pastorate.

The irritating activity of a disgruntled minority is

sadly common; but it is not an unmixed evil. It has its rise, not in the Presbyterian or any other system, but in the general depravity of human nature. More commonly, perhaps, it is the depravity of the minority that becomes the irritant, but too often it is the depravity or the inefficiency or the unwisdom of the pastor himself and his personal friends. The remedy is almost always to be found in the dissolution of the pastoral relation at the request of the pastor without making any fuss about it; but the *preventive* which is of vastly more importance, is to be found, not in "system" but in perfect frankness on the part of pastor and people, each with himself and each with the other. Having been for many years in a position with exceptional opportunities to observe without prejudice, I give it as my judgment that in at least one-third of the cases where difficulties in the pastorate make it necessary for the pastor to seek another field, he and not a disgruntled minority is to blame. Let a pastor regularly take account of his own stewardship; consult first his own better judgment than that of his wife and most intimate



friends and in many cases he will find that he has reached his limit and served his time of usefulness in his field and that in justice to *himself* as well as to his people he ought to make a change. Let the officers and members of a congregation take council together as to their own faithfulness, their loyalty and co-operation and they will many times find that they are at fault and that the progress of their church can only be restored by a fuller response to the leadership of their pastor.

Where the difficulty is really created by an unreasonable and meddlesome minority the Presbyterian "system" is peculiarly fitted to apply the remedy. I know of such a case in which the pastor reported to his Presbytery that a disgruntled few were trying to drive him out and asked the Presbytery whether he should go or stay. The Presbytery made a careful investigation and ordered the "minority" to cease its opposition at once or leave the church. Half of it did one and half the other. If, however, these difficulties and unpleasantnesses in the pastorate are traced to their ultimate cause it will be found in the lack of wisdom on the part of congregation in calling a man unsuited to their particular field—in their failure to make a careful investigation as to his adaptation rather than his ability, or the failure of the minister to consider carefully enough his own adaptability to the peculiar needs of that church. They "marry in haste and repent at leisure."

2. The second problem with which Mr. Berry deals, that of making the connection between the minister wanting a church and the church wanting a pastor, or as he seems to consider it, finding a good church for every minister, like the poor we have always with us. There are always in the Presbyterian body a large number of ministers without a charge or looking for a change of fields and at the same time a large number of churches looking for pastors. This is one of the most serious problems with which the church is confronted, but it is not nearly so serious as Mr. Berry imagines. In order to eliminate a large part of the problem permit me to say that a great many of the "vacant" churches either never ought to have been organized or ought now to be dissolved, and a large number of the "vacant" or restless ministers either never ought to have been ordained (or received from some other denomination) or are not now content to serve the only kind of church that they are competent to serve. I know of a Presbytery just now in which there are six vacant churches. In four of these the utter inefficiency of the pastor was evident to everybody in the congregation and the Presbytery except the minister himself; in the other two cases the men were competent but unfitted for the particular kind of work required by conditions in their fields. But with this elimination there remains the great problem with its anxieties and its heartbreaks, with its ever imperative demand for solution.

Two elements serve to multiply the difficulties of solution. The first is the constant clamoring of an army of untrained, inefficient, restless men for jobs, so that the minute a church is announced as "vacant" the Session is deluged with applications from men, one-half of whom would not accept the church if it was offered

to them and the other half could not carry on the work of that particular church successfully for six months if they had it. The Session, in self defence, consigns the whole lot to the wastebasket and the one or two worthy men who ought to have received consideration go with the rest. However humiliating it may be, it must be confessed that many of these "rounders" are mere adventurers who by some hook or crook have managed to get ordained and are going about from church to church trying to get a living by the easiest possible means. The remedy at this particular point lies with the Presbyteries in the enforcement of the powers which they already possess. See to it that no man is ordained until he has proved his worthiness and that no man is received from another denomination until his record is thoroughly established and his worthiness proved; then see to it again that when a man has proved himself to be unworthy he is deposed and not shunted off onto some other Presbytery. With the driftwood cleared away the placing of worthy ministers would be greatly simplified. The second element in the difficulties of filling vacancies is the unreasonable and often unchristian prejudice against men who have passed middle life. For this, doubtless, many of the older men are themselves to blame, for at the period of life when they ought to be at their very best—at the very height of their usefulness, they begin to take their ease in Zion, to rely upon their past reputation and to "let down" in their work. Yet hundreds of ministers between the ages of sixty and seventy years are doing glorious work in the kingdom and would be an honor to any church. I know of no remedy for this feature of the difficulty but the instilling of the spirit of Christ, mingled with a little common sense, into the minds and hearts of the officers and members of churches holding such prejudice. This kind cometh out not by "system," but by prayer and fasting.

Is there any solution for this age-old problem? Mr. Berry suggests the system of the Methodist Episcopal Church. This system keeps every church supplied with some kind of preacher and every preacher supplied with some kind of church; but ministers of the Methodist Church complain to me more frequently and more bitterly against their system than do Presbyterian ministers against our own. A church is better without any minister than with an unfit one.

Personally, I believe that the present system of Vacancy and Supply used by the Presbyterian Church will go as far toward solving the problem as any system can until there are some fundamental changes brought about in the manner of selecting and training men for the ministry, provided both ministers and churches will honestly and earnestly "play the game." This provides, if properly carried out, that the Stated Clerk of the General Assembly shall have in his files a complete list of churches desiring a pastor and a complete list of ministers without a charge or desiring a change of pastorate. Each Presbytery has its own local committee whose business it is to assist any church to secure a pastor or any minister to secure a church. This has not worked out very successfully so far because neither the churches nor the ministers have really entered into it



with any kind of earnestness. The Stated Clerk now has on file the names of some three hundred or more ministers who want a church and is able to furnish information concerning each one. Possibly sixty or seventy-five of these are "rounders" whose Presbyteries ought to eliminate them; but the great majority are fine, competent men ready to take up work in any field suited to their ability and conditions. He has also a list of the churches seeking a pastor. This is never complete because the Presbyteries fail to make full returns; but there is a long list. Now comes the difficulty of adjustment. This minister has the executive ability to minister to only a medium sized congregation; but he must be located in a larger town on account of the College privileges. This one is trained and competent for any line of work, but can live only at a very high altitude or in a certain climate. This man is an exceptionally good preacher, but frankly confesses that he cannot do pastoral work and must have a church where that is not required and so on down the list. This adjustment is a tremendous task, requiring endless patience and highest skill and it can only be accomplished by the finest co-operation between the Stated Clerk's office on the one hand and the churches and ministers and the local Committee on Vacancy and Supply on the other. But it can be done. Let us, at least until a better way is found, stop complaining and finding fault and lend our very best efforts to the putting into perfect operation the machinery we have already installed.

## The View of Rev. George W. Luccock

Pastor of the College Church, Wooster, Ohio

**M**R. BERRY has stated very fully and fairly, and in good spirit, the evils in the situation. Your introductory observation altogether right. Even the M. E. Church, the efficiency of which is justly entitled to all Protestant admiration, has its problems. If ministers and churches of Congregational and Presbyterian order would accept settlement on the terms that rule in Methodist appointments, no church need have a long vacancy, no minister able to work need be without charge, and no pastorate need be perpetuated to the point of unendurable suffering. For be it known that even in the House of Wesley complaints are not confined to a whisper. It is an easy jump from the frying pan of democratic incompetence to the fire of monarchical efficiency. And few there be that make the jump. However, it is with a great price that we buy this democratic freedom.

It is to be remembered, in working toward the desired goal, that a perfectly satisfactory system is impossible, for the reason that a perfectly satisfactory system presupposes a spiritual culture not yet attained by any preacher or any church. If all the preachers and all the churches were all that they ought to be, there

would be no problem. The problem persists because of the persistence of certain carnal survivals in both pulpit and pew.

While no system wholly satisfactory can be expected, a very great improvement may and ought to be expected. Day by day, in every way, we can do better.

It is to the credit of our Methodist brethren that they are addressing themselves to the task of effecting a better placed and adequately supported ministry than are Presbyterians. Presbyterians, mighty generous with their money in other directions, have never been willing properly to finance this undertaking.

Some say the old way is better, desiring to retain the prerogative of boosting their friends into desirable pastorates. Others throw up their hands and cry, "What's the sense? It's bad enough, but nothing can be done about it anyway." And many others do not care. Fairly comfortable and fully busy themselves, they are not concerned greatly for their less fortunate brethren. And, besides, like the voice of many waters comes the warning, "We just must cut down expenses."

For Presbyterians, there is only one way out. And that is through the Presbytery. For this particular company of saints, or rather company of particular saints, the government is on the shoulders of the Presbytery.

The task here, and it is far greater than many imagine, is to educate Presbyteries to fulfil their constitutional errand.

Already a good start, only a start, but a good one, has been made, by the ten years' incessant study of this problem, and patient toil to see a solution, by the late Dr. Walter H. Houston. He saw and stated with singular clearness how Presbyteries must bear the responsibility.

Dr. Lewis S. Mudge, Stated Clerk of the General Assembly, has taken a definite step forward in planning regional administration of the work of Vacancy and Supply.

If you have space for suggestions, the following might be offered:

The restlessness under present conditions not abating but rather increasing, makes some constructive effort for improvement imperative. It would be the sheerest folly to abandon the struggle to make the situation better.

Presbyterians must make up their minds that effective administration is impossible without money, and they must be willing that the Stated Clerk shall have enough money to develop his ideas.

Presbyteries must be stimulated to create and sustain a sentiment in their churches and in their ministers for using to the limit the principles of their own form of government.

And back of all, every man minister of us must feel himself called anew to preach by word and life the spirit of self sacrifice. We, no less than He, are here, not to be ministered unto but to minister, and, in our measure, to give our lives for the redemption of this and every like situation of sin.



## The View of C. L. Brokaw

Cashier of the Commercial National Bank,  
Kansas City, Kansas

I have for many years thought about this problem and have stated that I have thought the Methodist Church was handling the situation better than we Presbyterians, and it is a problem that ought to be solved. This "gap" should be closed. I have felt that it must be exceedingly humiliating to preachers to "candidate" and have been somewhat chagrined to observe the wire-pulling and letter writing that was necessary to secure a field for their endeavor.

The only suggestion that has ever come to my mind which seems at all feasible would be for each Presbytery or, better perhaps, for each Synod to appoint a committee of three, who would have somewhat the same powers that the bishop has in the Methodist Church. If some such change in the fundamental law and practice of the Presbyterian Church could be brought about, I believe that it would do much toward solving this problem.

## The View of Rev. Perry V. Jenness, D. D.

Minister of the North Presbyterian Church  
Denver, Colorado

As a Presbyterian I appreciate Mr. Berry's point of view, and can sympathize with him in his position.

However, I do not think the churches are altogether to blame. The restlessness of the ministry in these days accounts for some of the restlessness of the pew. Moreover, the unscriptural way of seeking additions to our membership by all kinds of questionable methods, without regard to spiritual experience, naturally creates a membership that will not be long content with a faithful ministry.

In my judgment the remedy will not be the erection of ecclesiastical machinery, but can only be found in a genuine spiritual awakening that shall touch and influence pulpit and pew alike.

## The View of Rev. Thornton B. Penfield, D. D.

Secretary of the Metropolitan District of the  
Presbyterian New Era Movement

THE Gap in the Wall" is a very real thing in the Presbyterian Church. It is not merely a hole in the wall, for it is a part of the structure that was never finished. The Presbyterian Church has tried to fill the Gap with its Vacancy and Supply plan. This plan is thoroughly Presbyterian in its purpose and its program; and my observation of its workings leads me to feel that it operates advantageously in sections of the country that have been willing to adopt it and use it as it is intended to be used. The plan safeguards both pastor and congregation, both candidate and vacant church; but so far it has not filled the Gap, because in the eastern states, particularly, few

presbyteries are sufficiently Presbyterian to be willing to swallow the plan—hook, bait and sinker—and the result is that frequently the Vacancy and Supply Committee is either discredited, or the committee is retained in name only with merely the functions of a ministerial intelligence office or matrimonial bureau, minus the registration fees.

In this modified form the Vacancy and Supply plan has serious limitations. And yet, as chairman of the so-called Vacancy and Supply Committee in my own presbytery for several years, I can bear testimony that the committee has saved several churches from disastrous if not scandalous experiences and, on the other hand, has been the means of bringing a number of strong, spiritually-minded and well worth while pastors to churches that are today rejoicing in their splendid leadership. Of course, there are many men who apply for opportunities to be heard in churches who have to be disappointed. The committee, acting as a clearing-house, has to reach decisions that are not always in harmony with the judgment of candidates themselves or their zealous friends. And unquestionably the members of all such committees, as well as the candidates and their friends, are liable to err in their judgment and exhibit other human limitations.

I cannot speak from experience of the situation in other denominations but I am confident that a number of earnest, unselfish Presbyterian leaders are now giving much thought and attention to the problems that have been stated in the article written by Mr. Berry; and the recent action of the General Assembly of the Presbyterian Church in connecting the work of the Vacancy and Supply Committee more closely with the office of the Stated Clerk of the General Assembly, thus bringing the work of this committee and that of the Stated Clerk in each presbytery into closer relations, is an effort to lay foundations to fill the Gap as it exists in this denomination.

---

## The British Y. W. C. A.'s Counsel to Investors

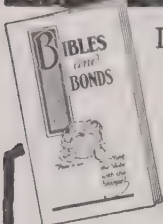
More than two years ago the Executive Committee of the British Y. W. C. A. passed the following resolution: "The Young Women's Christian Association of Great Britain wish to state publicly that they are convinced that the claims of workers to adequate wages come before the claims of shareholders to dividends.

"They desire to urge upon those of their members, who are shareholders, the duty of accepting their responsibilities towards those whose labors help to produce their dividends. Further, they feel convinced that members should inform themselves as fully as possible as to conditions of employment and, as one means to this end, attend shareholders' meetings."

Here is outlined in brief a policy which should become a matter of course as the ideal among Christian investors. The Christian should ask questions of the corporations in which he holds an interest as to wages and working conditions and profits.



## Write for this Booklet



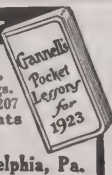
It tells how you may secure an income that cannot shrink; how you may execute your own will; how you may create a trust fund; how you may give generously without hardship. It describes the annuity bond, a safe, convenient, and productive investment which promotes a fundamental Christian enterprise. Endorsed by all denominations.

Write for Booklet 1C.  
**AMERICAN BIBLE SOCIETY**  
Bible House, Astor Place, New York

## Crannell's Pocket Lessons

Full Bible text for all the International Lessons for 1923, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 3/4 x 5 3/4 inches. 207 pages. Strong cloth binding, 35 cents.

**The Judson Press**  
1701-1703 Chestnut St., Philadelphia, Pa.



## "New-Idea" Service Table

A sturdy, neat and well finished oak table, unexcelled for general household purposes, carrying entire meal and returning dishes to kitchen. How many steps will this save you?—Shelves 18 x 24 inches covered with cork material not affected by heat, water, etc. Sent parcel post, with return privilege—not sold in stores. Price \$8.50 plus postage or express. Weight 20 pounds. Circular on request.



Price \$8.50  
Parcel Post

Rodda Mfg. Co., 10 S. 18th St., Phila., Pa.

## Says Doctor

# Sherwood Eddy

### Missionary and Social Prophet

"Among the few journals that have stood for complete social justice and a full social gospel, The Christian Century holds a unique place."

### EDITORIAL STAFF

Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ

Mail Coupon to-day. Foreign postage extra

## CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ☐ "The Reconstruction of Religion," by Ellwood, or ☐ "The Crisis of the Churches," by Leighton Parks, or ☐ "The Mind in the Making," by Robinson, or ☐ "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....

C. W.

## Books Received

The Dramatic Instinct in Religious Education. By Thos. W. Galloway, Ph. D. Pilgrim Press. \$1.75

The Morals of the Movies. By Ellis P. Oberholtzer. Penn Publishing Co. \$1.00.

The Art of Preaching. By Dean Chas. R. Brown. Macmillan Co. \$1.75.

A Short History of the World. By H. G. Wells. Macmillan Co. \$4.00.

The Conquest of Disease. By Eugene DelMar. Progressive Literature Co. \$2.00.

Drama in Religious Service. By Martha Candler. The Century Co. \$2.00.

Heroes of the Church. By Park Hays Miller. Westminster Press. 50 cents.

Church Street, Stories of American Village Life. By Jean C. Cochran. Westminster Press. \$1.50.

Verses for Children. By Cecil T. Blancke. Westminster Press \$1.50.

Man and the Two Worlds. By William F. Dix and Randall Salisbury. Harper & Bros. \$1.50.

I Believe in God and in Evolution. By Wm. W. Keen, M.D. J. B. Lippincott Co. \$1.00.

Modern Physiology, Hygiene and Health By Mary S. Haviland \$1.50.

Old Morocco and the Forbidden Atlas. By C. E. Andrews. Geo. F. Doran Co. \$3.00.

A Neglected Era. By Edith Ross Braley. E. P. Dutton & Co. \$2.00.

Blossomed Hours. By Edward H. Griggs. Orchard Hill Press. \$2.00.

That Boy and Girl of Yours. By Wilbur F. Crafts. Baker & Taylor Co. \$1.50.

Belief in Christ. By Charles Gore, D.D. Chas. Scribners Sons. \$2.25.

Americans. By Stuart P. Sherman. Chas. Scribner's Sons. \$2.00.

Stories by Mrs. Moresworth. Compiled by Sidney Baldwin. Duffield & Co. \$3.50.

Stories by Juliana Horatia Ewing. Duffield & Co. \$3.50.

Your and Yours. By Grace L. Morrill. Fleming H. Revell Co. \$1.75.

Master Skylark. By John Bennett. The Century Co. \$3.50.

The Lord of Thought. By Lily Dougall and Cyril W. Emmett. Geo. H. Doran Co. \$2.50.

A Wonder Book. By Nathaniel Hawthorne. Geo. H. Doran Co. \$4.00.

Gospel Truths. By J. E. Whitaker, D.D. United Lutheran Pub. House. \$1.75.

Lesson Commentary for Lutheran Sunday Schools. By Wiles, Hunton and Smith. United Lutheran Pub. House. \$1.75.

The Apostolic Age. By Wm. Bancroft Hill, D.D. Fleming H. Revell Co. \$2.00.

The Meaning of Life. Rev. A. Edwin Keigwin, D.D. Geo. H. Doran Co. \$1.50.

The First Christian School. By Otis Cary. Pilgrim Press. 50 cents.

The Evangelistic Encyclopedia. By Rev. A. B. F. Hallock. Geo. H. Doran Co. \$3.00.

The Mind of the Master. By Rev. John Watson, D.D. (Ian Maclaren). Geo. H. Doran Co. \$1.50.

The Gospel of the Sovereignty. By Rev. J. D. Jones, D.D. Geo. H. Doran Co. \$1.75.

Self Healing Simplified. By George Lander Perin. Geo. H. Doran Co. \$1.50.

Syllabus for Old Testament Study. By John R. Sampey, D.D. Geo. H. Doran Co. \$2.00.

Jesus of Nazareth. By Geo. A. Barton, Ph.D. The Macmillan Co. \$2.00.

The Influence of Modern Problems. By Various Writers. The Macmillan Co. \$1.50.

The Religion of the Primitives. By Monsignor A. LeRoy. The Macmillan Co. \$2.50.

Yellow Butterflies. By Mary R. Shipman Andrews. Chas. Scribners Sons. 75cents.

The Church at Play. By Norman E. Richardson. Abingdon Press. \$1.50.

The Early Days of Christianity. By Frederick C. Grant. Abingdon Press. \$1.75.

Problems in Pan Americanism. By Sam Guy Inman. Geo. H. Doran Co. \$2.00.

Fury. By Edmund Goulding. Dodd, Mead & Co. \$1.75.

A Fifth Avenue Parade and other poems. By Percy Stickney Grant. Harper & Bros. \$1.50.

The Journal of John Woolman. By Amelia M. Gummere. Macmillan Co. \$2.50.

Epistles to the Corinthians. By J. S. Riggs and H. L. Reed. Macmillan Co. \$1.25.

The Orthodox Devil. By Mark G. Pearse. The Abingdon Press. \$1.25.

The Early Days of Christianity. By Frederick C. Grant. The Abingdon Press. \$1.75.

The Church at Play. By Norman E. Richardson. The Abingdon Press \$1.25.

The Madonna of the Curb. By Anna Balmer Myers. Geo. W. Jacobs & Co. \$1.75.

The Children's Six Minutes. By Bruce S. Wright. Geo. H. Doran Co. \$1.25.

Bible Types of Modern Women. By Rev. W. M. Mackay, D.D. Geo. H. Doran Co. \$1.50.

Bible Types of Modern Women, 2d Series. By Rev. W. M. Mackay, D.D. Geo. H. Doran Co. \$1.50.

The Sunday School at Work in Town and Country. By Wm. M. Brabham. Geo. H. Doran Co. \$1.50.

Where the Higher Criticism Fails. By W. H. Fitchett. Methodist Book Concern. \$1.25.

Incentives in the New Industrial Order. By J. A. Hobson. Thomas Seltzer. \$1.75.

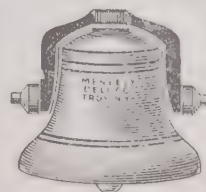
**VICTOR Portable STEREOPTICON**

THE PERFECT LANTERN SLIDE PROJECTOR

SHIPPED ON APPROVAL THOUSANDS OF SLIDES FOR RENT OR FOR SALE

ASK FOR CATALOGUE AND TERMS

**VICTOR ANIMATOGRAPH COINC.**  
276 VICTOR BLDG. BOSTON, MASS.



**MENEELY BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

## Individual Cups

Every church should use. Clean and sanitary. Trial free. Thomas Communion Service Co. Box 432 Lima, Ohio

**McSHANE BELL FOUNDRY CO.** BALTIMORE MARYLAND  
Church, Chime and Peal BELLS  
Memorials a Specialty.

## 5,000 CHRISTIAN WORKERS WANTED

To sell Bibles, Testaments, good books and handsome velvet Scripture Mottos. Good commission. Send for free catalogue and price list.

**GEORGE W. NOBLE, Publisher**  
Dept. No. 10, Monon Bldg. CHICAGO, ILL.

## Revival CAMPAIGNS

Dr. T. M. Hofmeister  
Greenfield, Ohio

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers' Envelopes) write Dufold Trifold Company, Asbury Park, N. J.

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D. D., Greenville, Tenn.

## UNIVERSITY BIBLE EDUCATION

at home. Prepare for fall and winter study. Finest books. Best courses. Hundreds studying. Catalogue free. Lose no time from your regular work. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d st., New York City

## AGENTS WANTED EVERYWHERE

to sell those Wonderful California Herbs for Rheumatism. People from all over the U. S. have written us the last five years about the extraordinary results from these marvelous Herbs. Send for free booklet. Pound \$1 postpaid.

**RHEUMATISM HERB COMPANY,**  
SAWTELLE, CALIFORNIA

## MANY USES FOR

### CLASSIFIED ADVERTISING

1. To locate some old book you would like to get.
2. To secure employment in church work or with a Christian concern.
3. To advertise your services as a sexton.

Classified Ads Cost but 3c a Word—

Minimum Order \$1.00

When answering advertisements please mention the Christian Work



# **IRRESISTIBLE**

## **JOIN OUR DELIGHTFUL "CHRISTIAN WORK" PARTY**

On the Great White Star Line "S. S. Baltic" Summer Cruise to the Holy Land, Egypt, Turkey, Greece, Spain, Italy, Etc.

**61 Days      \$600 and Up**

Starting June 27, 1923

## **A Surpassing Summer Vacation Opportunity**

For Ministers, College Professors, Teachers and Business Men

### **IDEAL SUMMER WEATHER ON SHIP BOARD**

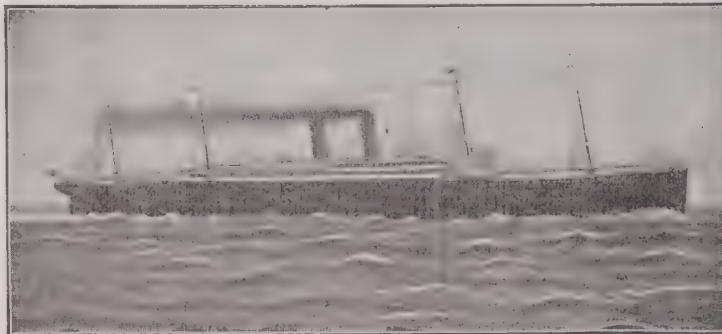
With the Average Temperature on Shore lower than Boston, New York or St. Louis, Nights Cool. Practically no Humidity

Clark's 20th Cruise  
to the Orient

### **STOP-OVERS IN EUROPE**

Return tickets first class  
good on Adriatic, Baltic,  
Cedric, Celtic, etc.

Until  
**January 1, 1924**



S. S. BALTIC

Luxurious White Star  
Transatlantic Liner

### **S. S. BALTIC**

23,876 tons register.  
Three great promenade  
decks — Sumptuous  
Public Rooms, 24 Suites  
with Private Bath.

**The Climax of  
Luxurious  
Travel**

## **A FASCINATING ITINERARY**

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo, Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

D. E. LORENZ, *Ph.D.*, Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of CHRISTIAN WORK readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroads, fees, etc.—everything first class.

## **We Invite Our Readers to Join Our Party**

ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.

NOTE.—A few vacant rooms are available on our Mediterranean Cruise, Feb. 3, 1923, and on our Round the World Cruise, Jan. 22, 1923.

Address: Cruise Department, CHRISTIAN WORK

70 Fifth Ave., New York City



# THE CHRISTIAN WORK

A Religious Weekly Review

JANUARY 13, 1923

---

The Churches and War

Rev. Frederick Lynch, D. D.

The American Negro

Rev. S. Parkes Cadman, D. D.

Samuel C. Benson's Approach to New York

Rev. Henry Strong Huntington

The Public School and Free Institutions

Rev. Newell Dwight Hillis, D. D.

Serbia and the Serbians

Rev. Henry A. Atkinson, D. D.

An Italian's Experience in Smyrna

Theodore Bortoli

---

Three Dollars a Year

Ten Cents a Copy



## Community Service Bulletin

Community Service has prepared a suggestive bulletin on the singing of Easter carols. As the first paragraph of the bulletin remarks: "The singing of carols at Christmas has been so successful and valuable as to suggest the wisdom of undertaking a similar movement at Easter. While Easter is more distinctly a church festival, it is one which commands great general interest and lends itself easily to community endeavor. The singing of Easter carols can do much to create a feeling of friendship and of common celebration of a great world idea. Since much of the celebration is centered in the church building, to which many people through illness or other reasons cannot go, the singing of carols at homes, hospitals and other institutions is particularly appropriate."

Those who are interested should send for the bulletin to Community Service (Incorporated), 1 Madison Avenue, New York.

## THE COMMUNITY CHURCHMAN

**A Monthly Magazine for all  
churchmen who are com-  
munity minded**

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to his community.

Annual subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

**THE COMMUNITY CHURCHMAN**  
2822 Annette St., Indianapolis, Indiana

"Both Capital and Labor would do well to give good heed to its emphasis on the Principles of Vocation and Fraternity." *The Expository Times.*

## THE RETURN OF CHRISTENDOM

BY VARIOUS WRITERS  
Introduction by Canon Gore

The authors find the elements of a distinctive Christian sociology, needed to check the work of disintegration now going on, implicit in the Catholic Faith. \$1.75  
"Their exposition of the Faith would meet with warm approval in every Church in Christendom."—*The Expository Times* (Edinburg.)

### The World's Great Religious Poetry.

Compiled by Caroline Miles Hill, Ph. D.  
12 mo. 876 pages

A well-balanced collection of religious poems classified under a rather detailed analysis, helpful and really valuable in itself, and supplemented by indices to facilitate reference. \$5.00

### The Religion of Science

By William H. Wood, (Dartmouth)

The book that "you have" been looking for. Gives science its due but keeps it in its place; and, then, goes on to vindicate the right of revealed religion on continued supremacy in human life. \$1.50

"Distinctly new."—*Reformed Church Messenger.*

"A cool analysis of the facts which shows the religion of science will not work."—*The Continent.*

"First-rate apologetic for those who regard the metaphysical work of physical scientists as destructive of all religious values."—President Charles M. Jacobs, Lutheran Theological Seminary.

### Matter and Spirit

By James Bissett Pratt

Author of "The Religious Consciousness"  
A professor of philosophy of world standing boldly champions the psychology of the Bible as to the nature and constitution of man. A body blow to materialism. \$1.50

### The Influence of the Church on Modern Problems.

1923 CHURCH CONGRESS PAPERS

Men of differing opinions discuss seven big problems with the object of bringing the various schools of thought in the Church into sympathetic relationship. \$1.50

### The Church in America

By William Adams Brown

"Christian union halts for the lack of a convincing doctrine of the Church. A systematic theologian more interested in the living present than the dead past has wrought out here a fresh doctrine through observation of contemporaneous religious institutions."—*The Christian Century.* \$3.00

"Profoundly valuable."—From a full page editorial in the *Congregationalist.*

### The Reconstruction of Religion

By Charles A. Ellwood

Only an unusual volume on this subject would win the superlative praise of both clergy and University professors.

Highly endorsed by Bishops Mitchell, Nicholson, McConnell and Lines; and by George A. Coe, S. Z. Batten, S. Parkes Cadman, Foster Kent, etc. And by these University Professors: Giddings of Columbia, Small of Syracuse, Ross of Wisconsin, Cooley of Michigan, Hocking of Harvard, Stanley Hall of Clark, etc. \$2.25

### The Art of Preaching

By Dean Charles R. Brown

(Lyman Beecher Lectures, 48th Series)  
"One of the ablest preachers in America describes the mighty opportunity of the preacher with delightful humanness of style."—*Southern Churchman.*

"Direct, instructive and helpful addresses on preaching the Gospel."—*Herald and Presbyter.* \$1.75

### Jesus of Nazareth

By George A. Barton Ph. D., LL. D.

First published Dec., 1922. Cloth 12mo.  
400 pages. \$2.00

If your school has never tried it, see the difference it will make to put personal copies of this book in the hands of a class of high school age that compares favorably with the text books used by them in History, Rhetoric, etc.

Not much of the biographer and a great deal of biography about this life of Jesus.

### The Idea of God

By Clarence A. Beckwith

Professor of Christian Theology (Chicago)  
"Perfectly at home in all branches of modern thinking related to his problem. Shows convincingly that belief in a personal God is, again, possible to the average modern mind."—*Christian Intelligencer.*

"Fair to the new thought, yet faithful to the good things in the old—coming from a theological seminary it is one of the signs of the times."—*Boston Transcript.* \$2.50

### The Freedom of the Preacher

By William Pierson Merrill

(Beecher Lectures for 1922)

"For common sense and genuine helpfulness equal to any of their illustrious predecessors."—*Watchman-Examiner.* \$1.25

"If you are an intelligent layman you will read this book so that you may respect your pastor's job."—*The Christian World.*

### Items for Your Next Order

Kresge: The Church and the Ever-Coming Kingdom of God.....	\$2.25	Galer: Old Testament Law for Bible Students.....	1.25
Bull: Preaching and Sermon Construction.....	2.50	Coffin: What Is There in Religion?.....	1.25
Rogers: The Theory of Ethics.....	1.50	Jones: Spiritual Energies in Daily Life.....	1.50
Shannon: The Country Faith.....	1.00	Drury: The Thoughts of Youth.....	1.25
Gulick: The Christian Crusade For a Warless World.....	Paper .75	Gulick: The Christian Crusade For a Warless World.....	Paper .75
Jess: World.....	Cloth 1.00	Jones: Is There a God?.....	1.25

64-66 Fifth Avenue

**The Macmillan Company**

New York City

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

WILLIAM PHILLIPS HALL, President.  
REV. EDWIN NOAH HARDY, Ph.D.,  
Gen. Sec.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

### Communion Ware of Quality



Best materials. Finest workmanship  
ALUMINUM or SILVER PLATE  
Send for Illustrated Catalog with  
REDUCED PRICES

INDIVIDUAL COMMUNION SERVICE CO.  
Room 304 1701-1703 Chestnut Street, Philadelphia, Pa.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York

(Incorporated April, 1833)

The only American un denominational, international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the Sailors' Magazine, \$1.00.

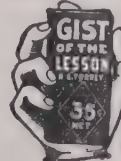
Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y.

Send contributions to CLARENCE C. PINNEO,  
Treasurer, 76 Wall Street, New York.

### THE ORIGINAL VEST-POCKET HELP TORREY'S



### Gist of the Lesson

FAMOUS "GIST" FEATURES

Lesson Text in Full. Changes in Revised Version Noted.  
Emphasized Words and Dates Given as Accepted.  
Phrases in Black Face. Exposition of Lesson.  
Type. Condensation of Thought. Prayer Meeting Topics.  
Flexible Binding, 35c postpaid

F. H. REVELL CO., 153 Felt Ave., New York, 17 N. Wabash Ave., Chicago



# THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 2

January 13, 1923

Whole No. 3005

## CONTENTS

WORLD OF TODAY.....	35
EDITORIALS:	
The Churches and War: Rev. Frederick Lynch, D.D.	39
The American Negro: Rev. S. Parkes Cadman, D.D....	40
EDITORIAL CORRESPONDENCE:	
Samuel C. Benson's Approach to New York: Rev. Henry S. Huntington .....	42
OBSERVER'S LETTER:	
Expository Preaching .....	45
THE WEEKLY SERMON:	
The Public School and Free Institutions: Rev. Newell Dwight Hillis, D.D.....	46
GENERAL:	
The Church and Recreation: Rev. Roy P. Guild.....	50
Serbia and the Serbians: Rev. Henry A. Atkinson, D.D.	52
An Italian's Experience in Smyrna: Theodore Bortoli	55
INDEX:	
July-December, 1922 .....	59

THE CHRISTIAN WORK: Published weekly: 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Publication and circulation office, 45 Willard Avenue, Providence, R. I. Editorial and advertising office, 70 Fifth Avenue, New York, N. Y.

Subscriptions may be forwarded to either of the above offices.

Entered as second class matter November 18, 1922, at the U. S. post-office, Providence, R. I. under the act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

Printed by Norman C. Lynch Co., Incorporated 45 Willard Ave., Providence, R. I.; 70 Fifth Ave., New York.

## The World of To-day

### SOUND SENSE ON THE I. W. W.

Whenever there develops among us a considerable body of opinion quite at variance with that which most of us hold, our first duty toward it is to endeavor to put ourselves in the place of this minority in order that we may come to understand the reason for this view. Only then can we gauge its justice and only then, too, are we prepared to bring those whom we may regard as mistaken to a more intelligent view. We are in particular need of such a reasonable approach in deal-

ing with so-called "radicals." A recent letter from Rev. Charles W. Lathrop, Executive Secretary of the Department of Christian Social Service of the Protestant Episcopal Church, is an excellent illustration of the spirit which we need. "The backbone of the I. W. W. and Communist movement," he wrote, "is the part of our community who make up casual labor. Casual labor means laborers who are drawn into employment when times are good and factories are busy. The minute the demand falls off and the factories are less busy these are the men who are out of work. Seasonal labor in the harvest periods contributes another quota to casual labor. \* \* \* Casual laborers have to move from place to place. They have no opportunity to establish a home or to anchor themselves in any normal, human life. They tend to become the tramps and 'vagrants.' No one can say that they get a really square deal. As a consequence of their hard experience, these men are easily persuaded that the industrial system which produces these conditions is wrong, and they are ready to follow those who demand that it be changed. \* \* \* This whole situation ought to be studied and these men should be dealt with sympathetically. Instead of that, they are harassed and hounded and their bitterness grows deeper. It is a fundamental ideal of our democracy that violence, which has accompanied revolution in autocratically governed nations, can no longer be justified as a necessary method of defending human rights. \* \* \* Suppression of freedom of speech is an offence against this fundamental feature of democracy. Without freedom of speech, history shows that men regard violence as the only means of protest against social injustice. It is to prevent violence that I am speaking with all the vigor that I can command for the protection of the right of free speech and free assemblage. It is for this reason that I object to Syndicalist laws, whereby men are jailed not because they have wronged the community or their fellow-citizens, but because they are members of organizations which are protesting against what they consider to be injustice. This country would be in no danger of violence if we maintained our original ideal of civil liberties." Dean Lathrop's is the thoroughly Christian approach to the situation.



# THE WORLD OF TO-DAY

## POLITICAL PRISONERS

The matter of release of political prisoners still drags. During the summer the President told a representative committee of citizens who called on him concerning this matter that he expected to have all the data necessary to a disposition of the remaining cases in his hands within sixty days. It appears that there was a misunderstanding in government circles in regard to the time limit and a recent report from the Department of Justice indicated that the necessary summaries of the evidence in many of the cases had not been completed.

A resolution urging action in this matter was passed by the Conference of Progressives held in Washington, December 2, under the auspices of the People's Legislative Service. In the aggregate a great deal has been said and done in the interest of the men who remain in jail because of their opposition to the war. The effort has apparently not been organized in such a way as to impress Washington. The following editorial from the New York Evening Post for December 20 seems to summarize the real sentiment on this question:

"The fourth Christmas since the close of the war might well be made the occasion for release of the sixty-two men still held in prison under the espionage law. These men have already been confined longer than those who were convicted of plotting against the Government or of being German spies. All of the European countries have long since freed the prisoners detained under their war-time laws. In England the sentences for such offences did not exceed six months; in the other Allied nations amnesty was declared within fourteen months after the armistice. None of our prisoners is being punished for an act of violence. Their offence was an expression of opinion in violation of an emergency law which now has been obsolete for the length of a full Presidential term. Some of these men, in the words of an army officer, were 'convicted in a wave of hysteria.' They were opposed to the war. Their opposition was limited to an expression of opinion. The war is over. Let them go."

## THE ADMINISTRATION'S OBJECTIONS TO THE BORAH PLAN

Last week a letter from President Harding to Senator Lodge was published, in which the President declared his opposition to Senator Borah's proposition for an international conference on the economic situation and on further limitation of armaments. The President pointed out that Congress had as yet made no provision for the United States to be represented on the Reparation Commission. We cannot be so represented without the express action of Congress. Congress also, in setting up the World War Debt Finding Commission stipulated that the interest on the funds owed should be four and one-half per cent and that the debts should be liqui-

dated in twenty-five years. "If," wrote the President, "Congress really means to facilitate the task of the Government in dealing with the European situation, the first practical step would be to free the hands of the commission so that helpful negotiations may be undertaken. \* \* \* In discussions with foreign Governments, the previous Administration and the present Administration have insisted that the question of European debts to the United States is distinct and apart from the question of reparations, but European nations hold a contrary view, and it is wholly inconsistent to invite a conference for the consideration of questions in dealing with which the Government is denied all authority by act of Congress." With respect to the other two topics suggested by Senator Borah for the conference, the President commented:

So far as the limitation of land armaments is concerned, there seems to be at this time no more promising prospect of accomplishment than when the conference was held in Washington a year ago. Here, again, I venture to warn the Senate against the suggestion to our own people or a gesture of promise to the world which cannot be fulfilled until the nations directly concerned express their readiness to co-operate to such an end.

With respect to a limitation of auxiliary types of naval craft, which are not limited by the present naval treaty, it is to be said that such an agreement is much to be desired, whenever practicable, but we may reasonably postpone our further endeavors along that line until the agreements made at the Washington Conference secure the final sanction of all Governments concerned.

## THE ADMINISTRATION'S PLAN

In the course of the Senate debate the next day after President Harding's letter was made public it transpired that the Administration had already entered into "conversations" with the European powers "with a view," as Senator Lodge put it, "to ascertaining on the part of this Government whether there was anything this Government could properly do to improve financial (i. e. economic) conditions in Europe." On Senator Lodge's assurance that he believed Senator Borah's proposition if passed would be harmful to these negotiations, the latter withdrew it. Later in the day, the Administration at Washington and Secretary Hughes in a speech at New Haven made the Administration's plans clearer. The Administration sums up its recent activities in regard to the international situation about as follows. Our representatives have expressed to the allied Governments the hope that the conference of allied Premiers at Paris on January 2 for the purpose of attempting to reach an accord on the question of German reparations will not end abortively. Our government has suggested that should the allied Premiers fail to devise an amicable adjustment of the reparations problem, the governments concerned (including the United States, if desired) shall designate eminent financial experts to meet in conference, survey the economic situation of Europe and par-



# THE WORLD OF TO-DAY

ticularly of Germany and submit a report stating the amount which in the opinion of these international financiers the German Government is able to pay to its victorious ex-enemies. The United States further suggests that the financial conference shall devise a plan of financing Germany so that France and other nations will be assured of reparations payments without being compelled to wait for a long period. The allied debt to the United States is not to be considered by the financial conference in its plan of adjustment of the reparations problem. The United States Government will not issue invitations to this conference if its suggestion that such a conference be held is accepted by the powers concerned, and it is not willing that the conference shall be held in Washington or elsewhere on American territory, believing that the questions involved are purely European questions. But we are ready to designate American financial experts for participation in the proposed conference should such American participation be desired by the allied experts. The plan is most hopeful.

## HEALTH AND RELIGION

In another column of this issue we tell something of the interest in faith healing excited among English Free Churchmen by Samuel Benson on his recent visit to London. Probably every one believes that if we followed out the will of God we should be in far better health than is the average "civilized" person today. And on behalf of the human race we welcome every discovery of means of healing. So far as Christian Science "works" we welcome it. That does not mean that we accept the explanation of the Christian Scientists as to why it works. The fact and the explanation are wholly separate. The reasons for Christian Science cures may have nothing to do with Christian Science vernacular and patter. It is clear that auto-suggestion "works" often, as M. Coue's records prove. Some people, certainly, have been helped by the Emanuel treatment and by Hickson and by the "Bible healing" of which Dr. Benson talks. It is perfectly true that we need to get our minds into the attitude of health and faith. Taking recovery and health for granted helps to insure recovery and health. But is not a chief trouble with us that we are, in general, in unstable equilibrium nervously? As the doctors all agree, we are living "unnatural" lives. After the new baby was born in one of our neighbor's homes the other day, the father observed to the doctor that he believed in trusting to nature completely, if possible, in such a natural episode as birth. "But," the doctor retorted, "in these days of corsets and high heels and steam heat and rich food and late hours, how can you expect to be able to trust to nature?" Curiously enough it apparently did not occur to the doctor that it was his function to educate people against "corsets and high heels and steam heat and rich food and late hours."

## GOD'S WAY OF HEALTH

If we are to expect good health, must we not in fairness first of all conform to the customs and modes of life that, by their results of strength and vigor, prove themselves to be after the mind of God? In "Physical Culture" recently a woman told the physical rejuvenation which came to her as the result of following the customs of a tribe of British Columbian Indians with whom she chanced to be thrown. She was a physical invalid when she came among them. She adopted the Indian woman's dress, a single thickness of cloth over the body, discarded stockings, put on the soft Indian moccasins, bathed in the sea unclad every morning, lived outdoors, slept in a shack open on two sides to the outdoors. She tells a marvelous story of recovery of health and cheer. Dentists agree that if we ate food that was harder to chew, tougher meat, fresh vegetables, whole wheat bread, we should have better teeth, and better digestions. One might speak of a score of aspects of life in which we are not living physically according to what study and investigation and experience prove to be the will of God for us. Let us first conform to these obvious commands for human health. Let us order our lives to accord with God's will for the body. When we do so, a very great proportion of our ills will disappear. Then we can tell better what need there is for Christian Science or the Emanuel Movement or Bible Healing.

## ARMENIA AT LAUSANNE

In default of action by any other of the participants in the Lausanne Conference, America has laid before that body the projects for an Armenian National Home. Ambassador Child reported the American action in the following words:

The American delegation, though not negotiating a peace treaty nor submitting definite plans for adjustments to which the United States Government cannot become a signatory, has stated to the conference its full approval of the demand of Lord Curzon and the other allied statesmen for any practicable plan for a national Armenian home and for the acceptance of such a plan. The American delegation has sought and obtained the views of those who represent the movement in the United States for a national Armenian home, and who may be considered representative experts upon the subject, and has laid these views before the conference today. \* \* \* \* We have contributed and will continue to contribute to the insistence that Turkey shall give consideration to any practicable, concrete plan which may be put forward.

The project for an Armenian National Home submitted by the Americans was put in shape by Dr. George R. Montgomery, director of the Armenia America Society. It provides that the Armenians should receive some eighteen thousand square miles in the region about Alexandretta at the northeast corner of the Mediterranean. This National Home should be autonomous, under



## THE WORLD OF TO-DAY

the jurisdiction of the League of Nations, its safety guaranteed by the powers. The district suggested for it was put under a French mandate after the war and was referred to officially by the French as Armenia. The first of the Allied soldiers to occupy it were the Legion d'Orient of the French Army, renamed the Armenian Legion after the Armistice. When the French made peace with Angora, they surrendered this region to the Nationalist Turks, with never a word to the League of Nations—witness that the French government has completely failed to understand the essential idea of a mandate.

### THE PROSPECTS FOR AN ARMENIAN NATIONAL HOME

Dr. Montgomery suggested at the conference that Great Britain might placate the Turks for the virtual loss of this territory by accepting an arrangement for Turkey to receive territory of corresponding size in the Mesopotamia region. As for Armenian population for the new National Home, there would be on hand immediately from two to three hundred thousand refugees, including fifteen thousand refugees in Constantinople, one hundred ten thousand in the Smyrna region, and fifty thousand orphans who are being cared for by Americans. What is the prospect of Turkey's accepting the proposition? America's position at Lausanne is greatly weakened because we are not full members of the conference. The day before the Armenian Home project was brought up, Ambassador Child stated the American position in regard to amnesty for Turkish subjects. Riza Nur Bey, the extreme Nationalist member of the Turkish delegation, rejoined, "The Turkish delegation protests in principle against any discussion of any American proposition, since we regard the American delegates as simple observers." One of the Turkish delegates said to Edwin L. James, the New York Times correspondent at Lausanne, "If the Americans send a fleet with one hundred thousand men to the Gulf of Alexandretta to demand a home for the Armenians we will fight it out with you. If you send two hundred thousand we will kiss your hands and give you your Armenian home. But these are about the only methods by which you can get us to give up a slice of our richest farming territory, which would cut the Bagdad Railway." One Turk ironically remarked that the Turks would make a counter proposal that America establish a safe National Home for the Negroes in Texas (where they might be free from lynching.) But these are by no means the last words on the subject. If the other powers, or probably even if Great Britain alone gave Turkey to understand that no peace would be consummated until the National Home was established, and that Turkey would never receive Constantinople until she accepted the plan, there is no question but that the Turks would yield in time. The present conference might break up,

the Turks might make trouble for the English in the Mosul region, but they would not permanently sacrifice Constantinople—and Eastern Thrace—for the sake of a few thousand square miles. It is beyond question that the English are ready to stand with the Americans. But America should let the Turks know that we will never make a treaty with them until the Armenian National Home is a reality and there is adequate provision for the permanent safety of the Greek and Assyrian minorities. Nor must we sign any treaty with Turkey until she has provided for reparations for the survivors of the people whom she has robbed of house and home and every last shred of property. If the peace of the world cannot be secured until Germany is honestly paying reparations, no more can it be secured until Turkey begins to do justice to the people whom she has been beating and raping and pillaging and murdering. Let America put humanity before profit. As we have said before, if the Turks knew that not one dollar of American capital would enter Turkey until the Armenian National Home was assured, they would ere long sing another song. The business men of this country today could do nothing more effective than to let the State Department know that they make this same demand,—make no treaty with Turkey until the Armenian National Home is assured. A word from the Standard Oil to that effect would have great weight. So would such a word from the Guaranty Trust. So would such a word from the leaders of the Chambers of Commerce. The men who head these organizations believe that the claims of humanity outrank those of material personal profits. In many cases they are the very same men as those who lead in philanthropy. If Washington knew that it had the support of business as well as of the Church in standing absolutely for the Armenian National Home, it would undoubtedly do so. It ought to do so in any case whether or not it was urged so to do by either churches or chambers of commerce. The country only longs to have an Administration whose courage for the sake of human life shall command its enthusiastic honor.

### Builders' Conference at Hampton Institute

Under the auspices of its newly organized Department of Building Construction, Hampton Institute will hold its first annual Builders' Conference the last three days of this month. The conference will give colored builders an opportunity to keep abreast of developments in the field of building, to see demonstrations of new materials, methods and machinery, to receive instruction from experts, and to meet, for the exchange of ideas and experiences, other men who have had valuable experience. Some of the best known architects and builders in the country will speak to the conference.



# THE WORLD OF TO-DAY

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CHILDREN'S DEPARTMENT

Violette Reynolds

### CONTRIBUTING STAFF

Henry A. Atkinson	Sidney L. Gulick
Peter Ainslie	Rufus M. Jones
Hugh Black	E. Guy Talbott
S. Parkes Cadman	T. Rhondda Williams

### EDITORIAL COUNCIL

Nehemiah Boynton	George Foster Peabody
Williams Adams Brown	George A. Plimpton
Howard Duffield	Howard C. Robbins
Sherwood Eddy	Fred B. Smith
Irving Fisher	Cornelius Woelfkin
J. W. Johnson	Shailer Mathews

Charles S. Macfarland

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
 Canada: Dr. J. Lovell Murray  
 Czechoslovakia: Professor Francis Zilka  
 France: Rev. Professor Wilfred Monod  
 Germany: Direktor A. Hinderer  
 Great Britain: Rev. Sidney M. Berry  
 Hungary: Dr. S. Szabo  
 Switzerland: Pastor Adolf Keller

## The Churches and War

FOUR years have passed since the signing of the Armistice. Everybody looked to the Peace Conference to give us a new world wherein would dwell righteousness, joy and peace. The war itself was being waged to end war and establish an international order based on law and the common good. Our high hopes have all been dashed to earth. War and rumors of war still persist and those suspicions, jealousies and hatreds that are as bad as war cover the earth. National selfishness and the spirit of revenge have not passed away. The community of good will which was to supersede a world of selfish, individualistic states has not come. The discouragement of the world is great. Europe is living in a state of fear. The unrest borders upon chaos. No one knows when the great cataclysm may approach.

And yet, all over the world, among all peoples, there is such an abhorrence of war and desire for brotherhood as no previous generation has witnessed. This is the hopeful side. In every nation people are yearning for a new world based on justice, brotherhood, co-operation and good-will. They turn eagerly to any source that holds out promise of this new order—the League of Na-

tions; the Conference on Delimitation of Armaments; the World Court; the Conferences of the Churches. It is pathetic the eagerness with which the people set their hopes upon these attempts at the common life of nations.

Never has the feeling that war in its essence is un-Christian been so firmly held or so universally expressed as during the last two years. This protest grows with astounding rapidity. It comes from Great Britain in the great movement called forth by Dr. Jowett's challenge to the Churches. It comes from Germany in the "No More War" movement. It comes from Copenhagen where many Christians of many faiths communed together. It has come from America in the utterances of the Federal Council, the World Alliance for International Friendship through the Churches, from national conventions, and from many local congregations. The consciousness of war as an anachronism in the Kingdom of God is more and more possessing the people. It is difficult to put Jesus Christ and poison gas into the same sentence. The Church is everywhere at last insisting that nations are bound in all their relationships by the same Christian principles that underlie the relationships of individuals. There can be only one ethic, one moral law, one Christian principle applicable equally to men and nations.

This protest against war by the Churches is the most encouraging sign of the times. But it is not enough in itself. The Church of Christ must go further and insist on that association of nations in some community of good-will which will remove fear from the hearts of the weaker nations, and which will substitute Christian organization for the arbitrament of force, and which will make possible that simultaneous delimitation of armament for which all good men pray. What form this world organization shall permanently take we do not know. Already fifty-one states have made a beginning in the League of Nations. The Conference on the Delimitation of Armaments was a step in this direction, and for it we extend our hearty gratitude to the President of the United States. The World Court is another step in this direction and we warmly welcome the intimation from President Harding and Secretary Hughes that the United States is to have full part in its constitution and deliberations. But we believe the time has come when the United States should go further. Mr. Harding promised us that this country would soon be in association with the rest of the nations bearing its full share of the burdens of the world and taking its place in the councils of the nations. This has not come to pass, and meantime great crimes against humanity are wilfully perpetrated, as in the Near East and we are voiceless; great problems call for solution, problems created by a war that was our war also, and we take no part in their solution. We feel as the disciples of Him who was Lord of the Kingdoms as well as of human souls, that the time has come for our country immediately to take full part in all the councils of the nations and either to associate herself actively and officially with



# EDITORIAL

the present League under such modifications as will protect our constitutional rights, or to call upon the nations to join with her in some association which shall immediately convene to take some great Christian step toward healing the sores of the world; halting such national iniquities as now disgrace our civilization, and laying foundations for a new world order where all disputes shall be adjusted by peaceable judicial methods and force be gradually displaced by Christian trust and mutual endeavor for a happy world.

This has nowhere been expressed more concisely and we believe more forcibly than in the following words uttered by the Federal Council a year ago:

"There is one way and only one way to outlaw war. We must first establish a peace system. Mere disarmament by itself alone will not stop war. Only the firm establishment of the institutions and agencies of justice and of liberty under law, maintained by effective sanctions at the hands of law-abiding and peace-loving nations, can possibly banish war from this war-cursed world. The most urgent need of mankind today is the speedy establishment of international institutions to assure equal justice, full security and fair economic opportunity for all nations alike. These are essential prerequisites to permanent peace."

The situation in the Near East has moved the whole world to indignation and to impatience. It was one of those horrible iniquities that need not have been. Unfortunately the one restraining voice was absent from the Council of Nations. It is quite universally felt that had the United States lifted her voice at the right time in concert with other voices, that neither Greece nor Turkey would have entered upon the steps that have led to inexpressible suffering and the reinstatement in Europe of a merciless power. Again we call upon our government to protest against such iniquities. We do not ask for war. We believe the one thing that will make war unnecessary is that our nation should sit in the Council of the Nations and say: "These things shall not be." We resent the attitude that Armenians and other stricken people are not our neighbors. Neighborhood is not a matter of distance, but of need and common sonship in God. We do not ask our nation to mix in foreign politics, but we do affirm that the massacre of innocents, violation of women, the exiling of old men and women and the burning of cities are not politics but humanity. Why is not the slaughter of Armenians, the establishment of the unmentionable Turk in ruthless power, as much the concern of America as of Great Britain? It is the concern of all humanity. Again we would ask that our government participate in any council dealing with the Near East, casting her voice and vote on the side of humanity and righteousness.

F. L.

## The American Negro

**S**AIN'T PAUL, the foremost of God's ambassadors, and the founder of Western Christianity, declared that in Christ his living Lord, the whole creation was renegade, new and transformed.

According to the glorious apostle who formerly had been a bigoted and persecuting Judaizer, in the Christian ordering of life there is no race distinction, no prejudice of color or condition, no servitude, no snobbery, no arrogance, no German deity, no American supremacy, no British superiority exists in simon-pure Christianity. Its Prince and Savior is all, and in all; and all men are one in Him. What do the so-called Christian nations have to say in response to this challenging ideal? They have seldom if ever realized it. Their political practice has usually been far below the demands. The few instances when they have displayed its restraining virtues were clamorously denounced by professed followers of Christ as betrayals of national interests or of national honor. Undoubtedly the peoples of the Orient and our own negro citizens have received some benefits from Christian Powers, but they have also endured numerous injuries. Had not Africa lain at the feet of the white man there might have been no slavery in the United States or in the British dominions, or on the Spanish Main. The opium traffic was forced upon China by England's gunboats. Russia waged war against Japan at the bidding of a court camarilla. These flagrantly open injuries have disrupted humanity and the veriest dullard is aware of the gigantic ills that ensued. The Civil War here, wars and rumors of wars elsewhere, the defeat of Spain in the New World, the downfall of the Czaristic Empire are largely traceable to the wrongs and oppressions inflicted by racial hatred and nationalistic greed. Unless the white race repents of its wickednesses and sincerely accepts and practices the humanity and brotherhood of the New Testament, it will, in my judgment, eventually be expelled from the Orient. Should it resist expulsion the probabilities are that a world war of unparalleled dimensions will be fought to the finish. Educated Orientals who influence their fellow-countrymen no longer reverence cultivated Europeans and Americans. The recovery of our damaged prestige will not be made by steam roller methods. Yet how narrowly the United States has recently escaped hostilities against Japan, and how little we have to thank our chauvinistic press that we have escaped them! How slender is Britain's hold on India! How just were some petitions of Korea, China and Egypt to the Versailles Conference! How heedlessly they were ignored or rejected! Who, then, can say that the white race will be wise enough to get safely beyond the catastrophic period? When the Japanese delegates sat stern and silent in council while their late allies swept aside their plea for racial equality, an observant onlooker registered their ominous bearing. They will not soon forget that painful defeat of the justice which is Christianity's real



# EDITORIAL

strength. It is urged that whatever are the faults and crimes of Western civilization, at least it is capable of progress. But the typical American or Briton who wishes to be the cause of as many changes as possible in his environment makes a fetish of progress and adores it even when it is no more than the ethical camouflage of his burning desire for constant change. He glories in the scientific method of life, whereas the typical Chinaman, says Dr. Bertrand Russell, has a far more ethical conception of the ends of life. This distinction which separates East and West far more effectively than we suppose, will have to be recognized by those who have substituted pagan for Christian conceptions of races and nations.

Much I have said applies to the American negro. In the language of Senator Calder, "Every colored man and woman in this Republic, and millions of its white citizens, believe that the negro, wherever he lives within our boundaries, is entitled to justice and fair play at all times, no matter what the provocation may be." These are the sentiments of true religion and of true statesmanship. The Americans who are not willing to identify themselves with them and to include the honest, industrious negro in the range of their good will are not loyal adherents of democracy. In defense of his reaction, the white rebel against democracy asserts that the negro is addicted to race consciousness. Granting that the assertion is true, is race consciousness an unpardonable offense, and if so, who is guiltless of it? I submit that such a consciousness, as distinguished from racial pride, tyranny and exaction, is as proper and seemly as personal self-respect. If it be true, and I think it is true, that since the World War the negro has shown an intensified desire to assert his rights, I for one am content that he should do this so long as he also asserts his duties with his rights.

Nothing can be permanently done for people who have lost self-confidence and self-courage. The resolution to overcome difficulties and to achieve meritorious success depends upon a due respect for one's self and for one's race. Why, then, should the negro be penalized for traits which we extoll in the white man? It is highly important that those traits shall be directed by moral motives and toward moral ends. Provided they are thus directed, the negro is justified in his ambition to become what his Creator intends him to be—a man, erect, candid, two-handed, capable, self-supporting, and as such a valuable asset to the home and the community. In these relations he is legally and morally entitled to the fraternal intercourse of his fellow citizens. I shall not comment at length upon the almost insuperable obstacles which the negro has had to encounter. Captured by armed bands in his native habitation, carried in chains across the seas on slave ships which were floating hells; crushed by laborious tasks; starved, beaten, warned not to conceive himself a human; segregated in disease-ridden quarters, charged with indecency and non-social conduct while existing under conditions which destroyed

decency and social conduct, his annals in this free land of ours are its reproach and its tragedy. Part of the divine account against us for our treatment of him was paid in the strife of sixty years ago. A further settlement is inevitable unless we put into active and effectual working those measures of equity and benevolence which are intrinsic in a genuinely democratic government.

The incentive to insist on a "square deal" for the negro is furthered by his remarkable advance since emancipation. In 1866 he owned but twelve thousand homes in the country; today he owns six hundred thousand homes. Fifty-three years ago he operated less than twenty thousand farms; today he operates exclusively more than a million farms. One year after Lincoln's death the negro conducted two thousand one hundred business establishments. Today he conducts fifty thousand of these establishments. There was no regular schooling for his children when Lee and Grant met at Appomattox. Now forty thousand negro schools have been built, with an attendance of one million eight hundred thousand children and an annual expenditure of \$15,000,000 for education. Nearly fifty thousand churches minister to the negro's religious needs. They have a membership of five million adults and young people, and represent an investment of \$85,000,000. These statistics are unequaled for magnitude and significance in the history of any similarly enslaved race since time began. Consider the Israelites, who knew the bitterness of human bondage, and filled their early records with their tears. Yet they did not inherit as much during their first five hundred years of residence in the Promised land as the negro has created in the last half century by his own arduous efforts in this land. How much more he might have created had his struggle against a hard fate been sooner welcomed and aided by his white brother!

But the tide of passion and ignorance against him is on the ebb. North and South, Christian-minded people and generous men and women of the Hebrew race are bent upon his betterment. The Georgia Plan for the settlement of racial troubles by having in every county in that great State a committee of pacification consisting of both white and colored members is a most timely and wise arrangement. The Urban League of this Boro of Brooklyn insists that we shall work, not as colored people, not as white people, for the narrower interests of any single group, but "together," as American citizens, for the common good of our common city and our common country. In other words, as Mr. W. H. Baldwin puts the case, "The Urban League offers to the negro a platform on which he can stand as an equal, and join with his white neighbors in making the whole community a better, cleaner place in which to live." He is not to be scorned as an animal and an outcast, nor to be humiliated by senseless doles and benefactions. On the contrary, he is to be regarded by us as a fellow being, with like responsibilities and claims, and his point of view,



# EDITORIAL

his influence, his assistance are earnestly solicited for the increase of the general welfare.

Let us suppose that this platform is rejected by extremists of both races. The alternatives are that the negro will either sink into inertia and sullen discontent or else build up his own organizations for improvement. In both cases he remains isolated, and the isolation is anything but healthy for us all. What temporary advantages he may secure will be at the sacrifice of constructive contact with the whites. Nor does it need great prevision to detect in that isolation abundant material for further race friction. One could scarcely censure the negro if he decided to go forward independently. He has been rebuffed, cheated, made the pawn of politicians and the butt of dishonest tradesmen and landlords. If a colored Sinn Fein should start and prosper and undoubtedly reasons could be adduced in its behalf—it would be a dangerous development. Yet how can we expect the negro to act reasonably and take a far-sighted stand while the whites play blind man's buff on this issue?

How many negroes in this and other cities are up and doing with men like Dr. Proctor, William Elzy, Mr. Baldwin and with the splendid Georgia Plan for Racial Betterment? Surely there is no need of race hatred in this republic. The best men and women of both races involved should combine against their common enemy. And he is that man, be he black or white, who sows disaffection, contempt, calumny and lies. In this relation I advise you to procure and read the Report on the Chicago Race Riots issued by the committee appointed by ex-Governor Lowden. Mark how in that disgraceful episode yellow journalism, foul quarters, bad housing and the plunderbunds which rob the negro played a principal part. The old dodge of suppressing these causes of serious trouble will not serve again. To punish the negro for defending himself and his home against wanton and unprovoked attacks is a sure way of arousing the slow but inevitable and righteous wrath of the American people. Our Southern brethren are increasingly determined to end the lynchings which have stained the annals with barbarism and butchery. Our Northern brethren are nonplussed and outraged by those ferocious exhibitions of animus against the negro from which they were wont to think themselves immune. Unless the States, North or South, cleanse themselves of this iniquity of lynching, the Anti-Lynch law will be made sternly effectual against those whose unspeakable savageries have made Americans blush for their nation. Public sentiment is crystallizing on this question, and the economic situation of the South, which requires colored labor for the cultivation of its crops, accelerates the process. I send forth a word of good cheer to our colored citizens, and bid them stand fast, play the man, and by self-improvement, thrift and perseverance build a solid foundation for their sons and daughters. To be productive instead of non-productive, to be polite instead

of boorish, to endure today what can and shall be abolished tomorrow because of your patience; these are the routes to fair play and justice. The standards of negro loyalty, religiousness and devotion to benefactors are, on the whole, still intact and maintained. But the hour has struck when every negro must either be a credit to his race or else its betrayer, and when every white man who treasures our domestic unity and integrity will have to cheerfully co-operate for these ends with all like-minded people.

S. P. C.

## Editorial Correspondence

### Samuel C. Benson's Approach to New York

THE British Churches were greatly interested this fall in the ideas on "Bible Healing" advanced by Samuel C. Benson, Ph.D., a young American. Dr. Benson, whose father is a Presbyterian minister in Portland, Oregon, is himself likewise a Presbyterian minister and has been a pastor. During the war he served first in an ambulance corps with the French army and later as a chaplain in the American army. On his return to America he became secretary for the Eastern Agency of the American Bible Society.

Some years ago, Dr. Benson was pronounced incurably ill of tuberculosis. We tell the story as he told it to us. His reading of the Bible convinced him that, as God had cured disease in the past without medical intervention, He could do so now. Strengthened, as he felt, by this faith, he recovered, so that today he has no difficulty in passing a life insurance examination. He testifies that the doctors tell him that his respiratory system is perfectly healthy. Moved by this experience and by what he had seen in the war, two years ago he wrote an enthusiastic book entitled "Bible Healing and Guide to the Bible."

After he settled down in Brooklyn in his work with the Bible Society, he interested a number of other men in his idea. This idea is, in his own words, that "regular orthodox Christianity possesses all the power, and all the blessing, and all the healing secrets which any of these outside movements of psychology, autosuggestion, mental healing, psycho-analysis and what-not possess, with the additional strength that it offers personal salvation for the soul as well, and that it has the divine, and spiritual power in unlimited degree to re-inforce the mind or the will or the imagination at the point to which these often come when they are so weak and so depressed that they can no longer, so to speak, try to lift themselves up by their own boot-straps. When all else inside fails, Bible Healing still has God left, who is outside as well as inside, and who has all-power, which He puts at our disposal. In other words, a harmonizing of the whole man, body, mind, and spirit, through one—



# EDITORIAL

ness with God, is the basis of all healing. The supreme key of life is spiritual."

That idea of course is not new. The Emanuel Movement in Boston was based on practically the same foundation. (The leaders in the Emanuel Movement were careful to secure the co-operation of trained physicians.) James Moore Hickson has much the same idea as Dr. Benson. So does Dr. Thomas E. Calvert, of the Episcopal Church of St. Michael in New York. Indeed, as we all know, the idea has developed so strongly in the Episcopal Church in this country that its General Convention passed a resolution recognizing a place in the church for the ministry of healing.

Dr. Benson, however, has excited particular interest just at present. About a year ago the men who had become interested in "Bible healing" formed, under his inspiration, a little organization. Last spring two Brooklyn pastors, Rev. E. L. Tibbals, of the Homecrest Presbyterian Church, and Dr. Charles W. Dane, of Saint Mark's Congregational Church, conducted healing meetings with Dr. Benson's aid. There were a number of cases of apparently genuine healing. Dr. Benson tells of the case of a young woman, about eighteen years of age, who had been subject to epileptic fits for eight years. According to her mother she sometimes had thirteen or fourteen a day. The family were not church people, but they were interested in Dr. Benson's message. Almost immediately after coming in touch with him, the young woman began to improve. Her mother reported that in a whole week she had had only one very slight attack, recovering very rapidly from that. While he was in England this fall Dr. Benson received word anew that the cure was maintained.

Convinced more and more of the importance of the message of healing, Dr. Benson last summer resigned his position with the Bible Society in order to give himself entirely to the other work. About this time he brought out a new book, a "Bible Healing Prayerbook," for practical use in the ministry of healing.

On giving up his position in Brooklyn, Dr. Benson sailed for Europe, to take his message thither. He had met Dr. Norwood, of the London City Temple, while the latter was preaching at the Broadway Tabernacle, New York last spring. Arrived at London, Dr. Benson found Dr. Norwood ready to redeem his promise to let him hold a meeting at the City Temple. Dr. Benson approached some fourteen of the leaders of the British Free Churches. Twelve of them were so much impressed with his message that they united in sending out an announcement of the meeting. "We are aware," they said in the notice, "that a similar movement has received the endorsement of a large number of bishops and clergy of the Established Church, and the question arises whether it will not be wise for us of the Free Churches to carefully consider our attitude to this question.

"A meeting will, therefore, be held in the Lecture

Hall of the City Temple on Wednesday, September 27th, at 3 o'clock, when Dr. Benson will make a statement on this matter, and an opportunity will be given for the careful discussion as to how far, in the judgment of those present, it is wise to take steps in the same direction."

The twelve signing the card included the veteran Dr. John Clifford; James Cregan, Chairman of the London Congregational Union; F. B. Meyer; Dr. Norwood; Thomas Nightingale, Secretary of the Free Church Council; Dr. R. C. Iillie, formerly President of the Council; Dinsdale Young, of Wesleyan Central Hall, and the minister of Wesley's and Whitefield's Chapels.

For a week before the meeting the daily and religious press of London discussed Bible healing. When the day of the meeting came, queues of people formed in the rain at the doors of the City Temple. The lecture room, which holds five or six hundred, was far too small for the crowd. The meeting adjourned to the auditorium. A dozen reporters were on hand. The whole British press carried reports of the meeting the next day and cable dispatches about it went out over the world.

Typical of the press reports was such an account as this in "The Westminster Gazette":

With the united uplifting of a thousand hands at City Temple yesterday, an audience which for two hours had listened to Dr. Samuel Benson, a New York Presbyterian Minister, gave their approval to his call to the English churches to reincorporate in their program the Bible Healing ministry.

"During the last few years," said Dr. Benson, "it has seemed to me that the world has passed through a veritable hell, and now demands something more than mere oratory once a week. I have come to that impelling conviction through seeing tens of thousands of people drifting away from the Church.

"Recurring throughout the Bible almost with monotony," declared the Doctor, "Jesus said, Preach the Kingdom, Heal the Sick." And for four centuries the healing gospel was preached by his apostles, but for sixteen centuries there has been a lapse.

"Three points of paramount interest are contained in the Holy Book:

"1. Jesus never preached the gospel without healing the sick.

"2. He never commissioned his followers without especially commanding them to heal the sick.

"3. His very last words of the Great Commission admonished its continuance—'Lay hands on the sick, and they shall recover.'"

"The Manchester Guardian" the same day said:

Dr. Benson, a boyish, enthusiastic figure with a clean shaven face and well modulated voice, at the opening of his address at City Temple emphasized the fact that Christ had always commanded, "Heal the sick." He pointed out that the Church of England had recognized this, and a committee had been appointed by the Archbishop of Canterbury to consider the question. Yesterday the Anglican Church in America at its triennial conference enjoined every clergyman who believed in it to prepare himself by study and prayer for the practice of



# EDITORIAL

it. "God bless the Anglican Church." The only gospel he believed in was that "which works." He had no idea of saying anything extreme or sensational, but wished to face the searchlight of the Scriptures upon the gospel of healing. He answered questions dealing with theological and scientific points with ease, courtesy and good humor, insisting that common sense must be observed.

"The British Weekly's" account of the meeting ran:

A young looking man in a grey lounge suit, Dr. Benson is the last person likely to provoke exciting scenes. His manner is composed, his language simple. He gave a well argued plea for the literal obedience on the part of Christian teachers to our Lord's command, "Heal the sick." "The healing gospel for body and for soul is the one big gospel I find in the Bible." The Church will lose ground, he fears, if she neglects to carry into practical application the commands and example of our Lord. "I have given up everything that this world offers, and my conviction is so strong that I am willing to move out on this ground alone."

The attitude of British Free Church leaders on the topic appears from such statements as these: "Healing," said Dr. F. B. Meyer, "certainly was an early prerogative of the Christian Church. Then the Church became corrupt and embodied a great deal of paganism. Dr. Benson has come with very high credentials, and a few of us thought it would be quite well for the matter to be canvassed, for there is no doubt, a spiritual power available if the conditions are carefully observed."

James Cregan, Chairman of the London Congregational Union, commented, "I think Dr. Benson is a very sane man. He is not an extremist. He believes God has power to heal the sick. I too do not think the Church has lost the power."

Dr. Norwood himself was unable to be at the meeting. But he preached on the topic next Sunday. "I myself think," he said, "a truly spiritual life should radiate health. The last word in bodily sickness does not lie with drugs. It lies back in the mind and in the spirit. We have been pushing God off His universe. God is the great healing force."

Dinsdale Young, preacher at the great Wesleyan Central Hall, said of Dr. Benson, "He preaches a full gospel, and such teaching is greatly needed everywhere."

Dr. Benson purposely had not attempted to enlist Dr. Jowett among the sponsors for the meeting. But Jowett himself came out in two articles in "The Daily Telegraph" saying in the first, published October 17, "Dr. Benson has a vital cause and we cannot push it to one side." In his second article, published October 29, he wrote, "He (Dr. Benson) believes there should be a spiritual clinic in every church. It should concentrate its ministries upon those who are physically ailing, and so complete the full circle of the redemptive work appointed her by her Lord, and I think the whole question is fully ripe for the most searching investigation we can give it. It calls for reverent and patient exploration."

On October 23 the Metropolitan Free Church Federa-

tion held a meeting for ministers at Memorial Hall, where over a thousand Free Church clergymen gathered to hear Dr. Benson and "Billy" Poole, F. B. Meyer's successor at Christ Church.

Benson returned to this country some six weeks ago.

On Sunday, January 14, at 4 P. M., he will hold a meeting at the West Side Y. M. C. A. (318 West 57th Street), New York, to give to New York the same message which so greatly interested the church leaders of London. A very distinguished group of New York and Brooklyn ministers stand sponsor for the meeting. Among them are Dr. Cadman, Frank Crane, Dr. Jefferson, Dr. A. Ray Petty, of the Judson Memorial Church; John F. Steen, of Ascension Memorial Episcopal Church; John Roach Straton, of Calvary Baptist Church; Robert Watson, of the Second Presbyterian. The fact that British religious leaders have given Dr. Benson serious attention is enough to interest many American churchmen.

What we have written here is purely objective, a matter of news. After Dr. Benson has begun his work in America we can better gauge its importance. At any rate, Dr. Benson is genuine and he is intensely interested in his message.

HENRY S. HUNTINGTON.

## Home Missions in Utah

It is very pleasant to learn that the home mission forces are working in Utah with a more adequate program than in the past. Two years ago an interdenominational conference, considering the problems of the State, agreed that there ought to be better equipment in property and men for the churches; closer co-operation in an educational policy; a better grade of literature, especially addressed to intelligent Mormons; a better system of colportage for the smaller towns of the State, and a course of lectures upon distinguishing religious themes by eminent men whose statements carry weight and be repeated in the papers of the State. The churches are proceeding to carry out this program. They have begun to improve this propaganda literature and are caring for colportage more adequately. They are now planning to co-operate in the support of Westminster College at Salt Lake City. Westminster College was founded by the Presbyterians. It is proposed now that all the fitting schools maintained by the different denominations shall feed into this one central college and that the different denominations, represented as they are in the Board of Management, shall also be represented in the faculty and in the financial support of the institution.



# THE OBSERVER

## Expository Preaching

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

THERE are hardly any books which I read with more interest than the lectures on preaching which are constantly being published. I think there must have been at least ten such books this year. I remember reading those by Bishop McDonald, Doctors Merrill Bull Patterson Smythe, Roland Cotton Smith, Hutton and Garvan, and there are others. The last to appear are the Lyman Beecher Lectures delivered at Yale University last month by Dean Charles R. Brown: "The Art of Preaching" (The Macmillan Company.) These are eight lectures and they deal very frankly and detailedly with preaching and sermon making. There are such topics as The Significance of the Sermon, Its Basis, Its Content, Its Measure, Its Delivery, Its Setting and Its Soul. Dr. Brown has long been famous as a preacher and as a teacher of homiletics. The lectures are very evidently drawn from his long experience as a preacher and I imagine they are in substance what he gives in the class room. They are very suggestive and stimulating, full of personal touch and there is a delightful sense of humor running through the book. They will prove very helpful as well as encouraging to the preacher.

One thing especially interested me, namely, Dr. Brown's plea for expository preaching and extemporaneous delivery. The question of preaching is so vital just now and is being so much debated that I want to take up these two subjects separately, in the light of Dean Brown's recommendations. (It will be remembered that in a recent number of the Yale Review Dr. Francis E. Clark attributed the decline in church attendance in Protestant churches to the undue emphasis put upon the sermon.)

Dr. Brown's plea for expository preaching will not be new to readers of THE CHRISTIAN WORK, only in the way of emphasis; for I have long been urging this method, especially for beginners in preaching. I have contended that except in the case of geniuses it is the only way to secure variety of treatment, richness of content, and security against the well running dry. The young man who uses the topical method entirely is very, very apt to fall into the habit of preaching upon the one or two themes which possess him—sometimes obsess him—whereas if he draws his sermons from the Bible he touches every phase of human thought and feeling, and every phase of human aspiration and defeat, every problem that vexes human life, every pain that flesh or

soul is heir to. Not only does the expository preaching thus assure richness and variety of treatment, and due emphasis upon all the Biblical doctrines and Christian teachings but it provides the preacher with an inexhaustible resource. He need never worry about where his next week's sermon is to come from. If he is taking his people through the parables of Jesus for instance the selection of sermon has been made for him in advance. Then, too, the expository preaching helps the preacher toward the extemporaneous method, which is greatly to be desired in general, much faster than the topical method.

When I turned to Dr. Brown's lectures I found him urging this as earnestly as I have and for the same reasons: "I am a firm believer in the expository style of preaching," he says. "The advantages of this type of preaching are many. It has the historic warrant of being apostolic. The apostles used it. The expository method of preaching insures a more thorough knowledge of the Bible on the part of the preacher himself. This method of preaching also develops a more thorough knowledge of the Bible on the part of the people. The expository form of preaching gradually develops both in the pulpit and the pew the Scriptural point of view, than which there is none better. By using the Scripture in this larger way, all the great doctrines of faith and prayer, of atonement, of regeneration, of inspiration, and all the great moral problems as well, are viewed in the light of Scripture taken in the large. The systematic exposition of book after book of the Bible gives also the advantage of order. There are few forms of serious effort which are carried on in such slap-dash, hit-or-miss, go-as-you-please, catch-as-you-can fashion as the work of preaching."

Later on Dr. Brown calls attention to the fact I have emphasized above, namely, that the expository preacher is saved all solicitude and indecision about sermon topics: "He has a certain program already laid out for him. He is in process of developing the truth of some one of the great books of the Bible. He wastes no time, therefore, in making his decision, but sets to work at once upon the task in hand." One point made by Dr. Brown is very interesting. He says the expository style of preaching "also brings a man naturally but inevitably to some of those difficult themes which the minister, left to his own miscellaneous, extemporaneous choice from Sunday to Sunday might avoid." There are a good



many such themes, both doctrinal and relating to human conduct and relationships. Dr. Brown illustrates this from a cursory glance of the Old and New Testaments. He closes his plea for a return to expository methods by saying that he has practiced what he is preaching. It is so suggestive a little bit of autobiography that I quote it here: "I have practiced what I preach in this matter. If I had not done so I should never have had the face to stand here and urge this method of preaching upon you as furnishing the best possible basis for the staple articles of spiritual commerce which we undertake to offer in our sermons. In the last church I served, the First Congregational Church of Oakland, California, where I was pastor for nearly fifteen years, I find from an examination of my record book that during those years, I preached courses of expository sermons to that one congregation as follows: From the Old Testament, six months on Joshua, three months on Judges, two months on the life of Elijah as recorded in Kings, two months on Job, six months on Isaiah, two months on the minor prophets. And I had in preparation a six months' course of sermons on first and second Samuel. In the New Testament, I preached for six months on Matthew, six months on Mark, twelve months on Luke \* \* \* \* six months on John, six months on Acts, two months on Romans, three months on first and second Corin-

thians, and two months on the Book of Revelation. When this is added up it means that there was some course of expository sermons in process of delivery for six entire years of my pastorate there. And I believe that the testimony of at least two-thirds of the people in the church would confirm my own belief that this was the most profitable portion of my preaching from that pulpit."

I do not mean by expository preaching the use of the Bible in the pulpit as one would use it in a Sunday School class and I am sure Dr. Brown does not. I am simply urging that the basis and content of the sermon be Biblical, at least for the first years of preaching. Expository sermons are sermons which take a verse or passage of Scripture and derive from it the message for our day. In addition to this it recognizes the unity of the Bible and so moves in orderly sequence. The message of the Epistle to the Corinthians is one message, but it touches every phase of human experience. The message of the Parables is one message, the Kingdom of God, but they touch every phase of life in the Kingdom. Again I want to add my plea to Dr. Brown's for more use of the Bible in our preaching, both for the sake of unity and variety and for power and vision.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Public School and Free Institutions

By Rev. Newell Dwight Hillis, D. D.

Minister of the Plymouth Congregational Church, Brooklyn

**I**N his "American Commonwealth," the late Ambassador Bryce passed in review the gains of the republic during the past one hundred thirty years, and characterized the epoch of Washington as the era of gains in constitutional government, the earlier era of Webster, the era when men's minds were clarified as to the nature of the Union, "which has proven itself to be the strongest possible form of government, easily outliving the autocratic forms of George the Third, William the Second, and the Czar's reign in Russia." Now comes a time when it should be said of President Harding's era, in connection with his annual message on education, and the setting aside of the first week in December as Educational Week, that no era and no President has stressed so fully the importance of education as has President Harding. At the very outset of his Administration, he sent out a message to all educators and also to all school boys and parents, warning them that ignorance is wasting the resources of the republic, that education alone can increase the worker's wage and

the nation's wealth; that the losses through sickness and death are largely losses of ignorance, and that the great need of the hour is the need of an invasion of knowledge and the coming in of wisdom with the depth and majesty of a tidal wave. Under the direction of our President, the National Commissioner of Education has sent out a warning that he wishes to be read in all our schools and churches, to the effect that we have starved one hundred thousand teachers out of the schoolroom salaries that have not been raised within ten years, during which time expenses have nearly doubled; that our cities have school buildings equal for only three-fourths of their children; that hundreds of thousands of boys and girls are upon half time; that most of our schoolhouses are without central auditorium, gymnasium and rooms for manual training, cooking, dressmaking and the study of the means of earning one's livelihood and improving one's condition in life. The President's message is a trumpet blast, calling the American people back to the old ideals, when every boy and girl was to



be educated toward the intellect, and made obedient towards the laws of God and their native land.

In sending out his message on education, President Harding has the noblest examples and precedents behind him. Not one outstanding man in our republic but has insisted that the public school is essential to the permanence of our free institutions. Washington stood for free schools, the diffusion of knowledge. Daniel Webster believed that in "Plato and Aristotle, all the intellectual life of Europe for two thousand years could be found," and said that the task of our school teachers was, "to hand forward that knowledge together with all information newly acquired." It was Lincoln who held that if "Luther and Wyclif gave the Bible and freedom of conscience to the masses, that our forefathers, with their free schools, taught the people how to think." It was Roosevelt also who quoted from Burke the statement that if the republic ever fell it would fall because of the difficulty of educating our masters, namely, the people whose votes make our laws. In this republic, every November, burning questions arise, with keen debates upon financial law, tariff laws and tax laws. One day an Athenian scholar attended the Supreme Court. He heard the case argued by four jurists and saw it decided by the ballots of 500 jurors. An hour later, a citizen asked Anacharsis, "What do you think of Athenian liberty?" "I think," said he, "wise men argue cases, and fools decide them." In that spirit Carlyle scoffed: "Democracy will prevail when men believe the vote of Judas as good as that of Jesus." And all autocrats who want to scoop out the brains of their subjects, shout, "Don't worry, I'll think for you; you need only obey." It seems to have escaped the attention of the autocrats that Judas belonged to the educated, ruling class, rather than to the poor whom the aristocrat distrusts. Ignorance has been called "the brother of sleep"; but ignorance and sin are not taken out of a man as Eve was taken out of Adam by putting him to sleep. Wendell Phillips once said that Europe greeted our announcement of universal suffrage with the words, "A congress of madmen! A republic of lunatics!" In that spirit we were given forty years before the shipwreck; to which Fisher Ames answered: "A monarchy or an autocracy is a man-of-war, staunch, iron-ribbed, and resistless when under full sail, yet a single hidden rock sends her to the bottom. Our republic is a raft hard to steer, but you can send two cannon balls through every log in the raft and you cannot sink her." It is this that explains the fact, that the republic is the only permanent form of government that has ever been discovered. Assassinate one man, the czar, and you slay an autocracy. To slay a republic, you must kill one hundred twelve million and there are not bomb-shells enough to go round.

Now among the architects of this American public school system so vital to our Government we must make a large place for Horace Mann. One of the noblest ideas ever made for the free education of all the people is found in Horace Mann's historic statement on "What God does and what He expects man to do for the education of children." What God does is to create the human body as an instrument of fine thinking, and to equip the body with many powerful impulses, that un-

trained bring disaster, but well drilled bring happiness and good fortune. Every farmer knows that it is unsafe to leave a garden to itself, for the clods seem to have a kind of natural bias toward thistles and weeds but no powerful impulses toward wheat and corn, or apples and grapes. Not until man, the worker, enters the scene and takes charge of the field does the garden turn toward the palm and the olive. The history of the fall of cities and the decline of states is the story of ignorant and selfish men who refuse all warnings from experience and turn their backs on obedience to law.

There is a second consideration bearing upon the education of all children and youth, namely, while the state through the death of the parents, can hand all material treasures over to the children—all ships, engines, stores, factories, goods, gold, fields, herds and flocks—it is not possible for parents to transmit their education and their character. Solomon was the wisest man of his time, but Solomon could not bequeath any of his knowledge to his children. The wise man's little son had to learn his letters as did the child of the slave in the king's palace. No Sir William Jones, with his knowledge of forty-six languages and dialects, could exempt his son from the necessity of beginning where the father began. The real argument for man's being the lord of all creation is in the fact that childhood, with its plasticity of memory, belongs to all for twenty years, while to the occasional few, possessed of talent and genius, it is given to acquire knowledge at seventy as easily and to retain it as readily as at seven. The sand-fly is mature at the end of one day; the robin and lark at the end of two months; the horse at five years; but man stretches his scepter over all things that creep, run and fly, in that he has a childhood with plasticity of memory, reaching across full twenty and sometimes forty years. Helpless, also, for physical reasons is a little child to escape from parents and teachers, and being wax to receive, the child is steel to hold. The first duty of the parent, therefore, is to give the child good habits that are the best possible friends. When Ruskin was asked what was the most important thing for the improvement of England in knowledge, art and liberty, he made answer, "A generation of parents able to give to the child the gift of instant obedience to the laws of nature and of God"—a gift to be valued beyond that of millions expressed in gold.

More important still, if possible, is the task of educating the occasional gifted child of exceptional ability. God's best gift to a nation is the birth of a child that has the gift of leadership, by discovering some truth, as did Isaac Newton or Charles Darwin; some law as did Curie and Roentgen, some institutions as did Hamilton and Lincoln. It is a proverb that "the poet is born and not made," but so are the painter, the philosopher, and the statesman. We cannot create a ten talent gift—we discover it. No miner creates his gold—he uncovers the precious lode. No pioneer creates his diamonds—he finds them. No Socrates ever created a Plato—he simply helps that gifted boy to develop himself. Every Lincoln and Webster represents the entrance of an angel of God into the earthly scene. These sons of genius cry out, "Give me knowledge, or I die!" Unfortunately the



State has never known how to discover the occasional children of genius, nor how to develop them when they appear. The cruelty and neglect that society returns to its greatest benefactors is the most amazing fact of which we have any knowledge. When a noble and ingenious youth has made his first struggle toward the goal and wins the prize, a little praise and recognition brings the flush of pride to his cheek, clarifies his thinking, stirs a high resolve to repeat that struggle and win a nobler goal as a contribution to the State through his painting, his drama, his song, his epic. Be the reasons what they may, practically always the recognition is denied. And when in old age some little wreath is given, the broken hearted man can only take it out and lay the blossoms in the frost and snow upon his mother's grave. Great Britain broke the heart of her greatest novelist, Sir Walter Scott; of the greatest poet of his generation, John Keats; of her greatest painter, the greatest landscape painter who ever lived, Turner; while jealousy and envy embittered Shelley and ruined Byron. All that we can say is that the noblest men that God has given to the State have been neglected in their youth, maligned in their manhood and broken hearted in their old age. The task of discovering the occasional gifted boy or girl, the strengthening of their hand during the years of preparation, and their support and backing during the creative years is the greatest task that confronts the American people.

Another problem that confronts the Republic in matter of education is the discovery of a two-fold method of education; the one for the occasional creative intellect, and the other for those who revolt from a life of reflection and deliberately choose routine work. Two years ago I published a letter from Mr. Edison—a document that seemed to carry certain revolutionary principles within its pages. In that statement, Mr. Edison said that he had had under his direction many, many thousands of young men, from whose number he had selected a little handful of leaders. Becoming interested in the problem, how they came to develop leadership, Mr. Edison sent out a list of questions and soon discovered that without exception these creative minds had, between the ages of twelve and eighteen, received some great influence, as for example, the death of the parent, or the loss of the father's property, that had entered into the soul like leaven into the dough, and created a new form of life. Unfortunately, the ninety-nine boys out of one hundred refused to accept suffering or the angel of adversity as a friend, saying: "I do not want to think about this trouble," with the result that their minds began to stiffen, until by twenty their faculties were hard, without suppleness, and by twenty-five they were "dead ones." They had become incapable of thinking out new plans, better methods of work or the saving of wastes, and insisted upon being tread-mill workers, fulfilling routine tasks, and wholly averse to solving any hard problem. A boy who thinks and thinks, and never stops thinking, till he has found his way through his barrier, or around it or over it, discovers a new tool, a new art, a new scientific law. Now this occasional man, by a single discovery, namely, the electric bulb, can add one hour to every man's working day, which means one-tenth

addition to the daily or annual income. How to find, therefore, these occasional boys and girls, how to lead forth their ability, how to encourage them, how to wing their words, and ease their burdens, and lift them up and forward until they lift the millions to their level—this is the problem that confronts people. Unfortunately, the whole tendency is for the little jealous men, in envious spirit, to spend all their time striking at those who have the spirit of service, until they succeed in paralyzing the creative intellect of some, in clipping the wings of others, in stabbing to death or poisoning all the best influences that make for creative work. England has a method and so have France and Italy. They give a title to the young author; give honors to the painter and architect; lend distinction to the name of the statesman and reformer. It is a part of our youth, our immaturity, and our great body of unleavened folk, that through a false idea of democracy, the Republic, to show its hatred of England's method in 1776, decided to stamp out all gratitude for favors received. Should some father and mother say, "Never praise the child for good work!" Never thank any friend for a kindness! Be as stolid as a mummy when some friend makes a gift as precious as life. Be as unfeeling as an oyster—you would have the exact replica of the method of our Republic. Good women and men do not do great work for a reward—they do it for the work's sake. But there never lived a gifted child but did better work as the result of a few judicious words of recognition that the work was well done.

Sometimes, in studying the public school system of our country, critics have spoken of the schools as the machine method of culture. This criticism represents a half truth and a partial falsehood. Strictly speaking, not one boy out of a hundred is willing to devote his life to the ideas involved in a profession. His great passion is to work with his hands in the fields, with the herds and flocks, or in the orchards and vineyards, or else he wants to work in factory or mine, in street or store. He feels that his best gift is the gift of a trade and an occupation, and because he loves that trade he revolts from what is called the higher education, the sciences. To him they are all dry as dust. The fine arts—better a stone pile drudgery! The professions?—the very thought nauseates the youth. But wherever he can use the years under fourteen and live in homes where producing and exchanging goods, there he finds happiness and contentment. The best education, therefore, for these multitudes, should end as far as the school room is concerned, at about fourteen years of age, thus leaving the boy four critical years for the memory before eighteen for mastering his occupation and earning his livelihood. But, unfortunately, multitudes refuse to use the years under fourteen and live in homes where the parents, conscious of their own ignorance, do not want their children to acquire knowledge, lest that carry superiority. Mark Twain brings this out in his story of Huckleberry Finn. Huck's father, coming into the village after a week of drunkenness in the woods, finds the boy he has deserted going to school with a book in his hand. The father asks the child to read a page, and when the boy has dutifully filled the task, tears the book



into shreds, shakes the child until he is half conscious, and then hisses the words: "I never could read a word! My father couldn't read a word! and I'll cowhide you well if you don't give up these highfalutin' ideas. No child of mine is ever going to know more than its father and its grandfather." In that spirit, some years ago, out in Chicago, and a little later in Milwaukee, several thousand boys and girls told their parents who insisted upon having teachers who spoke only in a foreign language, organized a rebellion and finally went on a strike, and at last in their revolt, burned the parish church and the parish school before they broke down the opposition to our language of their religious teachers and their own parents. It is this spirit that has given us the ignorance that curses our land. Think of the seven million of illiterates! Of a group of foreigners who were asked to mention the names of our greatest Presidents, and the entire group of newcomers called out the names of three Presidents, Wilson and Lincoln and Roosevelt! While another foreigner shouted, "Barnum," another said it was "Bailey," another called out "Shakespeare," and the fourth waved both hands as he yelled, "Pershing." And this allied with the fact that but forty-six children out of every one hundred of our fifteen million rural children are in the schoolhouse, at any given day, modifies our hope for the future of the Republic!

The complexity of our tools, our institutions and our social life has redoubled the necessity for mental culture. An ignorant man can drive a mule and a two-wheeled cart; he can hoe cotton or cut sugar cane, but he cannot drive a high-power locomotive, and every telegraph operator and even the boy who carries the message must be able to read and write correctly and quickly. Thousands of new shapes of industry are now developing. Theodore Parker once expressed the wish that a "plough and a loom might become the mere accident of a man, and not man the accident of the anvil or the plough." To enrich the man, therefore, our schools have been established. Our libraries have been enriched to increase the worth of the individual. Men who once were satisfied with a loaf of bread and a blanket have now added to their needs a book, the newspaper, the comforts of a home. It is no longer enough that the colored man is free—he now longs for enough education to fit him for a trade, or an occupation. One of our educators is quoted as saying that the average boy leaving school at fourteen has given nearly as much time to arithmetic as to nearly all other subjects put together. And he adds, "The children cipher all day, because the idea has gotten all through the nation that the chief end of man is to be found in adding small amounts of money" Things are not well with any republic whose millions are fond of figures and care little for morals. Guizot once said that much of the "European culture and personal liberty and worth came from the homes of a few feudal lords, where a noble man of gentle manners assembled the children of the peasants and taught them a better way of living." But in the republic, where every man's house is his castle, and is also the castle of the State, the parent should add his teaching power and influence to that of the teacher.

It has been wisely said that the best way to improve

the Mississippi River is to improve the people who dwell upon its banks, and that high schools are far more important to the nation than government piers and lighthouses. "It is singular, therefore, that government supplies oil lamps for sailors on the sea, but questions its right to give mental and moral light to the millions on the land." It is well known that more youth are wrecked by storms of passion in a single city than upon the whole Atlantic in any period, and yet, should a Congressman tomorrow rise in his place and present a bill to dig mud out of the mouth of any river he would be highly praised, but if another man were to rise and ask for ten millions of dollars for visual education, for the teaching of industries to show a boy how to earn his livelihood, he would be laughed at as an individual ignorant of the ends for which the nation was founded. For the genius of our legislators seems to be exhausted in acts related to property. Yet the business of the nation is the creation of men and women of great personal worth. Back of every great tool or ship stands some Fulton, some Watt, and back of every great cathedral stands some Von Rile or Christopher Wren. Back of every noble epic stands some Virgil, some Milton. Back of every great law stands Phocion, or Justinian. Back of the Constitution stand Hamilton and Franklin and Washington. The great law or art is the shadow flung across the land by some great soul. The measure of the nation's greatness, therefore, is the number of great citizens it has produced. When any country allows its free public schools to be discredited by secret enemies, who are always undermining the foundations of the nation, the decline of property, the decay of literature and good manners, and the fall of its liberties cannot be long postponed.

### Baltimore Cooperative Women's Civic League

When we are hearing so much of the ill feeling between the whites and negroes, it is encouraging to reverse the shield occasionally and see something of the growing good feeling between them. In Baltimore the Baltimore Co-operative Women's Civic League, which includes women of both races, has taken on new life. Miss Elizabeth Gilman, daughter of the late President of John Hopkins University, started the league in 1912. But, because of the war the organization lapsed for several years. Since its revival, in 1920, it has held public demonstrations of the value of milk as a food and also as a necessity in the case of infants and of people afflicted with tuberculosis; it has opened an annual flower market in March and May; and has conducted meetings of working mothers to discuss the care and training of the adolescent girl. Working together has helped bring the women of the two races into sympathy. Moreover the white clergymen of Baltimore have joined with the colored people in forming an inter-racial committee, which is already at work promoting a better housing plan for the colored people.



# The Church and Recreation

By Rev. Roy B. Guild

Executive Secretary, Commission on Councils of Churches of the Federal Council

A GROUP of church leaders at the close of the war were seated around a table in the Union League Club in New York City, discussing some of the things that we had learned from our war experiences. Bishop Reese of Ohio said, "There are two words that have come out of the war that ought to be wonderfully helpful to us all, because they are now enriched by those experiences—the word community and communion." We had been talking about the need of the churches being closer together. We had agreed that there ought to come a closer communion of communions. Let us use the word communion—not the word denominations—thus denoting fellowship. Community and communion. The church and the community—how closely they ought to be linked.

In a typical Texas town of about five thousand people, I met a typical Texan, six feet two inches in height, broad shouldered, an altogether delightful man. In that town there had been a series of depredations. Several stores had been broken into. These depredations had been occurring with marked regularity. The persons committing them had not seemed to want money, but each time there would be missing so many cans of salmon and sardines and so many boxes of cookies, and other things of that character. Only once was a till broken into. The town marshall kept an eye on every train that arrived, but the robberies went on. One day some of the boys of the town disappeared. It was a source of anxiety to some parents, but a relief to the rest of the community. Stories began to come from down the river. Finally came the news that those boys had been arrested for stealing about twenty boats, which they had picked up on the way down the river. The immediate result was that everybody called the boys "the boat gang." The boys wanted a vacation, and having no money to finance the expedition, they had broken into the stores to get their provisions, and had taken the boats for transportation. The big Texan already referred to said: "Let me go down after them." He brought the boys back. Instead of taking them to the lockup, he took them on to a playground. He went to the merchants of that town and said: "Let us give these boys a place to play which is their own." He raised the money, and the boys built their own fence. He had never studied the psychology of the boy, nor attended playground conference, but he knew the sense of proprietorship that every boy has. Some of us have not discovered the fact that we must let a boy have his own corner of the house where he can do anything he pleases. So he gave them a playground with a fence around it.

Then this Texan acted as a splendid churchman should. He did not say what the church ought to do, but he went about securing money for a winter building. The boys erected the building and made the furniture. The man worked out a ritual for the club life, which made membership mean more to them. They did not smash the furniture. The outcome was that in that town they had the finest lot of boys in Texas.

What are the implications of this story? In the first place, the boys were bad citizens and were becoming worse. In the second place, the Church was concerned about the citizenship of those boys. In the third place, the Church believed that pleasure and citizenship had something to do with each other. In the fourth place, they all combined in a community proposition to develop those boys into good citizens.

The Church must be tremendously concerned about citizenship or fail. The chief objective of the Church is to make good citizens. Let me repeat it. The chief objective of the Church is to make good citizens, not good citizens up in heaven, but the chief, immediate task of the Church is to make good citizens now and here on earth. My authority for that statement is the work and the teachings of Jesus Christ. The Founder of the Church had as the objective of his life the establishment of a kingdom, and his disciples were to be the first citizens with Him. They were to go out and develop other citizens. Do you recall the accusation on which He was sent to Calvary? It was because he declared he had come to set up a new kingdom. How many of you have seen the Passion Play? It is most interesting to note that at the beginning of the play there comes the evidence on the part of the Christ as He moves out in triumphal procession, that it is an act of his citizenship in establishing His kingdom, His fight for righteousness. And another interesting thing is that the children are there. When they come in the triumphal procession, among those who join in the press are the children. The interest of Jesus in the children is shown as he enters into conversation with those who would silence them. He tells them that if the children were to keep quiet the very stones would cry out. Then Jesus turned from the children and went after the Temple grafters. Then it was that trouble began for Him. Immediately his enemies determined to put Him to death. It was the effort to establish a present kingdom that brought that about.

I do not need to dwell upon the point that the objective of Jesus was the establishment of a kingdom. "Thy kingdom come, Thy will be done on earth as it is in



heaven." I do not know all the meanings of that word, heaven, but when we think of the movement of the stars in all the heavens, and of this as the manifestation of the will of God in the heavens, of the mind and heart of God in the universe, it staggers us. To think that every star in that immeasurable universe moves in perfect rhythm. In some way or other the object of the Church is the establishment of citizenship in the kingdom which must be in conformity with the law that as all nature is in perfect rhythm with the will of God, so mankind must obey His laws.

Let us keep in mind that there is a close relationship between religion and pleasure. Piety and pleasure are inseparable. We have not always thought so. We have thought that a pious person must have a long face. In Old Testament times, they held the dance and the prayer meeting at the same time. There has come some change in the dancing, I will confess, and likewise some change in the prayer meeting. There was the twofold expression of happiness. When I read in the Psalms: "I was glad when they said unto me, Let us go into the House of the Lord," I think of Johnny's mother who wanted her boy to be an ideal man and so she kept him away from the other boys. She wanted him to like to go to prayer meeting, so she would say to him, "Now, Johnny, if you are a good boy, I will let you go to prayer meeting with me." Well, the circus came to town and finally Johnny's mother was prevailed upon to let him go. When he came home she asked him if he had enjoyed the circus. He said, "Did I enjoy it? Oh, Mother, if you would go to the circus once you would not want to go to prayer meeting at all." There has come a separation of pleasure and piety in this country, and the small boy prefers the circus. I believe that we must link the two together, so that we may have some of the praise meetings of ancient times that there may come out of them something of that spirit of the grand old psalms that, like them, will go on down through the ages. Pleasure and religion are inseparable. We must see to it that we have the two. "Who for the joy that was set before him."

Then in all our work to bring up the citizen, we must recognize what has been said again and again, that play makes for character. The important thing in citizenship is character. The better of two citizens is not the one who knows all the methods of government. Sometimes he is the worst citizen. The very best citizen is the one who knows all about the method and has the character along with the knowledge. I have been more concerned with my three boys about how they played than about how they worked, so far as their moral character goes. As the boys play in school day life, so the men will play the game later in the business world. The Church, if it is going to make good citizenship must be concerned about these things.

There are two or three ways in which the Church may do this. There is, first, the play and recreation life of the local church. That used to cause us a good deal of trouble. I believe in having a gymnasium in the church. We have fine accommodations for the women—kitchen and dining room and parlors. And in them the women serve dinners for the men. But many

churches have not thought to spend anything for the boys in the church. In Topeka there was a physician who believed that the boys of high school age could be held to big things. He brought four other men together to help, and the story of how they held the boys is a wonderful one. Dr. Van Horn was a physician with a large practice. More than once when he was with the boys in the club room of the church, the telephone would ring, summoning him to a sick room. Repeatedly he would call another doctor to take care of the patient, while he would stay with his boys' club. This explains his success. Those boys grew to love that church. We had billiard tables—one family left because of that. One of the boys was crippled. Here in the club he could play with others. When he grew worse and was about to die, he expressed his faith in a simple way: "Everything is all right. I am not afraid to die. I have been square with every fellow." I wish all of the deacons and trustees and officers of the churches could say the same thing. We were making citizenship there. Practically every fellow went over in service in the Great War.

Another thing,—we must have home play. The average boy can have one object of loyalty, and that should be his home. I thank God that all over this United States homes are taking up the problem of the home life and home play.

The next thing is to mobilize the good forces of the community for the protection of the boys and girls. That is the thing to which I am giving my life. "Thy kingdom come, Thy will be done, on earth"—that prayer will be answered in any city when it becomes safe for the home and for every boy and girl. I wish in all your cities you who are interested would have a great meeting and, as Jesus did, set a little child in the midst, and say, "What is there in this city that may hurt the character of this child? Let us write it down." I have seen two great programs for public welfare made up of the things that might menace the growth of a child. Those things challenge the playground association, and other social service organizations. That is the negative side. On the other side let us put down the things that will help to make character. Try that out, and you will have no trouble laying out a program of work for your community.

What can we do? The churches are co-operating as never before. We can point to results. In forty towns the churches have come together with all other agencies to form a sort of board of strategy, for the protection of its boys and girls. In Norfolk the pool rooms decided they would like to make more money, and so they planned to lower the age limit. They employed the best attorney in town to go to the City Council and put in a petition that the law be changed in regard to the age limit so that boys of eighteen might enter pool rooms. In that town the churches had followed the plans of the Chamber of Commerce and organized the Council of Churches. When this petition was presented in the City Council a man there telephoned the Secretary of the Council in regard to it. He called the other people who he knew would be interested. The Chairman of the Women's Department of the Council, social service



chairman and others. They went to the City Council at its next meeting to protest. One man made a statement for the churches, a good woman made a statement for the Women's Clubs; another man spoke for the men of the city. At this point the attorney was becoming nervous. Then came a letter from the Judge of the Juvenile Court, saying that he had long ago discovered that most of the depredations of the boys were hatched in the pool rooms, adding, "If you are going to change the age limit you will have to create another Juvenile Court to take care of the increased delinquency." The attorney then threw up his hands and exclaimed, "For heaven's sake call them off!" He withdrew the petition and congratulated the officers of the Council of the Churches on the ability to mobilize so quickly and to speak so unitedly in the interest of the youth of Norfolk.

In Indianapolis, in a theatre a show was being given that was so bad that the Secretary of the Council of Churches called up the chief of police. The chief knew the whole moral force of the city was on the other end of the wire. He replied, "If what you say is true, I will stop it." It was stopped, under threat of permanently revoking the theatre's license. Why is the church concerned with the character of commercialized amusement? When that Secretary with two social workers saw the high school boys in that theatre the first day, by the time that act was to go on a second time they had counted two hundred boys of high school age in the audience, and they said, "We must strike together for the moral

sentiment of the town." Mobilize so that these things that are detrimental to the training for citizenship may be prevented. The Church may be imperfect, but the Church has kept us in touch with that One who called us to serve in the kingdom. The important thing is that there shall not be duplication, but co-operation. We value this principle, and our object is that in any city where there is an organization that is looking after recreation, the business of the Church Council is to throw the whole moral force of the churches back of that movement, or back of any other organization that is peculiarly fitted for a certain purpose, so that in all this work for the social welfare, there may be on your part the consciousness of a very real—not just a prayerful—but a very real support of your efforts. When any organization for recreation has a full program we will aid with all the strength that is in the churches.

It is a great game to build up all these forces for good. What is the objective that brings people in line? What is the goal? "Thy kingdom come, Thy will be done on earth," now and here,—that is the great objective which all of us have. That is the real citizenship which we must establish, because, friends, make sure of this: you have no greater assurance of your citizenship hereafter than you have of your citizenship now, and the one is in proportion to the other. What a privilege ours is! God grant that we get all the people of our city to consider the youngest child, and accept the challenge to make that city the best place in all the world into which a boy or girl may be born.

## Serbia and the Serbians

By Rev. Henry A. Atkinson, D. D.

Secretary of the Church Peace Foundation

MY task in making preparations for the World Alliance Conference at Copenhagen took me to the Balkan States where I spent some six weeks in June and July of this year. Like most of my fellow countrymen I had little idea of conditions in this part of the world. I knew Serbia, Bulgaria, Albania, Montenegro, as names of remote places from which came human machines to tend other machines in our American factories. Of ancient Greece I had learned in school; but of the actual conditions in these lands and their human problems I had but very vague notions. I saw and learned much during my visit, and propose to share with my readers some of my experiences in the new kingdom of the Serbs, Croats and Slovenes, popularly-known as Jugo-Slavia, and of which kingdom Serbia is the heart.

The train on which we rode as we came into Serbia by way of Italy ran along the side of the beautiful river Save. On both sides we saw, the most wonderful farms,

with their growing crops, their beauty doubled by the picturesque people at work in the fields, which were literally full of these toilers. The last season was a good one with plenty of rain and warm sunshine. In the fields of wheat and other grains was a wealth of poppies. Their red color made the whole world look gay, as if it were the time of some grand carnival. The method of harvesting in this part of the world is very primitive. The grain is cut with old-fashioned scythes and then raked up by hand. The women do a great deal of the work, but as we got farther south we saw more men in the fields with the women. We also noted a difference in the clothing of the people, for the Slavic peasant wears white in the fields and some of their costumes are very elaborate and all are picturesque. We saw a few storks and a few wild pigeons, but it was noticeable how little wild life there was in evidence. Perhaps it is due to the war, more likely, however, it is because nearly every foot of the land is under cultiva-



tion, and this cultivation has driven away the birds.

Serbia is fundamentally a rich country; the people appear contented and happy. The land produces abundant crops and is owned and worked by the people themselves. Here there is no landed aristocracy living simply to drain the life blood of industry, and with all these material good things there is a hopeful facing of the future on the part of the people, which speaks volumes for that future.

It was dark when we reached Belgrade and the city is very disappointing at first sight. We drove directly to the Hotel Moscow, where we were given a good clean room, but alas it was on the fifth floor, and the elevator was not working. This hotel has one hundred and sixty rooms and is very imposing to look at from the outside, but it has only one bathroom in the whole establishment! Life, however, can go on even if there be "no skittles and beer"—and baths. The people at the hotel were courteous and seemed anxious to make us as comfortable as possible. I was told that a fine new hotel with one hundred and fifty rooms, each with a private bath and telephone, "just as you have in America," was being built and would be ready for occupancy early next year.

Belgrade is really a big peasant village. There are about one hundred and thirty thousand people in the city, but as there are accommodations for not more than one hundred thousand, it is easy to imagine how crowded everything is at the present time. This condition is being remedied, for many of the small buildings in town have been condemned, and the owners given two years in which to tear them down and replace them by large structures approved by a Commission which is remaking the city on a plan that when completed will present to Europe one of the finest if not the largest capitol in all the Balkan States. At present there are one thousand new buildings under construction. The government has subsidized this extensive building scheme by providing the property owners with money for the buildings at a low rate of interest, and the loans covered by mortgages are to run for a long period of time.

The low rate of exchange makes living very hard in the city for the people who have to live here. I received seventy-two dinars for a dollar, whereas the normal rate of exchange is five dinars. As in other countries of central Europe it is the middle class people who are hardest hit. The common laborers and the peasants are fairly well off, but the cultured group are suffering severely. Rents are very high. I was told that a family must pay for a very ordinary apartment a thousand dinars a month per room. This means that for an average family, one that required an apartment of five rooms, sixty thousand dinars a year has to be paid out for rent alone. This sum is more than the total annual salary of most teachers, preachers, lawyers, doctors and government employees.

Everyone is happy because the United States government had approved of a loan to Jugo-Slavia amounting to one hundred million dollars. This money is being spent in rebuilding the railroads, and developing the industries of the country; it has been loaned so as to be paid in small amounts. Five million was given early in

the summer, the remainder is to be paid as needed. The question of the loan was under discussion in the Parliament while I was there and I went to the Chamber to look on, but of course could not understand anything that was said. It was interesting, however, to see the representatives of the people and their distinctive costumes and watch the eagerness with which they took part in all the important debates. The Parliament is housed in barracks, built during the war. The State is now putting up a fine new Parliament House, but for the present the old building does very well. The Constitution of the Kingdom provides for ample representation from each State within the domain. The delegates come in their native garb, and it is, therefore, a very attractive picture that one sees in the hall with its three hundred and thirty lawmakers. In 1912 Serbia had about three million population, and at present it has thirteen million people, and a vast area extending from Italy and Austria on the north, Greece on the south, and from the borders of Rumania and Hungary on the east to the Adriatic on the west. According to the Constitution there is the utmost freedom in both politics and religion. There are about seven million members of the Greek Orthodox Church, about eight hundred thousand Mohammedans who are Turks, and about six hundred thousand Mohammedans who are true Serbians. Croatia-Slavonia is almost solidly Roman Catholic. The minority groups represent about a million people in all. Now it is easy to imagine what contrasts there are in a Parliament composed of all of these elements. I saw clericals, Mohammedan priests, Montenegrins, Croats, in fact representatives from all the provinces sitting together to make laws for a common country. Three of the members are Mohammedan priests and were dressed in their distinctive garb, with turban and robe. The constitution gives wide range for differences of opinion and in consequence there have developed a number of parties. Pasitsch is the prime minister. The radical party of which he is the leader, is one of the strongest. There is also a clerical party, a socialist party and a republican party, besides numerous small, rather insignificant groups that call themselves parties. There was quite a strong Bolshevik party here some years ago, but the majority in the Parliament voted all of the elected Bolshevik delegates out of Parliament and passed a law making it practically an act of treason to belong to this or the communist party. This is a high-handed but effective way of dealing with a question which is afflicting so sorely every country in Europe today. Whether it is an ultimate solution is open to discussion. Socialist, clerical and republican parties join frequently in opposition to the government. On the question of the budget they made a direct attack on the Minister of Finance and for a long time refused support on the question of the United States loan. However, after much debate and a noisy session which lasted until 2 A. M. one morning late in June the question was put to a vote, and the opposition lost by an overwhelming vote for the budget and the terms of the loan.

It is very difficult to distinguish between the different national groups in this country. I asked a friend how



one could learn to tell the differences. "For instance," I said, "I would like to know when I see a man from Montenegro." "It is easy," he replied, "just look for a group of men working on the street. If there are ten men in the group working and an eleventh man standing by looking on, you may be sure he is a Montenegrin." This is characteristic of the provincial feeling of the people, and yet it seemed to me that it is no more pronounced than it is in America. The Albanian feels that he is much superior to the Serbian. The Serbian is sure that the Montenegrin is beneath him, while those who live in the north in Croatia have a feeling that everyone south of them belongs to a distinctly inferior race. This is characteristic of all of South Central Europe at the present time. I am not sure that it is unique—not sure that it is a thing that you cannot find in every country, for I have heard just as severe things as these said in America by northern people of the southerners, and of southerners concerning the northern people. In fact it seems to me that in a very considerable degree there is unity among the people of this new kingdom. They are all very proud of their young King and have rallied about him in splendid style. He was recently married to a Princess of Rumania thus forming a very close bond of unity between the Kingdom of Rumania and the Kingdom of Jugo-Slavia. The young king and his bride are back in their kingdom now living in the Palace at Belgrade, which having been refurnished and redecorated makes a very handsome appearance standing as it does in the heart of the city.

There is much evidence of poverty in Belgrade. Very few of the people are well dressed, but everybody is at work. It is one of the busiest cities that I have seen anywhere. The city goes to bed early. At eleven o'clock there are but few people left in the cafes or on the street and by midnight there is hardly a person to be seen. Then they get up early to go to work. "Early to bed and early to rise" seems to be the rule. A friend said to me, "There is no virtue in going to bed early here, there is nothing to stay up for." But I remember being in Warsaw two years ago when it seemed that there was absolutely nothing to make one want to turn night into day, yet the usual time for dinner there was eleven o'clock at night. It seemed to me that the whole attitude of the Serbian people as well as their habits denoted a set purpose to get on in the world.

Although I saw many signs of poverty I saw not a single beggar in the city. Poor, ragged refugees and wounded men from the war, women with babies in their arms selling matches, flowers and favors were everywhere, but none were begging. In the restaurant at dinner on the second night of our stay a handsome old fellow came to our table to sell a paper. He spoke English, French, German. "And," as he said to us in his perfect English with a polished style, "fourteen other languages, but they do me little good." His clothes were ragged, but his fine face showed culture in every line. I asked my friend who he was and he told me that he was one of the Russian refugees—that he had been a general in the Russian army but was now being partially supported by the government and selling papers to eke out a slim existence. I could well believe

he had been a man of rank and position, for just as Lear even in his rags was "every inch a king," so this poor old chap who must be nearly eighty years of age is "every inch a general."

Jugo-Slavia is caring for two hundred thousand Russian refugees. This new State out of its poverty is expending in relief for these people alone the colossal sum of five hundred thousand dinars a year, amounting in American money to seventy-five million dollars at the present rate of exchange. We in America have done much to relieve suffering in Europe, but we out of our abundance of wealth have done but little compared to what this nation is now doing.

I had the pleasure of meeting some of the leading men in Belgrade. I would put among the very first in this group the Prime Minister Pasitsch. He is an elderly man, I should think seventy-five years of age at least. He has a long white beard, impresses one as being a man of strength and of decisive character, and yet under the mask of his hard level-headed common sense there is a kindness that shows in every word and every gesture.

Another man who greatly interested me and one who stands very high in the present government is Dr. Janitch. I called on him at his home, but just as I was entering the door I met him coming out to attend a meeting of the National Educational Committee. He told me that he was on nearly every committee that has been set up within the last two years in Belgrade. He promised to meet me as soon as his committee was dismissed, and true to his promise came to the hotel in about an hour and a half. Janitch is the leading member of the Jugo-Slavian Council of the World Alliance. He is most attractive, full of energy and life, is well educated and has had a varied and interesting career. He has been in his time a member of a Monastic Order, an Orthodox Greek Priest, has sung in Grand Opera and served the Church in an official capacity outside of the regular life of the Priesthood. He joined the army at the time of the Balkan wars and fought several years—afterwards he went into the World War, and during its last years was transferred to London where he served as Chief of the Serbian Propaganda Bureau. After the Armistice he went into politics in earnest. He was elected to Parliament; is Secretary of this body, and as its Secretary is one of the recognized leaders of the radical party and right hand man of the prime minister. Janitch is a big man in every way and will go far in his chosen path of life. The Serbian is a natural born politician. The game of politics is the very breath of life to him. Much of the literature and most of the discussion turn on this all-engrossing question of politics. He is a good politician too. One of the stories told on Dr. Janitch which was put into a cartoon in a popular paper has to do with his extravagant promises to the people when he was running for office. Janitch showed me the picture and seemed highly pleased because I could see the humor in it. It is said that he was addressing a group of peasants in a small village in the very heart of the agricultural country. In his enthusiasm he said, "If you elect me to Parliament as your representative I will build you a very fine bridge over your river." "But," shouted one of the bewildered coun-



trymen, "we have no river to build a bridge over." "Never mind that," replied Janitch, "Elect me and I will get you a river also."

Through the kindness of Dr. Janitch I was able to meet the Greek Minister in Belgrade, also the representative of Bulgaria, Rumania and the representative from Czecho-Slovakia, Markovitch. I called on Mr. Dodge the American Minister and found him a quiet, affable gentleman. All of these men expressed themselves as greatly interested in the effort to bring together the churches and church people of the nations. They all agreed that now was the time when the religious sentiment of the world must exert itself to save what is left of civilization. They were kind enough to give me letters of introduction and suggestions that greatly helped me in meeting the leaders of church and government in all the countries I visited.

As I left Belgrade it was with a different feeling in regard to the Serbians. It seems to me that in this na-

tion we have the key to unlock all the Balkan questions. The relations between Serbia and her surrounding neighbors are not ideal, but from what I learned they are improving. One of the leaders expressed it this way, "With Italy we have correct relations, with Rumania and Greece we have cordial relations, with Bulgaria correct relations, with Austria correct, bordering on cordial, with Hungary correct for the present, but we fear she is our enemy." Somehow and in some way the relations between all these small nations must be made not only correct but cordial. The seeds of the great world war were sown here in the Balkans, and what a harvest we are reaping. The causes of war are still here. Serbia, I am satisfied, is trying to walk in a proper pathway. The little entente of which Serbia is the keystone has in it possibilities of a real solution which lies in the creation of a United States of the Balkans and Serbia I believe favors such a solution.,

## An Italian's Experience in Smyrna

By Theodore Bortoli

*[Before the Smyrna horrors, Theodore Bortoli was a wealthy young resident of Smyrna, of Italian nationality, a man of influence and weight. In the massacre he was bereft of practically all that he had. But as soon as the task of evacuating the survivors of Smyrna—about three hundred seventy-six thousand of them—was complete, Bortoli hurried to Naples and took the boat for America to plead that the refugees who had blood-relatives here, able to guarantee their support, might be allowed to land, and to try to arrange for the mass movement of the others to Canada and the various countries of South America.]*

*Representatives of the Federal Council of Churches, the Y. M. C. A., the Y. W. C. A., and other organizations have endorsed his appeal. American Consul-General George Horton of Smyrna vouches for him. Though he has lost a large part of his fortune by the disaster he is devoting the balance to the relief of the refugees. Already he has made considerable progress with his plans.*

*When the Greek defeat occurred in Asia Minor and the Turks advanced Bortoli realized that there was some danger, but because of the friendly relations existing between the Turks of Smyrna and the Greeks and Armenians and because of the promises made by Kemal he hoped for the best. He did not believe a massacre possible.*

*When dark clouds foretelling the destruction of the city and the population began to arise on September 9, he took his two sisters to his country villa of Boudja, twenty-two miles outside the city, so that they might be safe while he put his mother on board a ship and*

*made arrangements for their passage. They were armed, but because it was so far from Smyrna he believed they were safe and hardly needed the revolvers he gave them. Returning, he endeavored to take his mother to a place of safety on one of the warships in the harbor. She was an Italian citizen and entitled to the protection of the Italian warships.*

*Bortoli's story of the destruction of Smyrna, as reported by Arthur E. Hungerford, is as follows:]*

Kemal's troops entered Smyrna quietly and in an orderly manner on September 9. Within half an hour the Greek Archbishop Chrisostomes was arrested by two Turkish officers and taken in an automobile to Konak, the palace of the Turkish commander. While passing through the Turkish quarter the Turkish population tried to remove him forcibly so that they might cut him to pieces.

The officer in command stopped the machine and told the crowd: "This man is a religious authority. He has been sentenced by our national government. He belongs neither to you nor to me." Upon arriving at the palace the Archbishop was introduced to the commander, who greeted him with the words: "You are welcome. I heard that in one year I was to be hanged. Your turn has now come."

The soldiers removed the Archbishop's clothes and put a white garment on him. The firing was done ten minutes later. Then they tied a rope around his neck, fastening the other end to the automobile, and paraded the Turkish quarter with his body dragging behind. Afterward he was cut into pieces by the infuriated rab-



ble. Then came the turn of Tzouronchzoglon, director of the newspaper "La Reforme," who also was shot.

The Turks kept quiet for two days and the inhabitants of Smyrna thought the danger was over. No one dreamed of a general massacre in Smyrna. It seems now impossible to contemplate. It was on September 11 that I saw the Turks spraying the streets with oil from sprinklers. I saw Turkish soldiers visiting Armenian homes ostensibly searching for firearms but in fact they were secretly planting bombs in every house. They were quickly followed by other groups of Turkish soldiers who "discovered" the bombs. This was sufficient to massacre the inhabitants, rob their homes and set fire to their houses. They began killing at that time. The news spread quickly and the Armenians began to fill up their churches.

Any warship in the harbor could have prevented what followed had it fired two warning shots. None did so. After the massacre was under way only an army could have saved the people.

Many hundreds gathered for protection in the great Armenian Church of St. Stephano. Turks surrounded it and demanded its surrender. Some five hundred persons were killed while trying to escape. Then the Turks entered the church, sprinkled it with petroleum, set it on fire and all the rest perished in flames. The horror was repeated in two Greek churches containing many hundreds of Greeks, all of whom perished in the flames.

The whole Christian population sought the waterfront, placing themselves under the protection of sailors of different nations—France, Italy, England and America. Outside of American protection the others did nothing. The English could not help because every Englishman was shot on sight. To aid the spread of the fire the Turks threw bombs or hand grenades to feed it.

I went with my mother towards the quay to which everybody was fleeing. It was crowded. We turned and went down another street. Some Turkish soldiers came. Whether they knew we were Italians and whether they fired at us deliberately I do not know, but they did fire at us and my mother dropped at my feet with a hole through the center of her forehead.

I placed her body to one side and went for help. I secured the assistance of two American sailors. One of them was John McCrackin of the destroyer "Simpson." We moved her body to a place of safety.

Then I went for my sisters. My heart sank as I approached the villa. There were signs of destruction all around. As I entered the door I was almost overcome, for I saw that the place had been ransacked and what had not been carried off had been destroyed. The Turks had been there.

I called my sisters by name. They were young girls.

I ran from room to room and found them lying dead side by side. They had revolvers in their hands and I realized that they had killed themselves to save themselves from the Turks.

I heard a noise and found a woman, Eliza Garraventine, one of our servants, hidden in the upper part of the house. The Turks had reaped their vengeance on her, but she told me that my sisters had escaped by killing themselves. I dressed her in men's clothes and took her to Smyrna. Because of my Italian citizenship the Turkish commander gave me fifteen soldiers, for whom I had to pay fifteen pounds each, to serve as an escort while I buried my sisters and my mother.

My knowledge of English—I am a graduate of the International College at Smyrna and speak seven languages—enabled me to serve in American relief work. On the quays it was horrible to see the refugees crowded there with Turkish bands coming along and dragging the young girls from the arms of their mothers. Sometimes they carried them off, sometimes they pinned them to the debris with bayonets and assaulted them. They killed men whenever they pleased.

I saw some Turkish soldiers struggling with a man. I could not see his face but recognized from his coat sleeve that he was my brother. I picked up a big cobblestone and threw it with all my might. It hit a soldier on the head. I grabbed my brother by the arm and he screamed frightfully. I pulled him to the edge of the quay and jumped overboard with him.

The soldiers fired at us. We got on the other side of the English warship and in answer to my calls in English they pulled us up and my brother was saved. His arm had been broken in two places and that was why he screamed. Because he was an Italian he was taken to Naples on an Italian boat, but the things he saw drove him insane and he is in a sanitarium. Recently I got a cable telling me that because gangrene had developed in his arm it had been amputated. He is all that I have left.

Had it not been for the American destroyers I am convinced that not a soul would have been left alive in Smyrna, Dutch, French, Italian, English or American. One American was killed. The commander of the French warship "Le Tonquinnois" in the harbor was killed, though this news has not been published in France. The native guards at the British consulate were killed. I saw them nailed to the remains of the walls by bayonets, each holding a Turkish flag. Every Englishman found on the streets was killed.

Smyrna is dead.

I left Smyrna on October 14, leaving behind me hardly a Christian.

All the men from seventeen to forty-five have been



sent to the interior by the Turks. The French have disgraced themselves forever. French officers promenaded arm in arm with Turkish officers. The French flag and the Turkish flag were flying side by side from the newly-occupied French consulate.

In the hope of reaching the Allied warships and thus escaping death hundreds of victims crowded into the large barges moored alongside the quay. I personally saw one of these barges containing five hundred persons set on fire by the Turks. The people perished. I have a photograph in my possession showing a tug flying the French flag towing one of these barges back to the quay where the men were separated from the women by the Turkish authorities and sent to the mountains.

I am an Italian citizen but I am ashamed of my country, for the Italians and the French did nothing to save a single soul. They will be condemned forever for their inaction and their refusal to help. I will have nothing further to do with my country. This will make many persons angry but it is the only thing I can do to impress upon them the great crime of Italy. The worst of it is that they will allow the same thing to occur in Constantinople and wherever the Turks hold possession should the Turks decide to massacre the Christians.

It was under the protection of American destroyers that the refugees were moved. Six ships for ten days carried refugees. The first ship at the quay took only two hours to load eight thousand persons. During this period three hundred seventy-six thousand men, women and children were carried from Smyrna. Hundreds of thousands of others have fled before the Turks and now more than a million of them are in Greece. Greece is an agricultural country that was barely able to take care of its own population of about five million persons. It is swamped by the new arrivals and cannot absorb them.

The Christians throughout Asia Minor are fleeing before the Turks and hundreds of thousands of additional refugees will land in Greece in addition to the million already there. Something must be done to relieve them. Havens of refuge for these people must be found.

Unless they are moved to other countries they will perish. Europe cannot take them because Europe is too poor as a result of the war. Their hope is the United States, Canada and the South American countries. I am appealing to America to accept at once the blood-relatives of Greeks and Armenians in this country who have promised to guarantee their support. I have appealed to the Canadian representatives and the ambassadors and ministers of the South American countries to receive these refugees. I believe they will do so, but each day of delay hundreds perish.

The Americas are the only place for them.

America is the hope of the situation.

## The Faithful Many

"When I was West," recently wrote the secretary of the missionary organization, "I was impressed anew with a realization of the immense amount of unrecognized faithful service. I traveled almost eight thousand miles. Every train arrived on time. Fourteen nights I spent on sleepers, and I journeyed in safety. There was an unflinching watchfulness about me all the time,—human, not divine alone. I had a new sense of my dependence upon other men, and of their fidelity to me, and to thousands of others. Men who work for wages, work also for higher purposes and fit in with other plans, and make a social whole, which may well be called a divine economy."

## A Prayer for Landlords

Few people are aware of the fact that the old English prayer book once contained a prayer for landlords. That is, the tenants did the praying and the ungodly landlords were supposed to be divinely influenced by the petitions to walk in the paths of righteousness. Just why the prayer was discarded, is not known. Maybe the landlords had something to do with that; but, at any rate, we are informed that it does not appear in the modern Anglican prayer book. On the other hand, the tenants may have decided that it was useless to pray for the landlords, and determined to devote their supplications to seeking grace for themselves alone. To be perfectly fair, we think there are some tenants that need praying for quite as much as some landlords. Anyway, it is said that in the "Prayer Book of Edward VI." the following appears:

"We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds and pastures of the earth, that they, remembering themselves to be Thy tenants, may not rack or stretch out the rents of their houses and lands, nor yet take unreasonable fines or moneys, after the manner of covetous worldlings, but may so let them out that the inhabitants thereof may be able to pay the rents and to live, and nourish their families, and remember the poor. Give them grace also to consider that they, too, are but strangers and pilgrims in this world, having here no dwelling place but seeking one to come; that they, remembering the short continuance of this life, may be content with that which is sufficient, and not join house to house and land to land, to the impoverishment of others, but may so behave themselves in letting their tenants, lands and pastures, that after this life they may be received into everlasting habitations. Amen."



# Index

July-December, 1922

- ACHIEVEMENT OF THE CO-OPERATIVE COMMONWEALTH, THE.  
Mrs. James P. Warbasse, p. 806.
- ACROSS THE CONTINENT.  
Peter Ainslie, p. 666.
- AINSLIE, PETER.  
Across the Continent, p. 666; The Church's Evangelization of Itself, p. 695.
- AKED, CHARLES F.  
Is the Labor Union Sacrosanct, p. 543.
- ALLEN, WILLIAM C.  
Christianity in China, p. 336; The Golden Glory, p. 8; Human Orchids, p. 601; Why, p. 197.
- AMBASSADORS OF GOOD WILL, THE.  
Frederick Lynch, p. 153.
- AMERICA THE LAND OF UNKNOWN DESTINY, I & II.  
Fred B. Smith, pp. 233, 265.
- AMERICA AND THE WAR DEBTS.  
John Grier Hibben, p. 739.
- AMERICAN COUNTRY LIFE ASSOCIATION, THE.  
p. 649.
- AMERICAN PREACHER IN AN ENGLISH PULPIT, AN.  
Frederick Lynch, p. 43.
- AMERICA'S CONTRIBUTION TO EUROPE.  
Frederick Lynch, p. 764.
- AMPLER PURITANISM, THE.  
Lynn Harold Hough, p. 637.
- ANGLICAN AND THE ORTHODOX CHURCH, THE.  
Frederick Lynch, p. 101.
- ANSWER OF THE CHRISTIAN CHURCH, THE, I & II.  
Fred B. Smith, pp. 334, 364.
- ARCHBISHOP OF CANTERBURY.  
Sermon to the League of Nations, I & II, pp. 391, 412.
- ASHWORTH, ROBERT A.  
The Need of Religion in Social Service, p. 217.
- ATTACK ON DR. FOSDICK, THE.  
Henry S. Huntington, p. 504.
- ATTERBURY, ANSON P.  
The Opening Service of the Assembly of the League, p. 396.
- AUSTRIAN LOAN, THE.  
Carl Beth, p. 744.
- AUTUMN DAYS.  
Harriet M. Hodgman, p. 295.
- BAILEY, W. L.  
The Town as a Field of Church Work, p. 778.
- BAINES-GRIFFITHS, WALTER.  
Real India: A Series of Letters, pp. 84, 114, 171, 219.
- BAKER, PAUL E.  
The Proctorship, p. 22.
- BARRATT, ALFRED.  
Children's Sermon, pp. 29, 117, 172, 309, 341, 491.
- BASIS OF CHURCH UNION, THE.  
Bernard J. Snell, p. 155.
- BEFORE AND AFTER TAKING.  
R. H. Rolofson, p. 714.
- BELOVED PHYSICIAN, THE.  
Howard Chandler Robbins, p. 569.
- BERRY, CLEMENT.  
The Gap in the Wall, p. 580.
- BERRY, SIDNEY M.  
The Example of Jesus, p. 442; A Letter from England, pp. 398, 709.
- BETH, CARL.  
The Austrian Loan, p. 744; A Letter from Austria, p. 170.
- BISHOP'S ENCYCLICAL, THE.  
Frederick Lynch, p. 406.
- BRENT, CHARLES H.  
The Call to the Church to Develop a Christian International Life, p. 801; The Peace of Christ, p. 541.
- BRIMELOW, JAMES A.  
Children's Sermon, pp. 221, 553.
- BRITAIN FOUR YEARS AFTER THE WAR.  
Charles E. Jefferson, p. 642.
- BRITAIN'S ATTITUDE TOWARD US.  
Charles E. Jefferson, p. 707.
- BRITISH EMPIRE, THE: THE LAND OF UNFAILING COURAGE, I & II.  
Fred B. Smith, pp. 184, 208.
- BRITISH INDUSTRIAL PROGRESS.  
Alva W. Taylor, p. 280.
- BROWN, CHARLOTTE HAWKINS.  
A Negro View, p. 165.
- CADMAN, S. PARKES.  
The Final Faith, p. 471.
- CALL TO THE CHURCH TO DEVELOP A CHRISTIAN INTERNATIONAL LIFE, THE.  
C. H. Brent, p. 801.
- CAMPAIGN FOR INTER-AMERICAN FRIENDSHIP, A.  
Samuel Guy Inman, p. 728.
- CAN WE FOLLOW JESUS TODAY?  
Fred K. Stamm, p. 359.
- CAN THE OLD FAITH LIVE WITH THE NEW KNOWLEDGE.  
R. F. Horton, p. 792.
- CERTAIN EMPHASES REQUIRED FOR THE TRAINING OF MODERN MINISTERS.  
U. L. Mackey, p. 249.
- CHAMBERS, S. D.  
Children's Article, p. 371.
- CHANGE.  
N. S. Thomas, p. 131.
- CHILD AND NATIONALISM, THE.  
T. Rhondda Williams, p. 207.
- CHILD REPRESSION.  
T. Rhondda Williams, p. 182.
- CHILDREN'S ARTICLES.  
pp. 85, 117, 172, 196, 221, 253, 286, 371, 372, 458, 490, 524.
- CHILDREN'S SERMONS.  
pp. 29, 85, 117, 172, 221, 309, 341, 491, 553, 651, 747.
- CHORLEY, E. CLOWES.  
The General Convention of the Episcopal Church, pp. 325, 502.
- CHRISTIAN CRUSADE FOR A WARLESS WORLD, THE.  
Sidney L. Gulick, p. 369.
- CHRISTIAN SOLUTION, THE, I & II.  
Sherwood Eddy, pp. 664, 697.
- CHRISTIAN TREATMENT FOR MEXICO, A.  
Sidney L. Gulick, p. 408.
- CHRISTIANITY IN CHINA.  
William C. Allen, p. 336.
- CHRISTIANITY AND ECONOMIC PROBLEMS: HOW CAN INDUSTRY BE MADE TO PRODUCE MORE GOODS AND BETTER PEOPLE?  
p. 52.
- CHRISTIANITY AND ECONOMIC PROBLEMS: WHAT CHANGES IN CONTROL WOULD MOST BENEFIT INDUSTRY?  
p. 110.
- CHRISTIANITY AND ECONOMIC PROBLEMS: WHY IS PRESENT PRODUCTION INADEQUATE?  
p. 27.
- CHRISTIANITY, A FORCE IN NATIONAL LIFE.  
W. A. Curtis, p. 45.
- CHRISTMAS PRAYER FOR PEACE, A.  
p. 705.
- CHURCH IS A COMMUNITY ASSET, THE.  
Benson Y. Landis, p. 57.



- CHURCH'S EVANGELIZATION OF ITSELF, THE.  
Peter Ainslie, p. 695.
- CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY, THE.  
Richard Wallace Hogue, p. 331.
- CHURCH AND THE PRESENT INTERNATIONAL CRISIS, THE.  
E. Guy Talbott, p. 503.
- CHURCH AS THE SEAT OF AUTHORITY IN RELIGION, THE.  
Frederick Lynch, p. 38.
- CITY TEMPLE, THE.  
Charles E. Jefferson, p. 773.
- CLARK, FRANCIS E.  
Some Surprises in the Europe of Today, p. 306.
- CLEAN UP CAMPAIGN IN CHINA, A.  
Eugene A. Turner, p. 618.
- CLEMENCEAU IN NEW YORK.  
Frederick Lynch, p. 699.
- CLIFFORD, JOHN.  
Making Disciples, p. 237.
- COLLEGE AND RELIGIOUS EDUCATION, THE.  
Frederick Lynch, p. 383.
- CONFERENCE OF LIFE AND WORK OF THE CHURCHES, THE.  
Frederick Lynch, p. 321.
- CONTINENTAL EUROPE SUFFERING FROM ACUTE NERVOUS PROSTRATION, I & II.  
Fred B. Smith, pp. 40, 73.
- CO-ORDINATING THE RELIGIOUS FORCES OF AMERICA.  
Frederick Lynch, p. 667.
- COPENHAGEN.  
Frederick Lynch, p. 10.
- COUNTRY MINISTER'S VACATION, A SYMPOSIUM, THE.  
p. 15.
- CRANE-KING REPORT ON TURKEY, I & II.  
pp. 742, 775.
- CREED FOR A WARLESS WORLD, A.  
p. 705.
- CULTURE OF PRAYER, THE.  
Edith Armstrong Talbot, p. 670.
- CURTIS, W. A.  
Christianity, a Force in National Life, p. 45.
- DEFENCE OF FRANCE IN THE NEAR EAST, A.  
Andre Monod, p. 745.
- DELAYED CHRISTMAS, THE.  
Frederick Lynch, p. 759.
- DEISSMANN, D. ADOLF.  
When Cometh the Kingdom of God, p. 354.
- DENNY, MARY PUTNAM.  
Children's Article, pp. 286, 372, 524.
- DICKINSON, WILLOUGHBY.  
Religious and Racial Minorities, p. 771.
- DISARMAMENT.  
William I. Hull, p. 336.
- DR. FRANK W. NORWOOD.  
Linley V. Gordon, p. 138.
- DU MAURIER, EUGENIA.  
Children's Article, p. 221.
- DURHAM, PLATO T.  
War, Force and Police, p. 702.
- EDDY, SHERWOOD.  
The Christian Solution, I & II, pp. 664, 697; The Faith of a Modern Christian, p. 795; Is Our Religion Worth Exporting, p. 472; Propaganda and the Press, p. 96; The Race Problem, p. 151.
- EDE, W. MOORE.  
The Gospel and Politics, p. 668; Unity and Authority of the Church, p. 302.
- EDUCATION FOR DEMOCRACY.  
William Allen Harper, p. 239.
- EGAR, JOHN H.  
The Religious Basis of Business, p. 97.
- ELDRIDGE, L. EUGENIE.  
Children's Article, p. 172.
- EUROPE AND AMERICA IN ONE ROOM.  
Frederick Lynch, p. 298.
- EXAMPLE OF JESUS, THE.  
Sidney M. Berry, p. 442.
- FAITH OF A MODERN CHRISTIAN, THE.  
Sherwood Eddy, p. 795.
- "FALL IN," THE WORLD CALL, I & II.  
Lee Vrooman, pp. 23, 51.
- FEDERAL COUNCIL AT INDIANAPOLIS, THE.  
Frederick Lynch, p. 799.
- FELLOWSHIP IN INDUSTRY.  
Harold A. Hatch, p. 47.
- FERRIN, ALLAN C.  
Have We a Balanced Conception of God? p. 187.
- FIGHT FOR PEACE, THE.  
David Lloyd George, p. 244.
- FINAL FAITH, THE.  
S. Parkes Cadman, p. 471.
- FOREIGN POLICY OF THE CHURCHES: A WORD OF EXPLANATION, THE.  
Frederick Lynch, p. 635.
- FOSDICK, HARRY EMERSON.  
Jesus, the Revelation of God, p. 603.
- FRENCH HUGUENOT VIEW OF THE NEAR EAST PROBLEM, A.  
Georges Gallienne, p. 703.
- FROM CZECHOSLOVAKIA.  
p. 284.
- GALLIENNE, GEORGES.  
A French Huguenot View of the Near East Problem, p. 703.
- GAMBLING: IS IT RIGHT OR WRONG?  
R. F. Horton, p. 797.
- GAP IN THE WALL, THE.  
Clement Berry, p. 580.
- GARVE, A. E.  
Is Reunion Worth While? p. 157.
- GENERAL CONVENTION OF THE EPISCOPAL CHURCH, THE.  
E. Clowes Chorley, pp. 325, 502.
- GEORGE, DAVID LLOYD.  
The Fight for Peace, p. 244.
- GOD KEPT WAITING.  
T. Rhondda Williams, p. 39.
- GOD OF NATURE AND OF THE MORAL LIFE, THE.  
T. Rhondda Williams, p. 566.
- GOD THE RESTORER.  
J. D. Jones, p. 103.
- GOLDEN GLORY, THE.  
William C. Allen, p. 8.
- GORDON, GIFFORD.  
pp. 444, 483.
- GORDON, LINLEY V.  
Dr. Frank W. Norwood, p. 138.
- GOSPEL AND POLITICS, THE.  
W. Moore Ede, p. 668.
- GRAVES, A. G.  
The Mettle of the American, p. 308.
- GREEK AS GREEK.  
Charles Hatch Sears, p. 303.
- GROSE, HOWARD B.  
The Y. M. C. A. Convention at Atlantic City, p. 693.
- GULICK, SIDNEY L.  
The Christian Crusade for a Warless World, p. 369; A Christian Treatment for Mexico, p. 408; Japan's New Policies, p. 538.
- HAMILTON, KENNETH G.  
Various "Teachers" Among the Heathen, p. 338.
- HAMMOND, W. E.  
Jesus and Religious Institutions, p. 568.
- HARPER, RALPH M.  
The Various Elements in the Episcopal Church, p. 327.
- HARPER, WILLIAM ALLEN.  
Education for Democracy, p. 239.
- HATCH, HAROLD A.  
Fellowship in Industry, p. 47.
- HAVE WE A BALANCED CONCEPTION OF GOD?  
Allan C. Ferrin, p. 187.
- HENRY VAN DYKE, FISHERMAN.  
Tertius Van Dyke, p. 13.
- HIBBEN, JOHN GRIER.  
America and the War Debts, p. 739.
- HILLIS, NEWELL DWIGHT.  
Why Impossible to be an Infidel, p. 80.
- HOCKING, JOSEPH.  
The Passion for Life, p. 25.
- HODGMAN, HARRIET M.  
Autumn Days, p. 295.
- HOGUE, RALPH WALLACE.  
The Church League for Industrial Democracy, p. 331.
- HOLD FAST AMERICA, I & II.  
Gifford Gordon, pp. 444, 483.
- HOLLING, T. E.  
Children's Sermons, pp. 651, 747.
- HOLY SPIRIT, THE.  
T. Rhondda Williams, p. 72.



- HOOKER, ELIZABETH.  
Migrants at Canneries in Harford County, Maryland, p. 140.
- HORTON, R. F.  
Can the Old Faith Live with the New Knowledge, p. 792; Gambling: Is It Right or Wrong, p. 797.
- HOUGH, LYNN HAROLD  
The Ampler Puritanism, p. 637.
- HULL, WILLIAM I.  
Disarmament, p. 355.
- HUMAN ORCHIDS.  
William C. Allen, p. 601.
- HUMPHREY, HELEN.  
A Prayer Meeting Program, p. 336.
- HUNTINGTON, ELLSWORTH.  
The Open Door for the World, p. 726.
- HUNTINGTON, HENRY S.  
The Attack on Dr. Fosdick, p. 504; What Should a Christian America Do for the Near East? p. 382.
- IMPRESSIONS OF THE ORIENT.  
Robert E. Speer, p. 211.
- IN THE "DANGER ZONE" OF THE DARDANELLES, THE BOSPHORUS AND CONSTANTINOPLE, I & II.  
Fred B. Smith, pp. 98, 127.
- INDIAN AND THE GOVERNMENT, THE.  
G. E. E. Lindquist, p. 167.
- INFLUENCE OF ITALIAN AMERICANS ON THE RELIGIOUS LIFE OF AMERICA, THE.  
Charles Hatch Sears, p. 162.
- INMAN, SAMUEL GUY.  
A Campaign for Inter-American Friendship, p. 728.
- INTERNATIONAL PROTESTANT CHURCH CONGRESS FOR INVESTIGATING THE CONDITION OF PROTESTANTISM IN EUROPE, THE.  
Frederick Lynch, p. 296.
- INTERPRETATION OF THE NOVEMBER ELECTIONS, THE.  
Frederick Lynch, p. 661.
- INVESTIGATING THE MOVIES, I & II.  
Charles N. Lathrop, pp. 113, 169.
- IS THE LABOR UNION SACROSANCT?  
Charles F. Aked, p. 543.
- IS THE PROTESTANT CHURCH PASSING? THE REMEDY.  
Clarence E. Macartney, p. 191.
- IS OUR RELIGION WORTH EXPORTING?  
Sherwood Eddy, p. 472.
- IS REUNION WORTH WHILE?  
A. E. Garvie, p. 157.
- JAPAN'S NEW POLICIES.  
Sidney L. Gulick, p. 538.
- JEFFERSON, CHARLES E.  
Britain Four Years After the War, p. 642; Britain's Attitude Towards Us, p. 707; The City Temple, p. 773; The Need of Interpretation, p. 607; Religious Life in Britain, p. 804; The Spirit of Christ, p. 270.
- JENNINGS, J. W.  
Children's Articles, p. 490.
- JESUS AND RELIGIOUS INSTITUTIONS.  
W. E. Hammond, p. 568.
- JESUS, THE REVELATION OF GOD.  
Harry Emerson Fosdick, p. 603.
- JONES, J. D.  
God the Restorer, p. 103.
- JONES, M. ASHBY.  
War, Force and Police, p. 702.
- JONES, RUFUS M.  
The Prophet and His Tragedies, pp. 440, 730; The Search for a Refuge, p. 630; Where the Beyond Breaks Through, p. 662.
- JOWETT, J. H.  
What Has the Church of Christ to Say? p. 394; What Will the Churches Do? p. 478.
- JOY IN THE JOY OF OTHERS.  
T. Rhondda Williams, p. 294.
- KEEPING THE SOUL ALIVE.  
T. Rhondda Williams, p. 695.
- KELLER, ADOLF.  
Relief Work for Protestant Churches in Europe, p. 647.
- LABOR SUNDAY MESSAGE FOR 1922.  
p. 263.
- LADY ASTOR'S IMPRESSIONS OF AMERICA.  
Frederick Lynch, p. 129.
- LAND OF WANDERING, THE.  
T. Rhondda Williams, p. 320.
- LANDIS, BENSON Y.  
The Church is a Community Asset, p. 56.
- LATHROP, CHARLES N.  
Investigating the Movies, I & II, pp. 113, 169; Problems in Regulating Movies, p. 137; Recommendations of the Movie Survey, p. 194.
- LETTER FROM AUSTRIA, A.  
Carl Beth, p. 170.
- LETTER FROM ENGLAND, A.  
Sidney M. Berry, pp. 398, 709.
- LETTER FROM PARIS, A.  
Wilfred Monod, p. 115.
- LEVERMORE, CHARLES H.  
The Third Assembly of the League of Nations, p. 510.
- LIGHT IS BREAKING IN.  
Frederick Lynch, p. 470.
- LINDQUIST, G. E. E.  
The Indian and the Government, p. 167.
- LINES, EDWIN S.  
Take Your Journey, p. 322.
- LITERARY SUPPLEMENT.  
pp. 275, 418, 511, 573, 674.
- LIVERMORE, MARY W.  
Children's Article, pp. 85, 117.
- LIVING BY THE FAITH OF OTHERS.  
p. 760.
- LOYD GEORGE AND THE CHURCHES.  
Frederick Lynch, p. 236.
- LOYD GEORGE ON MAZZINI.  
Frederick Lynch, p. 209.
- LOYD GEORGE AND RUSSIA.  
Frederick Lynch, p. 78.
- LOVER OF THE BEAUTIFUL, A.  
Frederick Lynch, p. 390.
- LYNCH, FREDERICK.  
The Ambassadors of Good Will, p. 153; America's Contribution to Europe, p. 764; An American Preacher in an English Pulpit, p. 43; The Anglican and the Orthodox Church, p. 101; The Bishop's Encyclical, p. 408; The Church as the Seat of Authority in Religion, p. 38; Clemenceau in New York, p. 699; The College and Religious Education, p. 383; The Conference on Life and Work of the Churches, p. 321; Co-ordinating the Religious Forces of America, p. 667; Copenhagen, p. 10; The Delayed Christmas, p. 759; Europe and America in One Room, p. 298; The Federal Council at Indianapolis, p. 799; The Foreign Policy of the Churches, p. 635; The International Protestant Church Congress for Investigating the Condition of Protestantism in Europe, p. 297; The Interpretation of the November Elections, p. 661; Lady Astor's Impressions of America, p. 129; Light is Breaking in, p. 470; Lloyd George and the Churches, p. 236; Lloyd George on Mazzini, p. 209; Lloyd George and Russia, p. 78; A Lover of the Beautiful, p. 390; Lyman Abbott, Personal Reminiscences, p. 601; Lyman Abbott, Some Cherished Memories, p. 540; Margot Asquith's Impressions of America, p. 731; Music in England, p. 352; No More War, p. 206; "No More War" Movement, p. 186; On Minding One's Own Business, pp. 350, 598; The Opportunities of the Ministry, p. 94; The Persecuted Minorities, p. 318; The President and World Responsibilities, p. 791; Religion Before the Christian Era, p. 506; The Report of the Joint Conference of Anglicans and Churchmen on the Lambeth Appeal, p. 70; The Response to Dr. Jowett, p. 535; School Boys and the Ministry, p. 441; Simplifying Great Books for Children, p. 567; The Situation in Ireland, p. 126; Some Observations in Germany, p. 236; Thanksgiving, p. 629; The Tragedy in the Near East, p. 474; A Week of Conference, p. 268; What Mr. Chesterton Saw in America, p. 410; Will the Church Rise to Dr. Jowett's Challenge, p. 438.
- LYMAN ABBOTT: PERSONAL REMINISCENCES.  
Frederick Lynch, p. 601.
- LYMAN ABBOTT: SOME CHERISHED MEMORIES.  
Frederick Lynch, p. 540.
- MACARTNEY, CLARENCE E.  
Is the Protestant Church Passing? The Remedy, p. 191.



- MACFARLAND, CHARLES S.  
A Nation's Opportunity, p. 633.
- MACKEY, U. L.  
Certain Emphases Required for the Training of Modern Ministers, p. 249.
- MAKING DISCIPLES.  
John Clifford, p. 237.
- MARGOT ASQUITH'S IMPRESSIONS OF AMERICA.  
Frederick Lynch, p. 731.
- MCCALL, OSWALD W. S.  
The Way of the Immortals, p. 11.
- MCCLURE, JAMES G. K.  
A Symposium on "The Gap in the Wall," p. 814.
- MEAD, LUCIA AMES.  
Responsibility for the War, p. 183; Samuel Adams: Prophet of International Justice, p. 351; Why the Peace Treaties Need Revision, p. 617.
- MERRILL, WILLIAM P.  
Revising our Conception of Stewardship, p. 584.
- METTLE OF THE AMERICAN, THE.  
A. G. Graves, p. 308.
- MIGRANTS AT CANNERIES IN HARTFORD COUNTY, MARYLAND.  
Elizabeth Hooker, p. 140.
- MILLER, KENNETH P.  
Of Austrian Currency, Roman Priests and Waldensians, p. 550.
- MILLS, JOHN NELSON.  
A Royal Actor and Playwright, p. 55.
- MINISTERING CHURCH, THE.  
p. 600.
- MISREPRESENTING JAPAN.  
Frederick Starr, p. 158.
- MISSIONARY BARRELS.  
Mrs. J. B. Rideout, p. 614.
- MITCHELL, E. KNOX JR.  
"Fall In," the World Call, p. 51.
- MOHAMMEDAN WOMEN, I & II.  
John T. Theodore, pp. 454, 486.
- MONOD, ANDRE.  
A Defence of France in the Near East, p. 745.
- MONOD, WILFRED.  
A Letter from Paris; The Protestant Week, p. 115; The Relations Between French and German Protestants, p. 456.
- MOORE, JOHN M.  
The Spiritual Discoveries of Twenty-five Years, p. 507.
- MORAL SIDE OF AMERICA'S WORLD POSITION, THE.  
E. Y. Mullins, p. 700.
- MUDGE, WILLIAM L.  
The Value and Possibilities of Country Church Federations, p. 711.
- MULLINS, E. Y.  
The Moral Side of America's World Position, p. 700.
- MUSIC IN ENGLAND.  
Frederick Lynch, p. 352.
- MY EXPERIENCE IN CHURCH ADVERTISING.  
William M. Young, p. 282.
- NATION'S OPPORTUNITY, A.  
Charles S. Macfarland, p. 633.
- NEED OF INTERPRETATION, THE.  
Charles E. Jefferson, p. 607.
- NEED OF RELIGION IN SOCIAL SERVICE, THE.  
Robert A. Ashworth, p. 217.
- NEGRO VIEW, A.  
Charlotte Hawkins Brown, p. 165.
- NEWTON, JOSEPH FORT.  
The Prophetic Day, p. 766.
- NEXT STEP IN RELIGION, THE.  
David R. Piper, p. 366.
- NICHE OF JESUS CHRIST, THE.  
W. Robertson Nicoll, p. 210.
- NICOLL, W. ROBERTSON.  
The Niche of Jesus Christ, p. 210; The Reading of the Bible, p. 232.
- NO MORE WAR.  
Frederick Lynch, p. 206.
- "NO MORE WAR" MOVEMENT.  
Frederick Lynch, p. 186.
- NO SUBSTITUTE FOR RELIGION.  
T. Rhondda Williams, p. 407.
- NORWOOD, FREDERICK W.  
Without Conscience no Reformation, p. 475.
- OF AUSTRIAN CURRENCY, ROMAN PRIESTS AND WALDENSIAINS.  
Kenneth P. Miller, p. 550.
- ON MINDING ONE'S OWN BUSINESS.  
Frederick Lynch, pp. 350, 598.
- ON THE TRAIL OF THE PEACEMAKERS: CONCLUSIONS.  
Fred B. Smith, p. 384.
- ONE BOOK A WEEK.  
Bible Plays, p. 373; China at the Conferences, p. 58; The Church in America, p. 554; The Crisis of the Churches, p. 492; Great Missionaries for Young People, p. 780; The Jesuits, 1534-1921, p. 174; Labor: The Giant With the Feet of Clay, p. 142; The Legacy of Greece, p. 342; The Life and Letters of Walter H. Page, p. 748; Memoirs of the Crown Prince of Germany, p. 30; My Discovery of England, p. 310; On the Trail of the Peacemakers, p. 459; The Play Movement, p. 373; Random Memories, p. 118; Religion and the Future Life, p. 652; The Revolt Against Civilization, p. 715; Sex and Common Sense, p. 222; Shall It Be Again, p. 198; A Sheaf of Books on Preaching, p. 620; Social Work in the Churches, p. 254; The Use of Art in Religion, p. 373; The Victory of God, p. 86.
- OPEN DOOR FOR THE WORLD, THE.  
Ellsworth Huntington, p. 726.
- OPENING SERVICE OF THE ASSEMBLY OF THE LEAGUE, THE.  
Anson P. Atterbury, p. 396.
- OPPORTUNITIES OF THE MINISTRY, THE.  
Frederick Lynch, p. 94.
- OUR ATTITUDE TOWARDS THE RUSSIAN CHURCH.  
p. 631.
- PASSION FOR LIFE, THE.  
Joseph Hocking, p. 25.
- PASTORAL LETTER OF THE BISHOPS OF THE EPISCOPAL CHURCH, THE.  
p. 428.
- PATTISON, H. A.  
Social Service and the Church, p. 246.
- PEACE OF CHRIST, THE.  
Charles H. Brent, p. 541.
- PERSECUTED MINORITIES, THE.  
Frederick Lynch, p. 318.
- PIPER, DAVID R.  
The Next Step in Religion, p. 366.
- POSSIBILITIES OF "A RELIGIOUS BLOC," THE.  
Fred B. Smith, p. 789.
- PRAYER MEETING PROGRAM, A.  
Helen Humphrey, p. 336.
- PRESBYTERIANS OF NORTHERN MEXICO, THE.  
W. Reginald Wheeler, p. 681.
- PRESIDENT AND WORLD RESPONSIBILITIES, THE.  
Frederick Lynch, p. 791.
- PROBLEMS IN REGULATING MOVIES.  
Charles N. Lathrop, p. 137.
- PROCTORSHIP, THE.  
Paul E. Baker, p. 22.
- PROPAGANDA AND THE PRESS.  
Sherwood Eddy, p. 96.
- PROPHET AND HIS TRAGEDIES, THE.  
Rufus M. Jones, pp. 440, 730.
- PROPHETIC DAY, THE.  
Joseph Fort Newton, p. 766.
- RACE PROBLEM, THE.  
Sherwood Eddy, p. 151.
- RADIO IN THE COUNTRY CHURCH.  
p. 339.
- READING OF THE BIBLE, THE.  
W. Robertson Nicoll, p. 232.
- REAL INDIA: A SERIES OF LETTERS.  
Walter Baines-Griffiths, pp. 84, 114, 171, 219.
- RECOMMENDATIONS OF THE MOVIE SURVEY.  
Charles N. Lathrop, p. 194.
- RELATIONS BETWEEN FRENCH AND GERMAN PROTESTANTS, THE.  
Wilfred Monod, p. 456.
- RELIEF WORK FOR PROTESTANT CHURCHES.  
Adolf Keller, p. 647.
- RELIGION BEFORE THE CHRISTIAN ERA.  
Frederick Lynch, p. 506.
- RELIGIOUS BASIS OF BUSINESS, THE.  
John H. Egar, p. 97.
- RELIGIOUS LIFE IN BRITAIN.  
Charles E. Jefferson, p. 804.
- RELIGIOUS AND RACIAL MINORITIES.  
Willoughby Dickinson, p. 771.



- REPORT OF THE CONFERENCE OF ANGLICANS AND FREE CHURCHMEN ON THE LAMBETH APPEAL. p. 82.
- REPORT OF THE JOINT CONFERENCE OF ANGLICANS AND CHURCHMEN ON THE LAMBETH APPEAL, THE. Frederick Lynch, p. 70.
- RESPONSE TO DR. JOWETT, THE. Frederick Lynch, p. 535.
- RESPONSIBILITY FOR THE WAR. Lucia Ames Mead, p. 183.
- RESURRECTION OF THE SPIRITUAL LIFE, THE. T. Rhondda Williams, p. 262.
- RESURRECTION OF THE UNITAS FRATrum, THE. Harry E. Stocker, p. 20.
- REVISING OUR CONCEPTION OF STEWARDSHIP. William P. Merrill, p. 584.
- RIDEOUT, MRS. J. B. Missionary Barrels, p. 614.
- RIDGEWAY, WILLIS EVERETT. The Road to Bethlehem, p. 762.
- RIGGS, ERNEST W. A Vision That Failed and a Vision That Must not Fail, p. 727.
- ROAD TO BETHLEHEM, THE. Willis Everett Ridgeway, p. 762.
- ROBBINS, HOWARD CHANDLER. The Beloved Physician, p. 569.
- ROLOFSON, R. H. Before and After Taking, p. 714.
- ROYAL ACTOR AND PLAYWRIGHT, A. John Nelson Mills, p. 55.
- RURAL PARSON, THE. Alva W. Taylor, p. 586.
- RUSHMORE, JULIA CARTER. Children's Article, p. 253.
- SAMUEL ADAMS: PROPHET OF INTERNATIONAL JUSTICE. Lucia Ames Mead, p. 351.
- SCHOOL BOYS AND THE MINISTRY. Frederick Lynch, p. 441.
- SCHOOL AND CHURCH IN HOLCOMB. p. 252.
- SEAL OF THE SPIRIT, THE. p. 539.
- SEARCH FOR A REFUGE, THE. Rufus M. Jones, p. 630.
- SEARS, CHARLES HATCH. Greek as Greek, p. 303; The Influence of Italian-Americans on the Religious Life of America, p. 162.
- SELF-VALUATIONS OF PAUL. T. Rhondda Williams, p. 150.
- SERMON TO THE LEAGUE OF NATIONS, I & II. Archbishop of Canterbury, pp. 391, 412.
- SIMPLIFYING GREAT BOOKS FOR CHILDREN. Frederick Lynch, p. 567.
- SITUATION IN IRELAND, THE. Frederick Lynch, p. 126.
- SITUATION IN RUSSIA, THE. John Sheridan Zelle, p. 809.
- SMITH, FRED H. America the Land of Unknown Destiny, I & II, pp. 233, 265; The Answer of the Christian Church, I & II, pp. 334, 364; The British Empire, the Land of Unfailing Courage, I & II, pp. 184, 208; Continental Europe Suffering from Acute Nervous Prostration, I & II, pp. 40, 73; In the "Danger Zone" of the Dardanelles, the Bosphorus and Constantinople, I & II, pp. 98, 127; On the Trail of the Peacemakers, Conclusion, p. 384; The Possibilities of a "Religious Bloc," p. 789.
- SNELL, BERNARD J. The Basis of Church Union, p. 155.
- SOCIAL DANCING IN CHURCH PARISH HOUSES. Helen Ward Tippy, p. 107.
- SOCIAL SERVICE AND THE CHURCH. H. A. Pattison, p. 246.
- SOCIETY OF FRIENDS TODAY, THE. Charles E. Tebbetts, p. 736.
- SOME OBSERVATIONS IN GERMANY. Frederick Lynch, p. 236.
- SOME SURPRISES IN THE EUROPE OF TODAY. Francis E. Clark, p. 306.
- SPEER, ROBERT E. Impressions of the Orient, p. 211; Whose We Are, p. 572.
- SPIRIT OF CHRIST, THE. Charles E. Jefferson, p. 270.
- SPIRITUAL DISCOVERIES OF TWENTY-FIVE YEARS. John M. Moore, p. 507.
- STAMM, FRED K. Can We Follow Jesus Today, p. 359.
- STARR, FREDERICK. Misrepresenting Japan, p. 158.
- STEVENSON, J. SINCLAIR. Children's Article, p. 196.
- STEWARDSHIP IN GETTING, THE SOLUTION. p. 613.
- STEWARDSHIP AND PRESENT-DAY PROBLEMS. p. 611.
- STOCKER, HARRY E. The Resurrection of the Unitas Fratrum, p. 20.
- STONES MADE READY. T. Rhondda Williams, p. 536.
- SUMMER SCHOOL FOR TOWN AND COUNTRY MINISTERS. p. 195.
- SUMNER, MARY C. Training Yugoslav Leaders in America, p. 547.
- SYMPOSIUM ON "THE GAP IN THE WALL." James G. K. McClure, p. 814.
- TAKE YOUR JOURNEY. Edwin S. Lines, p. 322.
- TALBOT, EDITH ARMSTRONG. The Culture of Prayer, p. 670.
- TALBOTT, E. GUY. The Church and the Present International Crisis, p. 503.
- TAYLOR, ALVA W. British Industrial Progress, p. 280; The Rural Parson, p. 586.
- TEBBETTS, CHARLES E. The Society of Friends Today, p. 736.
- THANKSGIVING. Frederick Lynch, p. 629.
- THAT WHICH IS FOREVER. T. Rhondda Williams, p. 6.
- THEODORE, JOHN T. Mohammedan Women, I & II, pp. 454, 486.
- THIRD ASSEMBLY OF THE LEAGUE OF NATIONS, THE. Charles H. Levermore, p. 510.
- THOMAS, N. S. Change, p. 131.
- TIPPY, HELEN WARD. Social Dancing in Church Parish Houses, p. 107.
- TOWN AS A FIELD OF CHURCH WORK, THE. W. L. Bailey, p. 778.
- TRAGEDY IN THE NEAR EAST, THE. Frederick Lynch, p. 474.
- TRAINING YUGOSLAV LEADERS IN AMERICA. Mary C. Sumner, p. 547.
- TURNER, EUGENE A. A Clean Up Campaign in China, p. 618.
- UNITY AND AUTHORITY OF THE CHURCH, THE. W. Moore Ede, p. 302.
- VALUE AND POSSIBILITIES OF COUNTRY CHURCH FEDERATIONS, THE. William L. Mudge, p. 711.
- VAN DYKE, TERTIUS. Henry Van Dyke, Fisherman, p. 13.
- VAN EPS, FRANK S. Your Right to be Happy, p. 733.
- VARIOUS ELEMENTS IN THE EPISCOPAL CHURCH, THE. Ralph M. Harper, p. 327.
- VARIOUS "TEACHERS" AMONG THE HEATHEN. Kenneth G. Hamilton, p. 338.
- VICTORY FOR LIBERTY AT THE BAPTIST CONVENTION, THE. p. 8.
- VISION THAT FAILED AND A VISION THAT MUST NOT FAIL. A. Ernest W. Riggs, p. 727.
- VROOMAN, LEE. "Fall In," the World Call, p. 23.
- WARBASSE, MRS. JAMES P. The Achievement of the Co-operative Commonwealth, p. 806.
- WASTE AND EFFICIENCY IN RURAL RELIGION. p. 488.



- WATSON, AMELIA G.  
Children's Article, p. 458.
- WAR, FORCE AND POLICE.  
C. B. Wilmer, M. Ashby Jones, and  
Plato T. Durham.
- WAY OF THE IMMORTALS, THE.  
Oswald W. S. McCall, p. 11.
- WEEK OF CONFERENCES, A.  
Frederick Lynch, p. 268.
- WHAT HAS THE CHURCH OF CHRIST  
TO SAY?  
J. H. Jowett, p. 394.
- WHAT HAS THE CHURCH OF CHRIST  
TO SAY? LETTERS AND COM-  
MENTS ON DR. JOWETT'S MANI-  
FEST.  
Pp. 414, 447, 482, 521, 549.
- WHAT MR. CHESTERTON SAW IN  
AMERICA.  
Frederick Lynch, p. 410.
- WHAT SHOULD A CHRISTIAN AMER-  
ICA DO FOR THE NEAR EAST?  
Henry S. Huntington, p. 382.
- WHAT WILL THE CHURCHES DO?  
J. H. Jowett, p. 478.
- WHEELER, W. REGINALD.  
The Presbyterians of Northern Mex-  
ico, p. 681.
- WHEN COMETH THE KINGDOM OF  
GOD.  
D. Adolf Deissmann, p. 354.
- WHERE THE BEYOND BREAKS  
THROUGH.  
Rufus M. Jones, p. 662.
- WHERE EAST MEETS WEST.  
Robert P. Wilder, p. 644.
- WHOSE WE ARE.  
Robert E. Speer, p. 572.
- WHY?  
William C. Allen, p. 197.
- WHY IMPOSSIBLE TO BE AN INFIDEL.  
Newell Dwight Hillis, p. 80.
- WHY THE PEACE TREATIES NEED RE-  
VISION.  
Lucia Ames Mead, p. 617.
- WILDER, ROBERT P.  
Where East Meets West, p. 644.
- WILL THE CHURCH RISE TO DR.  
JOWETT'S CHALLENGE.  
Frederick Lynch, p. 438.
- WILLIAMS, T. RHONDDA.  
The Child and Nationalism, p. 207;  
Child Repression, p. 182; God Kept  
Waiting, p. 89; The God of Nature  
and of the Moral Life, p. 566; The  
Holy Spirit, p. 72; Joy in the Joy of  
Others, p. 294; Keeping the Soul  
Alive, p. 695; The Land of Wander-  
ing, p. 320; No Substitute for Reli-  
gion, p. 407; The Resurrection of  
the Spiritual Life, p. 262; Self-Valu-  
ations of Paul, p. 150; Stones Made  
Ready, p. 536; That Which is For-  
ever, p. 6.
- WILMER, C. B.  
War, Force and Police, p. 702.

*Are you satisfied with the services in your Church?*

## RESPONSIVE SCRIPTURES

(for Worship in Church and Home)

By Robert Cluett

Author of "Day by Day with the Master" and "Every Morning"

A foreword by Dr. S. Parkes Cadman states, in part: "Mr Cluett has made an admirable selection in this volume. . . . It should be used for domestic as well a public devotion. . . . Pastors, teachers and religious educators may employ this lectionary as the basis for their work."

"These Responsive Scriptures have been arranged with the hope that they may deepen the devotional spirit of that part of the service in which minister and congregation alike engage. Each selection relates to a given topic, and, with few exceptions, the passages bearing on a subject have been chosen from different portions of the Old and New Testaments. The readings are also intended for use in the home for family devotion."

—Preface

Cloth, \$1.25

At your bookstore or from us

**Association Press**

Pub. Dept. Inter Comm. YMCA

347 Madison Avenue

New York



WITHOUT CONSCIENCE NO REFORMA-  
TION.

F. W. Norwood, p. 475.

Y. M. C. A. CONVENTION AT ATLANTIC CITY, THE.

Howard B. Grose, p. 693.

Y. M. C. A. WORLD CONFERENCE IN COPENHAGEN, THE.  
p. 296.

YOUNG, WILLIAM M.

My Experience in Church Advertising,  
p. 282.

YOUR RIGHT TO BE HAPPY.

Frank S. Van Eps, p. 733.

ZELIE, JOHN SHERIDAN.

The Situation in Russia, p. 809.

UNIVERSITY BIBLE COURSES at home. Use spare time. Enroll now. Finest books. Best courses. Hundreds studying. Lose no time from your regular work. Catalogue free. Write Prof. C. J. Burton, Bible University Eugene Ore.

## SEND FOR CANDY

To sell for us. Churches, Societies, Sunday Schools, Lodges, Schools, etc. make liberal profits handling our very popular assortments of 5 cent Chocolate Bars, etc. Send for Illustrated Circular, Price List, Order Blank and full particulars. Our goods sell quickly. Prompt Express shipments.

FRED D. LESURE COMPANY

9 Broad Street

Fitchburg, Mass.

*Says President*

## Ozora S. Davis

Chicago Theological Seminary

"There are some things that a man cannot get along without in these days; The Christian Century is one of them. You are fearless and constructive and are leading the way."

### EDITORIAL STAFF

Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ

Mail Coupon to-day. Foreign postage extra

## The CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ☐ "The Reconstruction of Religion," by Ellwood, or ☐ "The Crisis of the Churches," by Leighton Parks, or ☐ "The Mind in the Making," by Robinson, or ☐ "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....

C. W.

When answering advertisements please mention the Christian Work



## A Church Guest Book

One of the Schenectady, N. Y., Churches provides a guest book in the vestibule and guest cards in the pews. The pastor promptly sends a note to any stranger inscribing his name in the book or on a card, with the result of attracting to the church a number of strangers in the city.

**COLLECTION ENVELOPES**—8c per pack of 52, in Cartons (Also Storehouse Tithers' Envelopes) write Dufold Trifold Company, Asbury Park, N. J.

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D. D., Greenville, Tenn.



## Pulpit Gowns

and Choir Vestment  
Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Mining

131-133 East 23rd. New York City

## Crannell's Pocket Lessons

Full Bible text for all the International Lessons for 1923, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 3/4 x 5 3/4 inches. 207 pages. Strong cloth binding. 35 cents

The Judson Press

1701-1703 Chestnut St., Philadelphia, Pa.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d st., New York City

## Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene—the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

Introduced  
in  
1879

**Vapo-Cresolene**

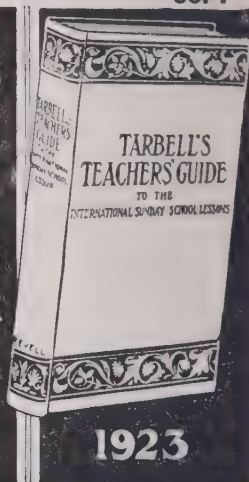
"Used  
while  
you  
sleep"

Send for Descriptive Booklet 63C For Sale by Druggists  
VAPO-CRESOLENE CO. 62 Cortlandt St., New York



## Have You Ordered YOUR COPY?

The  
**LARGEST**  
and  
**BEST**  
Lesson  
Handbook  
in  
the  
World



At All Booksellers \$1.90 (Postpaid \$2.00)

FLEMING H. REVELL COMPANY

158 5TH AVE., NEW YORK 17 N. WABASH AVE., CHICAGO



MENEELY BELL CO.

TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY.

**BELLS**

## IRRESISTIBLE

## Join Our Delightful "Christian Work" Party

ON THE GREAT WHITE STAR LINE "S. S. BALTIC" SUMMER CRUISE TO THE HOLY LAND, EGYPT, TURKEY, GREECE, SPAIN ITALY, ETC.

61 Days, \$600 and up, Starting June 27, 1923

## A SURPASSING SUMMER VACATION OPPORTUNITY

For Ministers, College Professors, Teachers and Business Men

### IDEAL SUMMER WEATHER ON SHIP BOARD

With the Average Temperature on Shore lower than Boston,  
New York or St. Louis, Nights Cool. Practically no Humidity

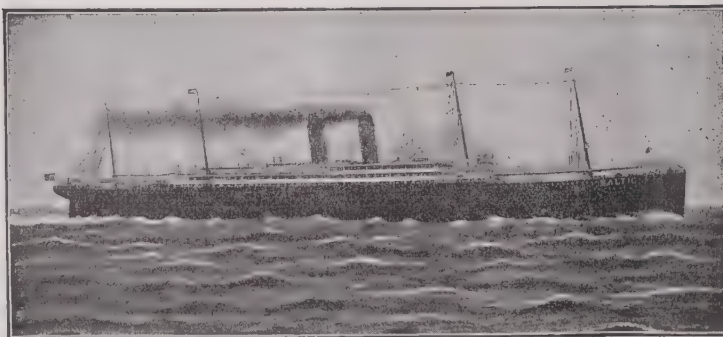
Clark's 20th Cruise  
to the Orient

## STOP-OVERS IN EUROPE

Return tickets first class  
good on Adriatic, Baltic,  
Cedric, Celtic, etc.

Until

January 1, 1924



S. S. BALTIC

## A FASCINATING ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

D. E. Lorenz, Ph.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of Christian Work readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroad fees, etc.—everything first class.

WE INVITE OUR READERS TO JOIN OUR PARTY

ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.

Note.—A few vacant rooms are available on our Mediterranean Cruise, Feb. 3, 1923, and on our Round the World Cruise, Jan. 22, 1923.

Address: Cruise Department, CHRISTIAN WORK

70 Fifth Ave., New York City

When answering advertisements please mention the Christian Work

Luxurious White Star  
Transatlantic Liner

## S. S. BALTIC

23,876 tons register.

Three great promenade

decks — Sumptuous

Public Rooms, 24 Suites

with Private Bath.

The Climax of  
Luxurious  
Travel



# THE CHRISTIAN WORK

A Religious Weekly Review

JANUARY 20, 1923

---

Co-operation

T. Rhondda Williams, D. D.

The Foreign Missionary Conference

Rev. Henry Strong Huntington

The Way to a New World

Rev. Sidney M. Berry, M. A.

The National Church of Bulgaria

Pastor D. N. Furnajieff

Some Aspirations of the Chinese Church

C. Y. Cheng, D. D.

Russian Personalities and American Food Parcels

John Sheridan Zelig, D. D.

---

Three Dollars a Year

Ten Cents a Copy



**Dr. Ernest H. Cherrington to  
Address Annual Union  
Ministers' Meeting, New  
York, January 22nd**

January 10, 1923.

To the Pastors of New York City  
and Vicinity:

The annual Union Ministers' Meeting of New York City and vicinity under the auspices of the Anti-Saloon League will be held Monday, January 22d, (one week from next Monday) at eleven o'clock sharp, in the auditorium of the Madison Avenue Baptist Church, corner Madison Avenue and 31st Street, New York City. The speaker of the day will be Ernest H. Cherrington, LL.D., Litt. D., General Manager and Editor-in-Chief of publications for the Anti-Saloon League of America, and General Secretary of the World League Against Alcoholism.

It was Dr. Cherrington's vision and faith and constructive organizing ability that brought the "World League Against Alcoholism" into being, that has kept it functioning for three years, and established it beyond question as a going concern by the unparalleled International Congress recently held at Toronto, at which there were one thousand one hundred and eleven registered delegates and sixty-five different nations, exclusive of Canada and the United States, actually represented by persons who were present and took part in the deliberations of the gathering.

This is a "League of Nations" that is already functioning. It is one of the most marvelous world movements of the day. Dr. Cherrington, who is a young man, is a speaker of rare charm. His address to the International Congress was of exceptional literary merit, in addition to its tremendous weight and potency.

Dr. Cherrington will discuss the world prohibition problem in its various aspects. His message will be encouraging and stimulating, as well as calculated to broaden our vision. He will give some idea of the extent to which the world looks to America. It will be necessary, in order to give him ample time, to commence the meeting promptly. This meeting has an enviable record for beginning

right on time. Please bear this in mind and come in punctually, so as to hear everything that Dr. Cherrington has to say.

At the close of the address of the day the State Superintendent will have some important things to say respecting the State situation and issues as they have thus far shaped-up.

Yours very truly,

WILLIAM H. ANDERSON,  
State Superintendent.

## Home Service Courses at Union

Dr. Paul L. Vogt, widely known as a student of rural church problems and director of this branch of the work of Home Missions of the Methodist Episcopal Church, is to conduct two courses at the Union Theological Seminary, New York City, according to an announcement of the Seminary's Department of Home Service. These courses which are to be given on Monday afternoons during the second semester, beginning February 5, are entitled "The Church and the Country Community" and "Problems of the Rural Church." Tendencies in rural religious life, programs of rural community service, and the opportunity of the Church for leadership and co-operation will be discussed in the first course; the second will deal with the practical problems which arise in the experience of the members of the class.

It is Dr. Vogt's intention to treat the subjects in such a way as to be of value, not only to pastors of distinctively rural churches, but also to men working in semi-rural and suburban communities. The Director of the Seminary's Department of Home Service is Rev. Gaylord S. White, from whom full information may be obtained.

John—"Teacher, can anyone be punished for something they didn't do?"

Teacher—"Why, no; of course not."

John—"Well, I haven't done my arithmetic."

—Howard University Record.

## Just Out

### JAPAN IN TRANSITION

*Loretta L. Shaw, B. A., missionary in Japan*  
"The change that is going on in Japan is graphically described, and the opportunity for Christianity outlined in this most attractive, illustrated volume."—*The Record*.  
12mo. Net, \$1.25

### SCIENTIFIC CHRISTIAN THINKING FOR YOUNG PEOPLE

*Rev. Howard Agnew Johnston, Ph.D., D.D.,  
President of Chicago Church Federation*  
Specially prepared to meet a definite need among young people. It vindicates the fundamental positions of Christianity as being in harmony with present-day scientific thought.  
12mo. Net, \$1.25

### THE CHILDREN'S SIX MINUTES

*Rev. Bruce S. Wright*  
Original little sermonettes by one who has been conspicuously successful as a preacher to children. Pastors, parents and teachers will find them very suggestive.  
12mo. Net, \$1.25

### RELIGION AND BIOLOGY

*Ernest E. Unwin, M. Sc.*  
A scholarly and illuminating discussion of the biological approach to religion, especially of the problem of God in Nature.  
12mo. Net, \$1.75

### THE WORLD'S BEST HUMOROUS ANECDOTES.

*Wit and Repartee Selected from Many  
Sources and Arranged Topically*

*J. Gilchrist Lawson, Author of  
"Greatest Thoughts About God," etc.*  
A collection of about 1500 of the world's best humorous anecdotes covering about every subject of interest to public speakers.  
Thoroughly classified. 12mo. Net, \$2.00

### THE SERVANT OF

**JEHOVAH.** The Sufferings of the  
Messiah and the Glory That Should  
Follow. An Exposition of Isaiah LIII.

*Rev. David Baron*  
"A book of great value—a masterpiece. Its interpretation of every detail in the chapter is most instructive. It leaves no standing ground for destructive criticism."—*Dr. R. A. Torrey*.  
12mo. Net, \$2.00

### THE CHRONOLOGY OF THE BIBLE

*Philip Mauro, author of  
"Evolution at the Bar," etc.*  
Meets a real need for a concise and careful treatise for students and Christian workers. The complete table of dated Bible events is a very useful feature.  
12mo. Net, \$1.00


### SEEING THE BEST. Sermons and Addresses

*Rev. George W. McDaniel, D.D., LL.D., author of  
"The Churches of the New Testament," etc.*  
Dr. McDaniel is one of the outstanding preachers of America, and this collection of his discourses should be included in every preacher's collection of modern sermons.  
12mo. Net, \$1.50

### THE WINDS OF GOD.

**Five Lectures on the Intercourse of  
Thought with Faith during the Nine-  
teenth Century**

*Rev. John A. Hutton, D.D., author of  
"Victory Over Victory," etc.*  
"These essays are worthy of the highest praise. They are cautious, penetrative, and illuminating."—*Life and Faith*.  
New Edition. 12mo. Net, \$1.25

**At Your Religious Book Store**  
 **GEORGE H. DORAN COMPANY**  
Publishers in America for  
Hodder & Stoughton  
244 Madison Avenue New York

**COLLECTION ENVELOPES**—8c per pack of 52,  
in Cartons (Also Storehouse Tithers' Envelopes) write  
Dufold Trifold Company, Asbury Park, N. J.

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D. D., Greenville, Tenn.

**UNIVERSITY BIBLE EDUCATION**  
at home. Prepare for fall and winter study. Finest books. Best courses. Hundreds studying. Catalogue free. Lose no time from your regular work. Write Prof. C. J. Burton, Bible University, Eugene, Ore.



# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 3

January 20, 1923

Whole No. 3006

### CONTENTS

<b>WORLD OF TODAY</b> .....	67
<b>FOREIGN CORRESPONDENCE:</b>	
In the Far East—Japan: William C. Allen.....	69
<b>EDITORIALS:</b>	
Things Present and Things to Come: Dr. Rufus M. Jones, LL.D. ....	71
Co-operation: Rev. T. Rhondda Williams.....	72
Heresy Hunting and Oppression: Benson Y. Landis..	73
<b>EDITORIAL CORRESPONDENCE:</b>	
The Foreign Missionary Conference: Rev. Henry S. Huntington .....	74
<b>OBSERVER'S LETTER:</b>	
Extemporaneous Preaching .....	77
<b>THE WEEKLY SERMON:</b>	
The Way to a New World: Rev. Sidney M. Berry, M.A. ....	78
<b>GENERAL:</b>	
The National Church of Bulgaria: Pastor D. N. Furnajieff .....	83
Misconceptions About Force and War: Mrs. Lucia Ames Mead .....	84
Some Aspirations of the Chinese Church: Rev. C. Y. Cheng, D.D. ....	86
Russian Personalities and American Food Parcels: Rev. John Sheridan Zelig, D.D.....	90

THE CHRISTIAN WORK: Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Publication and circulation office, 75 Baker Street, Providence, R. I. Editorial and advertising office, 70 Fifth Avenue, New York, N. Y.

Subscriptions may be forwarded to either of the above offices.

Entered as second class matter November 18, 1922, at the U. S. post-office, Providence, R. I. under the act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

Printed by Norman C. Lynch Co., Incorporated, 75 Baker Street, Providence, R. I.; 70 Fifth Ave., New York.

## The World of To-day

### THE FRENCH ADVANCE INTO THE RUHR

The Allied authorities determined the other day that Germany had defaulted in her deliveries of lumber and of coal. These defaults were so small in comparison with the total of both commodities produced by Germany that it is hard to see how they could have been anything but wilful. Since the Premiers of France, Great Britain, Italy and Belgium failed to agree in regard to the plan

for German reparations at their recent conference in Paris, France has set out to enforce her demands on Germany, with the nominal aid of Belgium and Italy. French troops have occupied Essen and neighboring cities in the Ruhr Valley. The Germans have given only passive resistance, but France is threatened with the greatest difficulty in securing any good by the occupation. Our Administration has virtually declared its disapproval of the French policy by ordering back home the thousand and American troops still left on the Rhine. Great Britain takes no share in the French advance, and British sentiment of getting out of Europe altogether is increasing. Ill advised though the French advance may seem, one can quite understand the sentiment behind it. France sees German wealth increasing and German taxes lighter than her own, but Germany always crying that she is too poor to pay for the damage she has wrought. At the present rate, France will go bankrupt if Germany does not pay. No wonder the French want to do something to bring Germany to time.

### INTER-AMERICAN FRIENDSHIPS

Before a recent gathering of editors and publicists in New York Samuel Guy Inman, the Secretary of the Committee on (Missionary) Co-operation in Latin America, emphasized the fact that Anglo-Saxons and Latin-Americans are drifting apart, misunderstanding one another and seemingly unable to unite for that service which the rest of the world is needing in order to save all concerned. Even now, Dr. Inman says, there is a disposition in the South American States to waver in choosing their relations between the United States on the one hand and the countries which are comprised in the League of Nations on the other. But at the same time a signal opportunity is offered for this country not only to retrieve its former position in the affection of the South American nations, but to increase and cement a friendship that would mean everything for the welfare not only of this continent but of the whole world. This opportunity comes in the shape of the Fifth Pan-American Conference, which is to meet in Santiago,



# THE WORLD OF TO-DAY

Chile, next spring, which may prove to be the greatest event in the history of Pan-American relations. "That conference," Dr. Inman says, "can easily make or break inter-American friendship now so delicately poised. If all Americans can get together for a constructive and helpful program of co-operation it will mean the salvation of the world. If the Santiago Conference is allowed to close its sessions without a frank and full understanding between the twenty-one American republics and without a program of co-operation, we shall see the world further divided and an international conflict which will destroy our very civilization will have come very much closer to us."

## THE BERWIND-WHITE INVESTIGATION

The New York City Administration recently made public the report to the Board of Estimate and Apportionment of the special committee appointed to investigate conditions in the mining operations of the Berwind-White Coal Mining Company in Pennsylvania. The investigation was occasioned by the fact that the Berwind-White Company, which furnishes coal to the New York subways, has been short on its deliveries owing to its refusal to settle with its striking miners. It appears that the principal owner of the Berwind-White Coal Mining Company is Chairman of the Board of Directors of the Interborough Rapid Transit Company of New York, which buys Berwind-White coal. These circumstances led the city administration to investigate conditions in the mining districts on the theory that the city suffering inconvenience due to the continuing coal strike and that it is perhaps also helping to pay for the strike through its obligation to appropriate ten million dollars annually to pay interest on the money borrowed by the city to build the subways. The report is couched in highly colored language and gives a clear impression of being a political document. The committee was composed entirely of city officials. The city administration has been fighting the Interborough for some time. The value of the report is lessened, also, by certain evident inaccuracies. The statement that the head of the Berwind-White Coal Mining Company is a director of the Pennsylvania Railroad appears to be an error. The report, however, adds new testimony to the fact that miners and their families, evicted from the company houses because of their refusal to work save under a union contract, are living under the most distressing conditions, some of them, according to the present report, "in tents on the bare ground, without stoves or other protection from the cold." Families were seen also "living in hen houses, cowsheds, cellars and under tents." The committee records having seen children barfooted and scantily clad, their feet and legs scarred and bleeding from walking on ice and stones and through underbrush. The committee's statement that it was harrassed by com-

pany spies and that its rooms were ransacked and its mail tampered with, whether justified or not, is in accord with a considerable amount of evidence of the activities of company agents elsewhere. The same is true of reports concerning the complete control of community life by the mining companies. One company, according to the report, owns the bank, the theatre, a number of public halls, a newspaper and all the public service plants in one of the mining towns. In this same town all the public officials, including the burgess, squires, councilmen and the police, are connected in some way with the company. The refusal of the companies to appear before the committee or to recognize it in any way is, to be sure, open to the interpretation that the operators regarded the investigation as a political enterprise, but the bitterness with which some of the coal companies, and notably the Berwind-White Company, have fought the effort to unionize their employes has been amply established from other sources. Also, the committee's statements regarding conditions in mining towns are supported by much corroborative evidence and have considerable significance.

## THE DEVELOPING PEACE DETERMINATION IN THE CHURCH

Nothing in our editorial experience has been more noteworthy than the response to our ballot on Church Councils of Peace. Such ballots continue to drop into the office even now, weeks after the proposition was laid before our readers.

In order to work out the essence of Dr. Jowett's message the Church Peace Union, the World Alliance for International Friendship, the World Peace Foundation and the Federal Council of Churches of Christ in America have united in a campaign calling for the United States to come into real relationship with other nations of the world. Their proposition has met with a tremendous response on the part of the churches and pastors throughout the country. Over ten thousand requests for literature and expressions of willingness to co-operate reached the central offices within ten days of the mailing of the preliminary announcement. Peace Sunday was observed in the churches of almost every community in the United States. The overwhelming sentiment of our moral leaders is for America's entrance into complete association with Europe.

## A SAMPLE OF THE INTERNATIONAL MIND OF THE CHURCH

The Protestant Episcopal Bishop of Maine, Dr. Benjamin Brewster, recently sent out a very telling pastoral letter. A challenge has come to the Church in the sphere of international relations, he declares. Now, if



# THE WORLD OF TO-DAY

ever, the world needs the old teaching of peace and good will. The House of Bishops at the recent general convention adopted as their own the creed for a warless world, issued by the Federal Council of Churches, so that practically now the whole Protestant body of America has spoken with one voice. He urges upon his clergy that they carry this message to the people. He counsels, "On the vital question of the policy of the United States toward the League of Nations (or some better 'Association' if it can be created) try to know your ground, and then let the pulpit be free and bold to speak with prophetic voice." He calls attention to the passage in the famous King-Crane Report on the Near East which says that in 1919 both the Syrian and Turkish peoples believed that America had a passion for peace and intimates that these nations would have listened to her voice.

He says: "It is not too late—though to our shame we have lost precious time—for America to do much for a 'righteous peace' for which our brothers in the Great War gave their lives." We have evidence that bishops and leaders of the churches and pastors throughout the United States were as enthusiastic in bringing this great message to their people as was Bishop Brewster in Maine. After all it is in Church that the hope of international good will and an enduring peace lies.

## A CALL FOR HELP FROM THE CANAL ZONE

The following cable from the Union Church on the Canal Zone, received by the Federal Council of Churches' Committee on Religious Work on the Canal Zone, is of interest to the Protestant Churches which are concerned in the welfare of the men of the Army and Navy:

"Combined fleet arrives Canal Zone February 20th for two months. Can you secure \$2000 from churches in the States to serve the boys of the fleet while here? The devil has unlimited means."

It is a notorious fact that every effort has been made across the border from the Canal Zone, which is under United States control, both in Colon and Panama City, to prepare for the coming of the great fleet of the United States. Saloons, brothels, gambling dens, have been made ready to prey upon our boys. The Union Church on the Canal Zone, composed of members of all denominations, and heartily endorsed by the denominations having membership in the Federal Council of Churches, is doing all it can to combat these conditions. This Church is entirely self-supporting, but must have aid from without to do what should be done to serve the men of the Navy. Protestantism is fortunate in having two very capable pastors for the four congregations of the Union Church. Contributions sent at once to the Committee on Religious Work on the Canal Zone, Room 65, 105 East 22nd Street, New York City, will be for-

warded in time to be of service during the next few weeks. Checks should be made out to Mr. Alfred R. Kimball, Treasurer of the Committee.

It has become almost a matter of course in this country that a woman accused of murder will be acquitted. The British are far less morbidly sentimental than we. They are ready to enforce the law on women as well as men. The execution of Mrs. Thompson in London last week as an accomplice in the murder of her husband ought to help make Americans ashamed of the essential lawlessness which allows women here to murder when they will.

Dr. Henry Van Dyke, who celebrated his seventieth birthday two months ago, has resigned as Professor of English Literature at Princeton. "I am not ill, and not tired," he says, "but I am quietly stepping out to make room for a younger man. I have no plans for the future other than to devote my time to reading and writing. There are always half a dozen stories that I want to write." Princeton will scarce be Princeton without Dr. Van Dyke.

The World Alliance for International Friendship through the churches is meriting its name more and more fully as time goes on. It is helping not only in Europe, but in Asia. Within the last year it brought together a hundred Christians from Korea and Japan in Tokio, to talk together, frankly, in a brotherly spirit. We may yet again come to deserve the old tribute, "Behold, how these Christians love one another."

## Foreign Correspondence

### In the Far East --- Japan

ONE of the privileges of foreign travel is found in meeting interesting people. In Tokyo I met with Ito Kojima, a beloved Christian of Japan, who is considered to be the oldest Christian in that country. He is of very striking appearance, with his venerable face and long white beard, and attired in the old-time silk kimono of Japan. He was born in 1844, and when eighteen years of age became interested in Christianity. This required no small courage. The houses of the few-known Christian teachers were watched by the police, so he took the novel course of being secretly instructed in the Bible by those engaged in that work. In 1874 he was put into prison, where for two and a half years he was kept part of the time in stocks and suffered much physical distress. He was subjected to the tests of allegiance to the Emperor and of disavowing the Gospel. These at that time consisted in demanding of Christians that they first honor or salute



an official, next salute a Buddhist priest, and finally tread upon a cross. This last he refused to do. It was most absorbing to hear through an interpreter reminiscences of his youthful experiences, as the old man, with flashing eyes and earnest gesticulations, narrated the story of the official efforts to destroy Christianity at that period. But with the year 1868 a change had already commenced, and in due course his trials diminished. He is a devout member of the Episcopal Church, but holds all Christians as his brethren, and among other enjoyments delights in the quiet method of worship of the Society of Friends.

While in Tokyo, I addressed a called meeting of the Japanese Christian workers of Japan, held in the Y. M. C. A. A serious-faced group greeted me, and I spoke to them on the question of international peace, relating numerous stories revealing conditions during and since the Great War, and pled that they do all possible to promote a better order in the world. The matter of the Anti-Japanese legislation in California was uppermost in their minds. They had been much disturbed by alleged utterances from Governor Stephens of that State, to the effect that he had not long before declared that now as the Washington Conference has secured peace for ten years at least the people of California could do all they desired to annoy or make unbearable the residence of their countrymen in the United States. I had no means of knowing the accuracy of these telegraphic reports, but met a good many anti-American arguments, and am very sure that good developed from the Conference. We parted in an excellent spirit of sympathy and fellowship.

Whilst in Tokyo, I participated in a dinner at the Bankers' Club. It is a beautiful building and one could easily imagine oneself in a clubhouse in New York or London. On this occasion I met many eminent men of Japan who are dedicated to, and feel the great economic and moral necessity of, the maintenance of international peace. They are genuine and sincere friends of America. The venerable Viscount Shibusawa presided. I had full opportunity to enlarge on the possibilities associated with the spirit of internationalism, as it develops from a genuine conception of the Christian faith. I told of the attitude assumed by the Federal Council of the Churches of Christ in America, and its activity associated with concentrating the millions of church people of America to petition Congress on behalf of the success of the Washington Conference. I ventured to call attention to the fact that by Japanese admission many dangerous questions had been cleared up at that Conference, leaving only what they call the "California Question" unsettled to their satisfaction. This I declared was a great gain. As to this relatively local matter I could see no other course to pursue than that of patience on the part of all concerned. I concluded with suggesting some practical ways in which we could all assist in promoting international welfare with an appeal for the application of the Golden Rule all round, reminding them of our common heritage as children of the one great Father of us all, Christians and non-Christians alike. This address was favorably received

and replied to at length by some of the leaders present.

When in Kobe, I addressed the theological students in the Kwansei Gakkuin (Methodist College.) Dr. Matsumoto, the Vice President, in conversation remarked: "The Churches of the world must unite their spiritual forces to abolish war." Then the question arises as to how much spiritual force the world Church organizations possess; and, is the fact that the Churches generally support war, when their support is demanded, an indication that their spiritual power is limited. Some think so.

Whilst in Kobe, that city was glorying in the visit of the Prince of Wales. The Japanese gave themselves over to much joy on this occasion. The sides of the shops were uniformly decorated for many blocks with red and white bunting, draped in long lines for hundreds of feet at a stretch. Big gay lanterns were hung from the roofs and doorways of the shops, often at regular distances apart, for many blocks at a time. Many windows had big signs painted on the glass with these words, only in English: "Welcome, Prince of Wales." The whole effect was extraordinarily effective.

Two things I have particularly observed since my visit to Japan eight years ago. First, one sees in the big ports that fully two-thirds of the business men wore European clothes. They were well-dressed, but somehow or other, to my mind, did not look altogether comfortable or as well in them as in the graceful garments of the preceding generation. Second, the manners of the ordinary people on the streets and in the crowded tramcars did not seem to have improved within the past decade. Whilst the cultured people seemed to be generally most quiet in their manners, the general public pushed and crowded one another or the foreigners more than they did a few years ago. Have they acquired the Western assertiveness and are they forgetting their rare courtesy of the past as the result of adopting our Western push and business methods? I hope not. Meanwhile, I see but small difference in the gentle ways and smiling women of Japan, as, in kimonos and shod in getas they tread their ways through the crowded streets.

Between Kobe and Nagasaki our beautiful ship cleaved her way through miles of jellyfish in the Inland Sea. As evening fell upon us the soft greys of the misty ocean, backed by the mountains of lovely tints and forms, and at whose bases were picturesque villages and faintly seen barley fields, made a lovely picture. Then the moonlight became very radiant over the dark water. Most impressive were the lights of the fishing nets, which for miles were distributed over the sea in all directions about five hundred feet apart. They danced and swayed in a most delightful fashion, whilst near them were the sampans with the fishermen in them keeping watch.

So is it given to God's people to put out the Gospel nets in all waters and with simple faith watch over them by night and day.

WILLIAM C. ALLEN.



# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CHILDREN'S DEPARTMENT

Violette Reynolds

### CONTRIBUTING STAFF

Henry A. Atkinson

Peter Ainslie

Hugh Black

S. Parkes Cadman

Sidney L. Gulick

Rufus M. Jones

E. Guy Talbott

T. Rhonda Williams

### EDITORIAL COUNCIL

Nehemiah Boynton

Williams Adams Brown

Howard Duffield

Sherwood Eddy

Irving Fisher

J. W. Johnson

George Foster Peabody

George A. Plimpton

Howard C. Robbins

Fred B. Smith

Cornelius Woelfkin

Shailer Mathews

Charles S. Macfarland

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth

Canada: Dr. J. Lovell Murray

Czechoslovakia: Professor Francis Zilka

France: Rev. Professor Wilfred Monod

Germany: Direktor A. Hinderer

Great Britain: Rev. Sidney M. Berry

Hungary: Dr. S. Szabo

Switzerland: Pastor Adolf Keller

## Things Present and Things to Come

**A**NAXAGORAS said twenty-five hundred years ago that men are always cutting the world in two with a hatchet. William James, in one of his living phrases, says with the same import that everybody dichotomizes the cosmos. It is so. We all incline to bisect life into alternative possibilities. We split realities into opposing halves. We show a kind of fascination for an "either-or" selection. We are prone to use the principle of parsimony, and to be content with one side of a dilemma. History presents a multitude of dualistic pairs from which one was supposed to make his individual selection. There was the choice between this world and the next world; the here and the yonder; the flesh and the spirit; faith and reason; the sacred and the secular; the outward and the inward, and many more similar alternatives. This "either-or" method always leaves its trail of leanness behind. It makes life thin and narrow where it might be rich and broad, for in almost every case it is just as possible to have a whole as to have a half, to take both as to select an alternative. St. Paul found his Corinthians bisecting their spiritual lives and narrowing their interests to one or two possibilities. One of them would choose Paul as his repre-

sentative of the truth and then see no value in the interpretation which Apollos had to give. Another attached himself to Apollos and missed all the rich contributions of Paul. Some of the "saints" of the Church selected Cephas as the only oracle, and they lost all the breadth which would have come to them had they been able to make a synthesis of the opposing aspects. St. Paul called them from their divided half to a completed whole. He told them that instead of "either-or" they could have both. "All things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present or things to come, all are yours; and ye are Christ's and Christ is God's." This is the method of synthesis. This is the substitution of wholes for halves, the proffer of both for an "either-or" alternative.

That last pair of alternatives is an interesting one, and many persons make their bisecting choice of life there. One well-known type of person focuses on the near, the here and now, the things present. Those who belong to this class propose to make hay while the sun shines. They glory in being practical. They have what doctors call myopia. They see only the near. Their lenses will not adjust for the remote. They believe in quick returns and bank upon practical results. Those of the other type have presbyopia, or far-sightedness. They are dedicated to the far-away, the remote, the yonder. They are pursuing rainbows and distant ideals. They are so eager for the millennium that they forget the problem of their street and of the present day. Browning has given us a picture of both these types:

"That low man seeks a little thing to do,

Sees it and does it:

This high man, with a great thing to pursue,  
Dies ere he knows it.

That low man goes on adding one to one,  
His hundred's soon hit:

This high man, aiming at a million,  
Misses an unit."

Browning's sympathies are plainly with the "high man" who misses the unit, but it is one more case of unnecessary dichotomy. What we want is the discovery of a way to unite into one synthesis things present and things to come. We need to learn how to seize this narrow isthmus of a present and to enrich it with the momentous significance of past and future. Henry Bergson has been telling us that all rich moments of life are rich just because they roll up and accumulate the meaning of the past and because they are crowded with anticipations of the future. They are fused with memory and expectation, and one of these two factors is as important as the other. If either dies away the present becomes a useless half, like the divided parts of the child which Solomon proposed to bisect for the two contending mothers.

We are at one of those momentous ridges of time at



# EDITORIAL

the present moment. Some are so busy with the near and immediately practical that they cannot see the far vision of the world that is to be built. Others are so impressed with past issues that have become paramount, with the glorious memories of the blessed Monroe Doctrine, for instance, that they have no expectant eyes for the creation of an interrelated and unified world. Another group is so concerned with the social millennium that they discount the lessons of the past, the message of history, the wisdom of experience, and fly to the useless task of constructing abstract human paradises and dreams of a world-kingdom which could exist only in a realm where men had ceased to be men.

What we want is a synthesis of things present and things to come, a union of the practical, tested experience of life and the inspired vision of the prophet who sees unfolding the possibilities of human life raised to its fuller glory in Christ, the incarnation of the way of love, which always has worked, is working now, and always will work.

R. M. J.

## Co-operation

**C**O-OPERATION in itself is not necessarily good. Men may co-operate to build a tower of Babel; there is co-operation among a gang of thieves; a vast amount of evil co-operation may be witnessed in the world today. What is a gigantic trust that exploits both worker and consumer but co-operation that must be condemned? Co-operation, to be a social good, must have worthy aims and wise methods, it must be moved by a worthy spirit from within, and proceed by worthy means to the attainment of its end. The first thing to remember about it is that it is the co-operation of human beings, and the appreciation of human worth is fundamental to the movement; human value should be deemed the highest value, the human end the only true end, and no methods should be adopted that do violence to the quality of the human being. Whether the co-operators be employers or workmen, politicians, professional men, teachers or scholars, they should always remember that they are humans first and that all their dealings with one another and with the world should be worthy of that fact. An ideal of human life worthy of the best in humanity should be the controlling factor in all co-operative endeavors. If co-operators are producers they should produce good commodities, and produce them in such a way to help the human life of the worker and the consumer. We are told that the great need of the world is more production, a greater output. We are not told much about what production is proposed, what sort of output is needed. There is a vast amount of labor expended on things which are not needed. And then another great volume of labor is expended in advertising those things, to try and make people think they need them. The real object of most advertisements is not to acquaint people of the existence of things they

want, but to stimulate them to think that they want things which they do not need at all. The object of the quack medicine advertisements is not at all to let people who are ill know what will cure them, but to get them to buy the stuff for the profit of the seller, and get as many people as possible who are well to think they are ill, that they too may buy. So much production is production for profit, not for use, hence the need of a large army of men to exercise their ingenuity, and give their time and their energy to devising advertisements. This kind of thing not only vitiates the public taste, but degrades the worker. There are hundreds of thousands of people in our country today who feel that the work they do for a livelihood degrades them. They give their labor to pander to tastes which are unhealthy and ought not to be encouraged, and often to create such tastes. Many of them know this, and they work with a deep discontent in their hearts. They know they cannot use their true selves in their work. No amount of co-operation in production will serve social progress unless the output is of the right kind. Again, co-operation if it is to serve social progress, must not only produce good commodities, but must produce them in such a way that the workers' human value shall be respected. The introduction of machinery and the sub-division of labor have made this exceedingly difficult. John Ruskin saw very clearly this effect of those two factors. When a man becomes a mere machine-minder, with no need of putting either brain or feeling into his work, it is difficult for him not to suffer degradation even though he may be turning out a useful article. This is one reason why the hours of mechanical labor should be as few as possible, i. e., as will produce what is necessary, so that a man should have a range of life outside the exercise of his craft. It is no use protesting against machinery, nor against the sub-division of labor, but their evil effects should be counteracted by every possible means. Shorter hours will be one means, provided that the workman knows how to use his leisure. Another means is to deliver production from being production for profit into being production for use, so that the worker may have in his mind the fact that even when he is doing a thing that is merely mechanical he is doing it for a good purpose. That will give him a sense of human value in his work. Through the culture of imagination he may also be taught to realize how his part of the work contributes to a whole which benefits mankind. This will exalt him. Everything should be done to cultivate these ideas in the mind of the worker so that he may not feel, even in the minding of a machine, that he is less than a man. In addition to this, a direct voice, through his own chosen representative, in the management of the concern, will be another item in that self-respect in which the worker can pursue his work. To feel that he is a member of a co-operative body which is co-operating for useful and worthy ends, and in wise methods, will heighten for him the value of his own life, as he will be a better man for it. Besides



# EDITORIAL

all this, education should have a humanitarian basis, and should enable a man to furnish for himself a mental world in which he can live while doing purely mechanical work, as a cultured lady can enjoy reading a book while she is knitting. A great deal of work is being done mechanically by men's hands, and if they had well-furnished minds they might be living in another world at the same time. We have got to realize that the unrest in the industrial world is a deeper thing than any agitation for wages and hours of work; it is really at bottom the struggle for a fuller life, a fuller manhood. The men who agitate do not always themselves understand this, their grievance is deeper than the one they are conscious of, their need greater than they know, and their agitation therefore fuller of significance than they themselves realize. It is this feature of industrial unrest that ought to make a special appeal to the Church. The special message of the Church is to the man, and the full development of manhood should be her peculiar care. The Church ought to cast a very critical eye upon all those arrangements in life that tend to degrade the man. The Church has always been alive to the evils of drink, gambling, and immorality as degraders of manhood, but the Church has been slow to recognize the terrific evil of industrialism as it exists in the world today. Millions are losing their life in earning their livelihood, while others are as surely losing their lives in making fortunes. Without at all aiming at equality of income, the Church of Christ should not be satisfied with any system which does not give to the lowest down the opportunity of a full human life. That cannot be secured until a great deal of the present competition has given way to co-operation.

T. R. W.

## Heresy Hunting and Oppression

**R**ECENTLY among a group of twenty people, all but one thought that heresy hunting and repression of opinion seem to be at their height at the present time. Most of them agreed that this seems to be one of the "peaks in the curve." The one who disagreed thought there was no more than at any other time, that the present happenings were mere aberrations. The frenzy of the war time, with all of its repressions, has been followed by various outbursts, perhaps not as intensive as those of the war, but nevertheless serious enough to make the past two or three years go down as one of the most fruitful periods for heresy hunters and the oppressors of those who disagree.

The present period is marked, for instance, by the Scott Nearing experience at Clark University in Worcester. President Atwood arose during Professor Nearing's speech at a student organization, on the control of opinion by press, church and university, and announced that the meeting was over. It all furnished a forceful illus-

tration of Professor Nearing's thesis. This same President Atwood, by the way, is now said to be in charge of the "Information Service" of the new magazine, "Our World." We may perhaps console ourselves by believing that only his name is being used and that he really does not touch the information about the world, or that he conducts himself differently for "Our World" than for Clark University.

There was the Ku Klux attack on Professor E. C. Lindeman at the North Carolina College for Women, at Greensboro, because he was an atheist and allowed the colored cook to entertain in his home. The first charge was absurd, the second proved to be a lie, and the Klan protest came to nought, but it illustrates that the bigoted Protestants in the invisible empire are keeping a watchful eye over the activities of churches and schools.

Down at Baylor University, Waco, Texas, there has been agitation about Darwinism for several years. The smelling committee, however, recently acquitted the institution of the charge of upholding Darwinism, and could not find the two professors who were said to have believed that the account of creation as recorded in Genesis might be an allegory. The Missouri Baptists were stirred up by the teachings of Professor William Slaten at William Jewell College at Liberty, Missouri. He expressed theological views contrary to those of the majority of clergy and laity then interested in a money-raising campaign. The faculty called on Professor Slaten to resign. He refused. Then the trustees, after an examination, ousted him. The Baptists in Kentucky will withdraw aid from denominational institutions which teach "the rationalistic theory of evolution as a fact." We may be sure that if they adhere strictly to the warning no one will be found guilty.

Among the Northern Baptists the Fundamentalist activities have been fairly well advertised. The Committee of Twenty-five undertook to purge the schools and colleges of heresy, but received severe rebuffs from Dartmouth and Crozer. The story of their attack on Professor Vedder at Crozer was told in *THE CHRISTIAN WORK* last summer. Individual fundamentalists are keeping up the crusade, as evidenced by Dr. John Roach Straton's preaching and his publication of his list of "infidels." Those who believe they are peculiarly appointed by the Almighty to sit in judgment are keeping up the good fight.

The case of Rev. J. D. M. Buckner of Aurora, Nebraska, and his retirement by the Methodist Conference, has been told in his pamphlet on "How I Lost My Job as a Preacher." It may be secured from him. It is simply the story of a man condemned by his conference and his bishop for his theological views. He gave forty years of service to his denomination, his church wanted him back, but the conference placed him on the retired list. An employe of the Board of Home Missions of the Methodist Episcopal Church said to the



# EDITORIAL

writer within the past few weeks that it is a dangerous thing to be a Methodist and a progressive, and that only a few "get away with it."

"The Survey" tells us that at the University of Michigan, G. D. Eaton, a student, wrote a formidable review of John Kenneth Turner's book, "Shall It Be Again," and made some critical remarks about "most history teachers." He shortly thereafter departed from the university by order of the authorities. "The Christian Century" recently told the story of the experience of a student at a famous training school which sends many men into the ministry of several denominations. He packed his trunk after the President had told him he must answer questions as the Professors explained and not as he himself thought.

These stories, and many others that might be given, are, of course, merely old ones retold with the names of new actors inserted. The issues are old, too. They are simply disagreements as to interpretations of the Bible, as to ideas about God, the person of Jesus, evolution, and as to social and economic views. A man like John Haynes Holmes is hated by the majority in the churches perhaps as much for his social and economic views as for his theological position. Let a man express ideas about God or Jesus which differ from those of the majority of Christians, let him profess to think kindly about some theory of evolution, or let him believe that the economic system should be changed, and he becomes a dangerous person to a very large section of Protestant clergy and laity.

B. Y. L.

## Editorial Correspondence

### The Foreign Missionary Conference

THE Foreign Missionary Conference, pried loose five years ago from its old meeting place at Garden City, New York, betook itself this year to Bethlehem, Pennsylvania. I never heard of any church conference at Bethlehem before. Probably the conference came down here through the influence of Dr. De Schweinitz, secretary of missions of the Moravian Church and vice president of the Moravian Society for the propagation of the gospel among the heathen.

Hotel Bethlehem, where the conference met, is as good a hotel as one can ask for. True, it had not room enough for all the delegates. It generously turned some of its rooms into five bed "wards," and even some of the three hundred delegates had to spill over to poorer hostleries. But despite any small inconveniences Bethlehem has been a beautiful place in which to meet. It is one of the religious shrines of America. Hither came the Moravians, the Unitas Fratrum, with their religion of the spirit, nearly two hundred years ago.

The first of them arrived here in 1741 from their be-

loved Heronhut. The conference of the Lehigh river and the Monacacy Creek made the place attractive. Still better to the immigrants was the big spring spouting forth a generous stream of water from the hillside. The old Moravians, by the way, piped the water through hollow logs through the streets of Bethlehem, so that the town had a water system before Philadelphia or New York, indeed before any other town in the United States. The great spring was the city's one water supply until ten or fifteen years ago.

On the top of the hill on the north side of the Lehigh, within a block of the conference meeting place, clusters the old Moravian buildings, their house for the sisters, the widows' house, the girls' school and college, and the really noble church, one hundred and seventeen years old. After the battle of Brandywine, the American forces brought some five hundred wounded to Bethlehem. For months these men occupied the girls' school as a hospital. If to-day as many wounded, in proportion to the population, were poured into the town it would mean the arrival of forty-two thousand patients.

The first meeting of the conference was held at the Moravian Church. The church had very graciously left their Christmas decorations in place; a really fine picture of the nativity behind the pulpit, the representation of rocks about the picture and over the pulpit, and a very forest of evergreens leading up to the cavern, and with each window made Christmasy with two or three little trees.

This session of the conference was opened to the public a new departure, Dr. De Schweinitz welcomed the delegates on behalf of Bethlehem and the Moravians, and Dr. Speer, President of the Federal Council, made the principal address on the great elements of hope in the missionary situation. We expect to publish the body of the address next week.

The next morning the conference betook itself to its business. It devoted its first session to China, first of all to a rapid sketch of the great survey of China, made by Rev. Milton T. Stauffer, of Shanghai, under the auspices of the China Continuation Committee (the organization through which the missions in China co-operated until the organization of the Chinese National Christian Council last May). As a result of four years work he has turned out a great volume of charts and figures which show any inquiring church leader or mission secretary the present status of each mission's work and suggest the present need of every district in China's four million square miles.

After Dr. Stauffer's address, the American members of the China Christian Educational Commission summarized their conclusions as the result of four or five months of first-hand investigation in China. First spoke Bishop McConnell. Bishop McConnell is one of the brilliant men of the Church in America to-day. He is as open of mind as he looks at China as he is in his survey of the economic and social state of America, as ready to see what there is to see and draw the natural



## E D I T O R I A L

conclusions. He said what Dr. C. Y. Cheng reiterated in the evening of the same day, that everything that comes from the West now is subjected to searching scrutiny in China. You cannot expect, with second rate intellectual life, to meet the demands and the question of present China. There is no lack of courtesy toward the Christian on the part of the Chinese teacher, but many a Chinese teacher is to-day a philosophic atheist. China drank in the words of Bertrand Russell. And Bertrand Russell is the exponent of a mathematical philosophy, pluralism, which is avowedly atheistic. Peking's remarkable reception the other day to Joffe, the representative of Soviet Russia, illustrates the radical temper of the Chinese today. If the Church is not ready to meet the new questions, the Church is not adequate to cope with the situation. Protestant education formerly was practically the only modern education in China. To-day, as Professor Burton reckons, it represents only one twenty-seventh of it. Roman Catholicism represents the same proportion, private schools five times as much, and Government education the other twenty twenty-sevenths.

Dean William F. Russell, of the Iowa State Teachers' College, led in the pedagogical examination of our Christian schools in China. Dean Russell found our mission schools seriously deficient in buildings and equipment, and in the training of their teachers. What the mission schools pre-eminently possessed was a staff of men and women of remarkable personal interest in their pupils, the sort of interest that produces character. But Chinese Government officials look on external things.

Dean Russell found only two training schools under missionary auspices that he would regard as good, over against two hundred fine Chinese Government normal schools. The character and devotion of the teachers in the mission primary schools will not offset their other lacks in the Chinese official mind.

But while conditions remain as they are in the Christian village schools, while the teachers are miserably supported, are forced to collect their own pay, are supplied with poor living quarters and have no opportunity for advancement, there is no chance to secure properly trained material for the teaching force. Dean Russell found mission education very greatly over-extended.

A very interesting and a very valuable member of the China Education Commission was Kenyon Q. Butterfield, of the Massachusetts Agricultural College. With eighty-eight per cent. of the Chinese living in villages of ten thousand or less, China is a land of villages and farmers. Every one of her hundred thousand villages, with its outlying hamlets, is a natural community and a potential parish. A program of rural education for China, education in agriculture, agricultural experiment stations, and training of Chinese pastors to fit them to lead in farming communities, would make a great appeal to the churches of America, to the country churches, if you will, to everyone interested in agriculture.

Professor Burton, head of the New Testament Greek

department in the Theological Department of the University of Chicago, agreed that what Dean Russell had said was true; but for all that, such is the character of the men and women who teach, especially in the Christian middle and upper schools, that many, many non-Christians send their children thither. And so effective is the evangelizing influence of the schools that while eighty per cent. of the children come from non-Christian homes, the same proportion graduate Christians.

The early converts to Christianity came from the lower classes. The churches of China to a large extent are still illiterate. "I can," said Professor Burton, "take you to six mission stations in one city, every one of them in an obscure street, in a very poor building, with small congregations, almost all the people illiterate." The pastor of one of those churches is so ignorant he can only repeat the few sermons he learned in school. And these preaching stations are the only Christian churches in the city. The case of this city can be multiplied time after time. Yet the same board that supports these preaching stations is pouring out young men and young women well educated from the Chinese point of view. "Will they go to these churches? Would your children do so?" Dr. Burton pointedly asked.

Or consider the thousands of Chinese students who are coming back from Europe and America. In only six or eight cities in all China are there churches which in building, equipment and services are calculated to hold these Christian educated young people.

"I fear," said Professor Burton, "we are already losing fifty per cent. of these people."

The call is for a better educated and better sustained ministry, better buildings and services with more dignity. Why should we hesitate to build them churches, as we do schools? And why hesitate to take the best of their men as we send out the best of our own?

J. Leighton Stuart, President of Peking Union University and another member of the Commission, told how glad are even professing atheists among the Chinese to have our colleges among them. They only wish that to-day, as in the past, they were ten years ahead of the rest of the educational system. "The greatest failure in our Christian Colleges," said President Stuart, "is the failure to secure the best Chinese on their faculties." These Chinese pass by our schools because they do not see the opportunities for service in them that they do elsewhere. They should be able in our colleges to look forward to being the peers and in time the ranking associates of our American and European teachers.

We have quoted enough to give the fine flavor of the meeting, the frankness of speech, the fair facing of the shortcomings of mission work, the welcome to the new status toward which the native Church and the native Christian in Asia are on the way.

The general trend of the thought of the conference this year was a repetition, an emphasizing and an enlargement of its thought last year. The special subject



# EDITORIAL

for discussion was: "From the viewpoint of the recent conferences in India, China and Japan, should the home churches now modify any elements in their thinking and missionary activity in order to help the Church in those lands to express more naturally and freely their Christian experience?"

"I. Do our churches at the home base carry points of view which tend to limit the usefulness of their missionaries as they seek to help the churches on the field? e. g.

"1. A sense of superiority due to our wealth and prestige.

"2. A pride of race due to the present position of the white peoples.

"3. Our Western interpretation of the teaching of Jesus and His Apostles growing out of centuries of Christian history and study.

"4. An assertive quality naturally found in the propagandist.

"5. Training in the administration of our institutions which gives special skill in leadership in these forms of service.

"II. How may these limitations be overcome where they exist? e. g.

"1. By changes of emphasis in the choice of candidates.

"2. By modification of the training of missionaries at home and on the field.

"3. By including as a part of our theological training a study of the religious history, life and thought of Oriental peoples, including any contributions which they have made to the interpretation of Christianity.

"4. By portraying with deeper sympathy the life of mission lands.

"5. By more frequent interpretations of the point of view of the field of its own leaders.

"6. By a greater candidness in presenting to the home churches all the facts about conditions in mission areas."

Dr. C. Y. Cheng of China, who presided over the great Chinese Christian National Conference at Shanghai last May, put very frankly the desire of the Chinese to make their church a really Chinese church, at the same time that they desire most earnestly the continuing and increasing help of the missionaries from the West. We print Dr. Cheng's article on another page of this issue.

Dr. Arthur D. Berry, associate principal of the Soyama Gakuin at Tokyo, presented somewhat the same view from the Occidental's standpoint. The time for free discussion was most profitable. Bishop McConnell, brave man that he is, said something about missionaries that are usually only mentioned in private—that a missionary bishop ought to get back to America occasionally in order that he may run into some one who will talk back to him, that even a missionary needs a little of such discipline. Two Methodists confessed

that their church had been too eager to make Methodists instead of being concerned first of all to make Christians. The Conference instructed the Committee of Reference and Council, through which it acts during the year, to seek the constant stimulus and advice of the peoples among whom the missions work. The Conference likewise expressed its appreciation of the work of the colleges and universities in establishing courses in internationalism and race psychology, and urged that colleges without such courses institute them.

The last session of the Conference was devoted to the Near East and the Moslem problem. Robert Speer sketched the situation in Syria, Palestine, Mesopotamia and Persia. In Persia Mohammedans are becoming Christians. And all Persia is eager for American help, in the financial administration of the Government, in business, in education and even in religion. Ernest Riggs, one of the secretaries of the American Board, told of the dreadful destruction of the American Christian work in Turkey, with every mission college closed, with no single village school in operation where the Angora Government controls, with \$2,380,000 worth of mission property lost, two-thirds of the nation's leaders dead and ninety-five per cent of the mission's former constituency dead or in exile. "We must," said Mr. Riggs in effect, "follow up our Christians, and we must begin to train for work in behalf of the Moslems." Dr. Turner frankly pictured the almost infinitesimal results of missions to Islam, not that we might give up the work in discouragement, but that we might turn to it with yet more determination.

The account of the Conference, partial at best, would be absolutely incomplete without mention of James M. Speer's discussion of foreign missions as seen by a layman, an address which the Conference enthusiastically ordered printed, and John R. Mott's address on the need of finding and training up a new force of missionary leaders at the home base to replace the men who cannot long continue their heavy labors and to supply men for the increasing number of places of importance that must be filled by men and women of consecration, of vision and of executive ability if the foreign missionary task is to meet the developing opportunities.

The Conference determined to undertake one service which should help to unite the churches of America and Germany. It urged all the missionary boards to make appropriations to help out the German mission boards which are now unable to send out a single missionary on account of the decline of the value of the mark.

One more word, a tribute to the delightful and somewhat Scotch humor of the genial presiding officer, Dr. James Endicott, of the Canadian Methodist Board, a Christian and a gentleman. We wish his successor, Dr. Allen R. Bartholomew, Secretary of the Board of Missions of the Reformed Church in the United States, as happy a period with the gavel.

HENRY S. HUNTINGTON.



# THE OBSERVER

## Extemporaneous Preaching

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

LAST week I referred to the impression that Dean Brown's recent Lyman Beecher Lectures on "The Art of Preaching" had made upon me, and how interested I was to find that he was saying about expository preaching the things I had been saying to young men for years. When I turned to the lecture where he deals with the delivery of the sermon again I was greatly gratified to find him urging the extemporaneous delivery of the sermon as far more effective and natural than the reading from manuscript. Here again he supports his contention by the same observations and arguments I have used again in *THE CHRISTIAN WORK*. Preaching is being very much discussed at just this time and is considerable fire even by the preachers themselves. As was remarked last week Dr. Francis E. Clarke raises the question in a recent issue of the *Yale Review* as to whether it is not driving people from the Church. (It raises the question of what the Protestant Church has got to offer the people if the pulpit be taken out or preaching even minimized.) Anyhow, whatever one may say to this, the fact remains that people are reading widely, are hearing many lectures and addresses, are becoming accustomed to the free discussions of forums, so that the preacher is being put to a test our fathers in the pulpit never knew. Personally, from a very wide experience, I believe they are meeting this test. Indeed I am inclined to think that the general average of preaching is higher than it ever was. But I believe very strongly that the more the *preaching* ideal is kept before the pulpit rather than what one might call the *sermon* ideal, the better our preaching will be and the more acceptable and effective. The sermon ideal rather naturally lends itself to reading—for discussion is generally its fundamental motive; the preaching ideal lends itself more naturally to free delivery because the proclamation of a gospel and persuasion are its chief aims.

The points of advantage I have urged in preaching without manuscript are these: it gives authority to the preacher; it lends itself to intimacy or nearness, a great gain in preaching; it is more direct, for it is a man talking directly to men; if preaching is the conveying of truth through personality, more of the personality of the preacher is felt if there is no barrier of paper; through the eye the message goes as well as through the voice; if the preacher has the germ of eloquence and passion in him the extemporaneous delivery will bring

it into being and into play sooner than reading ever can. Now I would not urge this so strongly did I not believe that with a few exceptions, any preacher if he has proper training in the Divinity School, and begins at once with the free delivery of the sermon, can as easily master the method of free delivery as the lawyer or politician masters it, and can generally with a little patience and constant practice soon feel as much at home in a paper-less pulpit so to speak as in one where what he has to say lies fully written out before him.

I found Dr. Brown emphasizing these same facts. "You can learn, if you will," he says, "to preach without manuscript. It is far and away the happiest and the most effective method of preaching. It is the *man* and not the *manuscript* which makes the spiritual impression. \* \* \* \* In my judgment it is the ideal way to preach and every young man may well strive with all his might to achieve success in it. No man should be willing to give it up and fall back upon the contents of a fully written manuscript which has to be read leaf by leaf until he has fought a good fight to attain to the other method and has been driven back by the sense of his own failure to the very last ditch."

Dean Brown recognizes, as we all must, that the written sermon has certain advantages, 1. It is the easier way to preach; 2. Less material is required; 3. The written sermon takes much less vitality in delivery, the manuscript reader being freed from all anxiety; 4. The written sermon will of course exhibit a more finished literary style; 5. The man who reads his sermons can easily preserve them and use them anywhere; 6. He will be more accurate in his statements and not run off into exaggeration and vagaries as one may in the glow of oratory. But in spite of all these advantages Dean Brown thinks the free delivery best. There are he thinks at least four very big objections to reading the sermon. They are, in substance, these: 1. Nine people out of ten are strongly prejudiced against the written sermon; 2. There is no other calling where a man in making a popular appeal, or undertaking to do what the preacher is supposed to do, convince men of great truths, would trust his results to a carefully read paper; 3. The use of a manuscript develops a bad style of elocution. By the very act of reading the head is often held in an unnatural position. The natural speaking voice is changed and becomes artificial; 4. The use of the manuscript permits and even encourages ornate and



somewhat remote style—a style which has not the directness nor forcibleness of what one would use were he looking straight into the eyes of his people.

Dean Brown claims to speak from experience. He began by reading his sermons. Finally he came to the conclusion that he was not preaching—was simply reading sermons and made up his mind to break loose from the paper. He did so—now nothing could persuade him to give up his new found joy in preaching and the freedom he has gained. It seems to him, too, that his preaching, by its note of directness, nearness, and intimacy, became infinitely more effective. "The man who preaches without manuscript," he says, "reaches levels of joy in his preaching which I am sure the preacher from manuscript knows not of. He has more of the sense of high privilege; he gains a larger measure of that sense of response from the eyes and the minds and the hearts of the people whom he is steadily watching; he has more even of the sense of openness to God because of his more daring reliance upon the aid of the Spirit who works within us to will and to perform his

good pleasure in those moments when we are working out our own salvation as efficient preachers of his Gospel. One gets a reaction from an audience when talking directly to them that he can never get while reading. Preacher and congregation become *en rapport*. You can also add to your own stock of deep feeling by feeling what they feel as it comes back to you."

Dr. Brown closes his lecture with a most emphatic warning to the effect that he who will preach effectively in this free method must put more study and careful preparation upon his sermon than he who reads. He must be thoroughly soaked in his subject, filled with his thought. My own advice to all young preachers is—Dean Brown does not go into this—to write one sermon a week for several years. When once it is written thought, I put it away, and make no effort to remember when in the pulpit. The value of the writing is that it insures the careful thinking through of the subject and continuous writing helps form a concise and purer style.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Way to a New World

By Rev. Sidney M. Berry, Birmingham, England

[*This sermon is taken from Mr. Berry's recent volume, "Revealing Light," which is reviewed in this issue.—Editor.*]

"That ye may be the children of your Father, which is in heaven."—MATT. 5:45.

I HAVE deliberately cut off and separated one clause of a sentence from the teaching of Jesus as the subject round which our thoughts shall gather. If it seems an arbitrary thing to do, a kind of literary vandalism, I can only plead that the clause might as fitly conclude other sentences from the Sermon on the Mount as the one which is before us.

The truth it contains expresses the inner motive and spirit of the Christian life and can by no means be bound down to any particular injunction or command. It gives us a glimpse of the end in view in this high business of attempting to govern life by the laws of Christ; it, therefore, reveals the motive and driving power which lies behind every venture of Christian faith and service. This is the secret passion round which all the romance of Christian history is written, the heartfelt desire that, come what may in life, the spirit of man may bear the marks of kinship with his Creator and Redeemer.

The Sermon on the Mount has been called the law-book of Christ, and in a slightly different vein it has been regarded as a vivid picture of the kingdom of God as that kingdom is mirrored in the portrait of a citizen. We see here the divine society as society is seen in terms of personal living and its spirit. Christ's way of showing us the kingdom is, after all, the only way by which to estimate any society justly. You cannot reckon the stage that society has attained by passing in review its outward organization and wealth; society must be judged by the kind of man it produces and upon whom it rests. One of the shortest, as it is certainly one of the most satisfying pictures, of the new world which we are still talking about, was that given by the prophet Isaiah centuries ago. "A king shall reign in righteousness and princes shall rule in judgment, and a man shall be as an hiding place from the wind and covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land." It is *man* and not a type of government, which fills the old picture, and I can realize that society better than many which have been described to me through the complex details of new social machinery.

Now the Sermon on the Mount is Christ's picture of what a man shall be in the new kingdom. Through



it all He is saying to us, a man shall be this, and this, and this, and as He builds up the picture of the man, the vision of the kingdom grows before our eyes. My text forms part of that picture, and just as man is the heart of the kingdom so the text takes us to the heart of the man. He lives with this supreme passion ruling his heart that he may be a child of his Father who is in heaven.

I do not believe that you can see this man of the kingdom at all except through that dominant motive. Take the motive away and this spirit of forgiveness and forbearance and generosity, carried to limits that the world would reckon insane, becomes as unbelievable as the world holds it impracticable. Try for a moment to realize the man who is pictured in this sermon of the Master's. See him moving about the world of to-day, and without the passion and motive of my text, he is utterly unreal. That measures the gulf between any secular Utopia you can name and Our Lord's vision of the kingdom of God. Without the spiritual passion of likeness to the Father the whole dream of the kingdom vanishes into thin air. Indeed, it is impossible to understand or appreciate Christ's ethical teaching as a whole apart from this underlying motive. There are many critics who have examined and analyzed the Sermon on the Mount and some of them have passed a verdict that it is hopelessly impracticable as a way of life to-day. Some of the sanest of men have reluctantly reached the conclusion that it may be a picture of the citizen of God's kingdom, but that it could not be carried out here and now without the gravest risks both for the individual and society.

How would it be possible to live without judging others? How could a man expect to live in the spirit of reckless generosity suggested in Our Lord's words, even though you do not interpret those words literally? What would become of the social and industrial order if men loved and forgave as they are bidden to do by Christ? The whole of the teaching here has a touch of extravagance in it. It is far enough removed from the reserves and qualifications and cautions of ordinary life. Perhaps it is for some such reasons that there is no real attempt to guide life by the principles of the Mount, and even Christian people themselves are apt to regard one of their fellows as a crank who makes a resolute attempt to carry those principles further than the conventional interpretation.

Now while we are immersed in thoughts of that kind, while, in short, we are looking at the world and asking what is practically possible and trying to adjust our ideals to that standard, we are in no mind and mood to lay hold of the spirit of the Christian life. Was any moral and spiritual enthusiasm ever born by looking at the world and asking what it would allow? There has been a touch of the extravagant and even of the impossible about all the greatest movements of the human spirit.

If you look at all deeply into such idealism as the Sermon on the Mount you will not be long in doubt as to where that element of extravagance comes from. It is born of the vision of God in the soul of man. There

is really nothing more extravagant in this world than the Christian conception of God. A God who makes His sun shine on the just and the unjust equally, who never adjusts His gifts to men's thankfulness for them, is not one whom you can fit into the narrow limits of any practical scheme. What has the ordinary man of the world to say about such a tremendous truth as that of forgiveness? Would he think it wise to meet men who had disobeyed his orders and outraged his laws with the spirit of mercy, and a willingness to receive them back into the old relationship? The world has come to take these things for granted after the fashion of Heine's famous comment—"Of course God will forgive, it's His business to."

The truth is that the ordinary average man accepts the extravagance of the divine love and mercy, but when he comes to deal with his fellows he guides his conduct by all the reserves and qualifications of shrewdness and caution. We have not thought our religion far enough into life while we allow that gulf to remain as wide as it is.

If there be any truth which Our Lord taught with the whole emphasis of His mind and spirit, it is that there is a fine balance between God's relationship to man and man's relationship to his fellow. In parable and simile and incisive saying He told men that their spiritual receipts would be adjusted to their spiritual expenditure, and that the measure of human giving must set the measure in which God would bestow. Men sometimes forget that there is a divine practicality as well as a human one, and we are forgiven so that we may forgive, blessed so that we may bless. Man's sonship to God is an empty and vain title, a worthless name of honour, unless the vision of God penetrates through the whole of life in that fashion.

That is the spirit of all Christ's teaching, and it cannot be understood without that key to it. How often have we stood before these great principles of living almost paralyzed by their difficulty. "How can we love our enemies?" we have asked. "How can we give and forgive amid such ingratitude and wrong?" The words which tell us to do so have seemed remote and cold, shining above the snow-line of the spiritual heights. Again and again we have confessed our inability to attain to anything like this spirit, we have resigned the task as hopeless and gone back to the average life of resentments and grudges.

Thinking in that way we have missed the secret of Christ. The heart of man is like metal in this respect, that it must be melted before it can be shaped, and the teaching of Christ is not cold and remote, but heated to the pitch of passion. There is a gospel behind every principle in the Sermon on the Mount. It is because God forgives us that we are asked to forgive; because God loves His enemies that we are told to love ours; because God gives to the unthankful as well as to the grateful that we are bidden to give without reckoning the return. In a word, before Christ asks us to do the impossible He asks us to open our hearts to receive the impossible. While we are wondering whether we can

(Continued on page 82.)



# Bolsheviki Warring on Religion

## Patriarch and Metropolitan of Petrograd Held as Traitors — Archbishop of Moscow and Other Anti-Soviet Prelates Seized — Priests and Laymen Executed for Opposing the Pillage of Churches by Red Soldiers

*By Courtesy of the "New York Herald"*

Moscow, Nov. 1.

ONE year ago Prof. Peter Struve, writing in a Russian newspaper published in Paris, said: "Alone the church remains, untouched by Bolshevism and contemptuous of Bolshevism, which cannot injure it."

But since then the church, with 90,000,000 members scattered over one-sixth of the land surface of the globe, has felt the mailed fist of Bolshevism in such a manner that today there is only the skeleton left, and the skeleton is but a puppet that dances when the Soviet Government pulls the strings.

For five years the Bolsheviks had been biding the time to strike at the only great organization left in Russia that stood out against communism and atheism. The opportunity came last January, when under pretense of famine relief they dealt the blow which, to an impartial observer, appears to be a fatal one for religion in Russia.

The conflict began when the Government asked Patriarch Tikhon what the church was prepared to give for the famine relief. The Patriarch at once directed the clergy to hand over all material of value which had not been consecrated. This contribution seemed to appease the milder elements in the Government, but the dominating group of anti-clericals insisted that all objects, consecrated as well as unconsecrated, be given up. These extremists had their way, and on February 23 the president of the All-Russian Central Committee decreed that within a month all objects of gold, silver and precious stones must be removed.

The carrying out of these decrees would have involved sacrilege, since by the law of the church consecrated objects cannot be touched by laymen. So the Patriarch reminded the clergy that they would be liable to excommunication if they took part in yielding the consecrated property. The Soviet authorities immediately enforced their decree and applied it to all creeds. There was such resistance by the people in some provinces, especially at Shouya, near Vladimir, that the troops were called out and blood was spilled on both sides. But the Government used the iron hand. Two priests were condemned at Shouya and the public was cowed. Moreover opposition to the seizures was greatly weakened by the violent but skillful press campaign in which the hierarchy was accused of counter revolutionary tendencies and treachery toward the starving of the Volga, and secondly, by the defection of some of the Orthodox clergy, notably Bishop Antonine of Moscow.

Thus the Government was able not only to confiscate the church property, but also to use, with great advantage to itself, the false position in which it placed the church. Priests and laymen who opposed the spoliation of church property were arrested. Some were tried and condemned. Numerous arrests and a few death sentences were reported from the provinces and some of the best-known ecclesiastics of Moscow still are in prison. The most sensational trial was that which ended in the sentencing to death of eight priests and three civilians, one of whom was the daughter-in-

law of Gen. Brusilov. This severity so alarmed the Soviet Government that in the popular newspapers the death sentence was omitted and an impression conveyed that the accused got only one year's imprisonment. But the Pravda and the Izvestia, which circulate among the official and educated classes, gave the sentence in full.

Nothing in the published evidence supported the Soviet Government's charge that the opposition to confiscation was a counter revolutionary plot. Indeed, the church has laid itself open to the charge of excessive docility and supineness rather than to the charge of rebellion.

The Bolsheviks, emboldened by their successes, declared that they would place the Patriarch on trial for anti-Soviet conspiracy, and Tikhon is now a prisoner. Meanwhile they profited by the discords which had arisen in the church and they created within it a party subservient to their purpose. Antonine of Moscow, already mentioned, is their tool; he is an ecclesiastic of heterodox views and little standing.

Referring to the Bolshevik statement that "there has been no attack upon the church" a high and impartial authority writes to me:

"This statement is not in accordance with fact. The Soviet Government has from the outset pursued a definitely anti-clerical policy and has never lost an opportunity to hold religion up to ridicule. The latest legislation on the subject of religion is particularly illuminating as showing its attitude in this connection. Clause 121 of the New Criminal Code runs as follows: 'The teaching of religious beliefs in State or private educational establishments and schools to children of tender age and to minors is punishable by forced labor for a period not exceeding one year.'"

According to the same authority the pillaging of the church was quite unnecessary, for if the Soviet Government wanted jewelry to sell it could sell the jewels in the Kremlin. These they exhibited to former Gov. Goodrich of Indiana, when he was here, and he agreed with the Bolsheviks that the total value of these crown jewels does not fall short of one million of gold rubles.

The Central Famine Committee, which had called on Tikhon for a contribution to the fund, was satisfied with the offering of unconsecrated objects. But anti-clericals, such as Galkin (Gerov) scoffed at the smallness of it. An article appeared in the Pravda over Gorev's signature, entitled "The Mountain Brings Forth a Mouse" and this was followed by bitter attacks on the Patriarch in the Government newspapers and on placards pasted on the walls. The Bolshevik leaders decided that the church valuables should be contributed not by the church but by the State.

The press attacks on the Patriarch became so strong that on February 26 Tikhon wrote to Kalinin, the President of the All-Russian Executive Committee, asking that they be stopped. Tikhon also stated that the Central Famine Committee should abide his original offer, whereby church valuables were to be offered, not forcibly confiscated, checked and then handed over to the famine committee with the consent of the faithful. Finally, Tikhon warned Kalinin that in



the event of his request being refused he would inform the faithful that he had been misled by the famine committee and even by written documents which he had received from it.

The Patriarch received no reply, and on March 22 he issued a second edict explaining his position and the church's view of the confiscation of consecrated objects. In this edict, as in his first, the Patriarch encouraged the faithful to offer church objects which were not used for divine service, and only protested against the confiscation of vessels, etc., which were so used.

Gold vessels are rare in the Russian churches. Chalices are usually of silver gilt and represent a very insignificant proportion of the total amount of silver in the churches. The famine fund would have lost very little if in its confiscation of ecclesiastical ornaments it had excepted eucharistic vessels.

A high ecclesiastic who stood at Tikhon's side throughout all this troubled period informed the New York Herald correspondent that the Patriarch had no intention of inciting the faithful to use physical force. On the contrary, the Patriarch always had condemned bloodshed and civil war, and on April 11 in a circular letter to the bishops he condemned active opposition to the Government such as had taken place at Shouya, Smolensk, Rostov-on-Don and at Doeogomilov in Moscow, and he enjoined the bishops to dissuade the faithful from the use of violence.

The theologians searched ecclesiastical history for a precedent to the Patriarch's criticism of the civil power, and they found plenty. St. Ambrose of Milan, recognized by the Latin and the Greek churches, refused to obey the order of Valentine II. to hand over the Slavonic Basilica, to the Arians, and the Metropolitan Philip publicly denounced John the Terrible for his savage execution of his son.

The Soviet press grew more violent over the second edict. Tikhon and the priests were accused of greed and avarice, though church valuables had never been used to satisfy the material needs of the clergy. Tikhon was told that he had forgotten the laws of Christ and that he placed gold before human life. Any one who knows how able and insidious Bolshevik propaganda can be will understand how these attacks damaged the prestige of the church. And as there is no press in Russia except the official press, there was no possibility of refuting these calumnies.

In the meantime the Government was dealing sternly with the clergy opposing confiscation. The chief priest of the Moscow diocese, the Metropolitan Krutitsky-Evseyev, died early in February and the Patriarch appointed Archbishop Nikander as his successor. The Orthodox church in Russia is ruled by bishops through senior priests, who are called "heads of dioceses." A diocese is composed of about twenty parishes. Archbishop Nikander, wishing to acquaint himself with the condition of religious life in Moscow and to meet his clergy, summoned a conference of the heads of dioceses for February 27. It was after this conference broke up that the confiscation decree of the All-Russian Central Executive Committee was published; and to consider it Nikander called a conference. It was decided not to resist the Government by force or encourage the people to do so, but to point out to the faithful the legal way of defending the sacred vessels and to petition the Government to exclude these or to agree to an exchange for unconsecrated objects of equal value and of the same metal.

The Government paid no attention to this offer, but on the other hand made wholesale arrests of the Moscow priests. Among those still in prison are Archbishops Nikander and Seraphim, Bishop Ilarion, almost all the members of the Supreme Church Administration and the Moscow Eparchial Council, as well as many distinguished priests. The general explanation of the sudden arrests was that, being determined to confiscate the sacred vessels and fearing opposition from the faithful, the Government decided to remove beforehand those ecclesiastics who might have headed such opposition.

Then the confiscation began. First the church was surrounded by cavalry and infantry. Nobody was allowed in to save the priests and the representatives of the people. At some distance from the churches crowds would collect; and to judge from the cries, they were always hostile to the Government representatives, whom they called atheists, plunderers and oppressors. In some places boys threw sticks and stones at the Red soldiers and then ran away. Spies mixed with the people, noted down those who were most outspoken in their criticism and then denounced them to the

police, or sometimes provoked men to criticise and then had them arrested.

Such scenes took place all over Russia, and it seemed as if a new terror was to be loosed. Most of the priests sided with the Patriarch, but a few opposed him and even denounced him in the press. Among these were Antonine, who had been living in retirement in Moscow; Bishop Evdoky of Nizhninovgorod, a group of Petrograd priests led by Father Vedensky and two Moscow priests, Kalinovsky and Borisov.

It must be remembered that the Soviet Government has a fanatical hatred of religion and is very suspicious of the Christian priesthood. According to the Government, all the trouble was caused by the Patriarch and an influential though numerically insignificant group of bishops. These, the Bolsheviks contended, forced the lower clergy to inflame the masses.

Representing as it does a party which was a very small minority, and feeling acutely that the great mass of the people regard it with deep distrust, the Soviet power is always haunted by fear of conspiracy and always hunting for counter-revolutionary plots. Through its G. P. U. it lashes out blindly, killing right and left, just as Abdul Hamid lashed out more than once through his Kurds at the unfortunate Armenians.

In the eyes of such a Government the church's opposition became a widely spread political plot to overthrow the Government. It must be admitted that the action of the Russian emigrants abroad supplies ample food for these suspicions.

The actions and speeches of those bishops and priests who were favorable to the Government in its confiscation policy inspired the Soviet with the hope that internal dissensions would bring down the whole church, and the official press loudly rejoiced at the schism. Meanwhile the Government determined to terrorize the church leaders and to break up the whole ecclesiastical organization.

In the prosecutions for the disturbances over the confiscations persons of secondary importance were tried first, next those regarded as ringleaders and then fifty-four persons, including seven archdeacons and several priests and deacons. Next came the trial of Bishops Nikander and Ilarion and the most eminent representatives of the Moscow priesthood. Last of all came the trial of the Patriarch.

The trial of the fifty-four began on April 26 and finished on May 6. The accused were divided into several groups, the first composed of deacons charged with having taken part in popular tumults. They were liberated on the ground that they had acted under the orders of the priests. The priests, who composed the second group, were charged with having called upon the faithful to resist the authority of the Government.

A quotation from the Act of Accusation may not be out of place here, as it shows the mentality of the accusers:

"The decrees of the Central executive Committee regarding confiscation of church treasures brought forth a violent protest from that part of the priesthood which, having been deprived during the preceding four years of its previous greatness, had already entered several times into strife with Soviet Russia, and had aided the regiments of landowners and capitalists in their struggle with the workmen and peasants of the Red army. . . . Taking advantage of the famine on the Volga and relying on old people, fanatics, weak-minded persons and hooligans and concealing their selfish objects under the flag of religion, they are again trying to enter into conflict with Soviet Russia. By proclaiming the church valuables inviolable despite the categorical decision of the Soviet power to take these valuables for the purpose of buying bread with them for the hungry, they thereby incited the masses of the people to engage in civil war. The accused could not be ignorant of the fact that the appeal of Tikhon, who openly summoned the people to oppose the civil power, is undoubtedly a counter-revolutionary act, for which reason the accusation against them cannot be regarded as merely opposition. By refusing assistance to the starving, Tikhon is guilty of another counter-revolutionary act against the power of the workmen and peasants and favoring the return of Russia to its former state in order that he may maintain his own former rights and privileges as well as the abundant wealth which the Soviet power is at present giving to the starving with the object of saving their lives."

The weakness of this charge is evident, and the prosecution could not find a single fact to support it.



possibly do what He asks He assures us of receiving at the hands of God the very thing we are hesitating about giving. It seems to me that the very soul of the Christian life lies in that blended receiving and giving. We are constrained to live so that we may be the children of our Father who is in heaven.

So the teaching of Christ about life must of necessity seem incomprehensible and unreal to anyone who leaves out of account His revelation of God. The one depends upon the other at every turn. Christian morality apart from Christian religion is a system without a source. Furthermore, you cannot revive the one except through the other. Men will not, suddenly, and at their own insight, begin to be merciful and generous and forgiving. The only thing which will lift men out of their moral impotence is the passion for God, the desire to be His children with His likeness imprinted upon them.

I have led your minds to this point because it seems to me to mark the stage at which the world has arrived in these strange times of ours. On the one hand religion has come to such a pass in our day that for vast numbers of men, perhaps for the majority of men, the Christian language about God wakens no deep response in their heart. They do not deny its truth, many of them are not concerned enough with the subject even to deny it; they simply let it pass them by. It is not that the life of our time is specially corrupted; men hold generally to an ideal of decency and fair play, and these qualities are by no means to be despised, but about the deep things of life their hearts are listless and unmoved. They live without any kind of worship and for great numbers of them the golf links or any kind of ordinary pleasure is a greater attraction. The problem is not so much that men neglect the duty of worship as that they feel no need of it. You can excuse the habit as you like, but it means that the Christian thought about God simply does not count for them. It is not in condemnation that I speak, for the Church has a part of the responsibility to bear because of her deadness, but there the fact is. Not only in our own land but in every country great masses of the people make no sort of outward response to the religion of Christ. They do not live as though the God and Father of Our Lord Jesus Christ reigned above us all. Faith in that living sense is dormant. It is not dead. It will wake to life again some day, but for the present it sleeps and other matters dominate the thoughts of men.

That is one fact of the present situation. The other is that everywhere in the world of to-day the crux of things turns on the issue whether men are prepared courageously to follow the light of Christ's teaching about life. What is the need of the world to-day? To get men to take a sane and responsible share in the duties of life, to think through things, to work hard, to realize that everything, in the last resort, must be interpreted in the light of individual responsibility. That is the first thing, and Christ called it service, consecrating oneself, losing one's life. Then beyond that on every horizon of the world there are the numberless questions that gather about class and nation. How

are the classes to work together? How are the nations to forget old animosities and put on one side old and stubborn hatred? The world looks at these problems and tries by every shift and compromise to get around them, but at the next moment back they come in some new form. So stubborn the problem is that statesmen begin to talk in strange ways about the need of the Christian spirit being at the basis of everything, but they rarely talk like that until they reach the end of other expedencies. I recall the words of a recent writer who said, "You cannot make a permanent society by tying a bundle of selfish folk together with some rotten string of class or self-interest." Include nation as well as class in that saying and you have a picture of the impotence of to-day. The old principles will simply not carry us any further.

We may sympathise with those who have bitterness to feed upon as they summon old memories to the mind, and for the man who belongs to a class that has been wronged, and to a nation unjustly treated our hearts must go out in sympathy. It may be if we had their memories to feed upon we should be talking in their accent. Religion must not speak with superior cant. But not for a moment must sympathy with an old wrong lead to agreement with the bitterness and hatred which so often springs from it. Hatred is a hardy annual in the garden of life, and bears its fatal blooms with unfailing regularity. Wrong goes to produce wrong, until the sickening tale breaks out into devastating strife. You must break that disastrous circle if the world is to be saved; and saved it can be but only by one thing—the way and spirit of Christ.

There will be a cross in it, of course, the seeming weakness, the shame, the contempt, but it is the only way nevertheless, and the world is beginning to realize it however far men are from setting out on the path. Do you not feel, looking deeply into the events of the moment, that the greatest need of all is some force which can set the Christian spirit in motion, a transforming power which can turn a vague sense of disquiet and dissatisfaction into a firm resolve and conviction?

What can do that? You cannot begin to practice the Christian ethic on that wide scale as though you could take an old and neglected recipe out of a drawer when everything else had been tried and had failed. The thing on which men are driven back as a last resort is never a thing they practice wisely. They turn to it as though it were magic, and there is no swiftly working magic in this world of ours. The only way to recover the Christian ethic is through the Christian religion, that widely neglected thing.

There is no extravagance without passion, and it is the kindling touch of God we need to move us to that extravagance of mercy and forgiveness and service that the world needs with so deep a hunger of spirit. And it is our task in the Church to lead the way. That is our high calling, our heart-searching business, our privilege and travail, to understand our gospel better, to preach it with new passion and conviction, to live it out with new courage and adventure until the fire spreads



and the World has free course again. To preach God as He is in Christ is the greatest business in the world, the business that goes right down to the roots of all the needs of the world. It is only the extravagance of God's grace and the adventures of faith and service in-

spired by it which can ever save mankind. The world of to-day is beginning to see what harvest it needs; it is our high task first to understand ourselves, and then show to others the only ground from which that harvest can spring.

## The National Church of Bulgaria

By Pastor D. N. Furnajeff

Minister of the Evangelical Church, Sofia, Bulgaria

**M**OST countries in Europe have National or State churches. So does Bulgaria. The Eastern or Orthodox (also called the Greek Catholic Church, of which the Bulgarian National Church forms a branch, is the church in Russia, Roumania, Serbia, Bulgaria, Greece, et cetera. A vital difference between the Roman Catholic and the Orthodox church is their attitude towards the Pope. The Orthodox Church not only pays no allegiance, nor recognizes his authority and infallibility, but considers him a usurper of authority. They also have dogmatic differences, but the Eastern Church is behind the times both in expression and interpretation of its theology to-day.

The Orthodox Church prides itself on its past; its renowned Fathers, its great preachers, and its power to preserve the nationality and faith of its people while under non-Christian rule, as in the case of the Bulgarians, Serbs, and Greeks during centuries of Turkish rule.

The Orthodox Church is actually *oriental*, and has remained intact in spite of the influence of modernism. Its ritual, liturgy, forms and ceremonies remain the same as when formulated centuries ago; it still uses one or another ancient and unintelligible language. In Russia, it is the old Slavic, as in Bulgaria and Serbia, while in Greece it is the ancient Greek. To a practical and intelligent man of to-day this lacks reason and justification, but in those countries you will find even intelligent individuals who claim this to be a divine order.

The Eastern Church is pre-eminently mystical in contrast to the rational tendency of to-day. Here the argument is divided between that great church and the Protestant position. Conservatism, both theological and ecclesiastical, is very strong in the Orthodox Church. For the present, changes, reforms, or reconstructions of momentous import are not possible. Under the present hierarchic system of government, with the veto power vested in strongly conservative bishops, progress is very difficult. "Reconstruction of Religion" is an unwelcome suggestion to them. Hope, therefore, lies with the future more progressive leaders.

The regular parish priests marry once, but only once.

However, the Orthodox Church offers its highest offices, as position of bishops, to celibate clergymen. This of course is *in spite* of the teachings of the Apostle Paul.

As to the National Church of Bulgaria, the writer of these lines can say something of an encouraging and hopeful character. For five hundred years the Bulgarian Church has been in conflict with Mohammedanism during the Turkish rule in the Balkans, and has held faithful and strong to the end, with the exception of the Pornaks, who, under tremendous Mohammedan pressure from the Turks, finally surrendered themselves to become Mohammedans, although to this day they speak in Thrace and elsewhere only the Bulgarian language. The Bulgarian Church has been in conflict with its former ecclesiastical head, the Patriarch of Constantinople, who, under the garb of church authority, was extending Hellenic nationality. Historically, the Bulgarian Church has been in conflicts to preserve the national identity of the race, its national consciousness and its national rights. And in these it has achieved notable success.

The National Church of Bulgaria held a General Council a year ago and some forward steps were taken. It was an assembly of two hundred and fifty delegates, clerical and laymen, some extremely conservative and others extremely radical; some artful statesmen and lawyers, and others humble and devout peasants; some impulsive and quick-witted; and others phlegmatic and slow-witted. In its vast majority, the assembly was conservative, but still it passed some fine rules and measures. The practice of some priests in dedicating newly opened saloons was discountenanced, and the Council declared itself for national temperance. Provision was made for furthering the mental and moral development of the priests, for organizing Sunday Schools, for grouping the members of each parish for organized mutual self-help, and so on.

The conservatism of the church does not permit great strides ahead and radical changes on a big scale, but the constituency of the Council pressed hard for reforms and the rigidly conservative hierarchy had to yield on several points.

The Bulgarian Church is making progress on the



question of the Scriptures in the vernacular of the people. In this respect there is a decided difference between the Orthodox Church in Greece and the Orthodox Church in Bulgaria. According to the British and Foreign Bible Society, about twenty years have now come and gone since the New Testament in modern Greek was declared a forbidden book throughout the Hellenic kingdom. In no other civilized country is the Word of God in the language of the people prohibited by law. (Report of the British and Foreign Bible Society, 1906-1907). In Bulgaria, the case stands quite differently. The Bulgarian Bible, translated by the British and Foreign Bible Society, is freely sold, distributed and used by both clergy and laity. The Synod of the Bulgarian Church has recently issued a second edition of the Four Gospels, the translation of which was made by native scholars of the church, and a third edition will soon be necessary. The liturgic books have been published in the vernacular of the people and sometimes are used in the church services, instead of

the old Slavic. Sunday sermons on the Gospel are frequently delivered. The choir singing is a specialty of late. All of these things are making the service of the city churches both popular and helpful.

Bulgaria is open to mission work, preaching, schools and propaganda, while in Greece, Serbia and Roumania these things are forbidden. For that the Bulgarian Church deserves praise.

There are members of the higher and lower clergy in the Bulgarian Church who deserve all the respect and devotion they receive, because of their spiritual and ecclesiastical efficiency and zeal. Particularly deserving of such respect is the new Bishop Stefan, Metropolitan of Sofia, who is a wide-awake, highly educated, energetic and influential leader of the church. He is the president of the Bulgarian Council of the World Alliance for Promoting International Friendship through the Churches, and his leadership will surely further the desired peace in the Balkans.

## Misconceptions About Force and War

By Mrs. Lucia Ames Mead

**I**N an article entitled, "War, Force and Police," three Atlanta clergymen present an earnest and courteous protest to the appeal of Dr. Jowett for a conference of the Christian Church to take steps to end all war hereafter. These clergymen claim that to condemn war without any qualification would be a fundamental mistake and would "mean the condemnation of the use of all organized force. . . . A sweeping condemnation of war as a sin, makes no provision for the police protection of society."

Have not these good men failed to see the fundamental distinction between the police type of force and that employed by armies and navies? Police are primarily engaged in kindly protective work, guarding the traffic, looking after people in time of fire, etc. When a crime seems to have been committed, they are allowed to use only the minimum of force necessary to get on the handcuffs and to get their prisoner before a judge and jury. They give their testimony and return to their beat while conviction and punishment are meted out by the Court. The business of the police is to *take to Court*, never to punish. They may, of course, defend themselves as may any other citizen if they are attacked, and they may shoot a fleeing criminal, but that is not properly speaking punishment.

Neither city police nor militia nor constabulary are rival bodies. The militia of one State is not preparing to defend itself against the militia of another State, nor the police of one city to defend itself against the police of another city. Police stand for maintenance of law and order, through judicial procedure, their function is vastly more to be respected than that of the soldier. Armies and navies are but the instruments of nations prepared for international duelling. Armies and navies are rival bodies. Armies and navies never take anyone to Court. They try to settle questions of honor, of boundaries, of money obligations of race prejudice and ancient feuds by means of explosives. There is no normal, rational relation between the end to be attained and the means used. It is a question of settlement by might, not right.

The protestors would doubtless say that explosives also may be used to destroy oppressors who are abusing the weak. They justify war some times and then camouflage it by calling it "policing." Like all decent people, they do not want to let "orphanages and schools be looted and destroyed." They do not see how we can condemn war and enter the League of Nations, because it may be called upon "to use force for the protection of the safety of the 'little ones' of the world."



There seems to be here another misapprehension. A League of Nations is not complete until it includes all nations. When it includes all, rival armies and navies will be abolished. The League might then employ a small sea and land force. But this could work only under collective control, as the police work simply to compel nations to take their case to court. Any force that it used against a recalcitrant nation could not be called war in the proper sense. The sheriff may properly fire on a lynching mob that wants to break down a jail. He does this only after reading the riot act and giving opportunity for the madmen to disperse. He does not fire as an individual, but as the agent delegated by the community. In all probability no international police would ever shed blood, if the boycott of all nations had been first threatened and then applied to an obstinate aggressor. No nation could afford to be cut off from the rest of the world. "You will never need an army behind the Hague Court to enforce its decision," said former Justice Brewer. The Supreme Court of the United States has more than once found a State refusing to accept its decision, but it has never used force in all its 87 interstate decisions. In fact it had no force to use. Yet it has kept the peace around the border of each State and saved little wars and breaking our nation into fragments.

It is not necessary to condemn all use of force in order to condemn war as a legalized method of settling international disputes. It is not necessary to condemn all war in the past before the world became organic to condemn it now that the nations have become an organic whole. No one wants to blame the heroes of the Revolution or the Civil War. It must be remembered that long after war between nations is ended there will be the possibility of civil war and the certainty of murder and violence. These belong in other categories. We may look upon war in the past as we look upon polygamy and slavery, the sins of a period of undevelopment, infinitely more heinous now than they were once.

The Christian clergy who sign the protest referred to seem to feel that "condemnation of all war makes no provision for the police protection of society and fails to face the fact that there are pagan and anarchic forces in the world which are a constant menace to civilization." There are no pagan people in the world whom we need dread, except on the score of contagious disease and a drag on general progress, unless it be those to whom Christians have sold guns and taught to fight. The illiterate people of the world do not invent submarines and T. N. T. and other dangerous agents of destruction. It is only highly trained, Christian people whom we need dread. There is no nation of anarchists, i. e., of extreme individualists without law, unless it be nomads, like the Esquimaux. No army is needed to capture individuals who commit violence.

The difficulty with the three protestors seems to be a confusion of thought and lack of precise definition. They hold that Dr. Jowett's creed "abandons the right

of self-protection." Ergo, we must let every man have a gun in his bureau drawer and every nation have an army? They hope to do away with "some of the wars of the world," but they fear that even this hope is endangered by going too far and condemning all war now and hereafter, whatever may be our theory of guilt for past war.

It is the duty of the State to protect its citizens. No nation "abandons the right of self-protection" when it pledges itself to refer every international dispute, not settled by diplomatic means, to one of the three arbiters provided by the covenant of the League of Nations. Our nation has provided very inadequately for the protection from death of its citizens. It has spent over three-quarters of all the Federal revenue in the course of its whole history for war or pensions or something connected with war. It has put a hundred-fold protection where it was least needed and neglected it where it was most needed. We have lost in battle in all our five foreign wars combined fewer than the 85,000 who perished by homicide in our country in the last ten years. We are losing 600,000 citizens annually from preventable accidents and preventable disease. The colossal sums which we have spent from fear of foreign guns, although no nation ever declared war against us, might have saved millions of our citizens who have perished at home through misapplication of Government revenues. If these facts were more generally known, we should not be so anxious about military protection.

What Professor Jowett and all of us must focus attention on is the complete suppression of the war system as a legal institution. As I have said, murders and civil war may long continue, though even these with Government control of weapons and the profit taken out of ammunition will very greatly diminish as soon as the Christian Church insists that war between nations must be abolished and made a crime.

It may be asked whether, until all nations are in the League of Nations and all have pledged themselves to send all disputes to the Permanent Court of International Justice at The Hague, can we let the Turks run riot and massacre and we cowardly retreat and do nothing to save the wretched refugees? Certainly not. There is something which would bring the Turks to terms. It is the strong cooperation of the United States in the person of official representatives on all conferences and league commissions, and the threat of universal boycott of aggressors. The Turks would have no power of evil if European Christian nations had not been using him as a pawn and a tool to carry out schemes of loot. It was Christian Greeks who in thirty minutes after landing in Smyrna massacred 820 civilian Turks and later, after the Greek armies were defeated and in flight, burned villages and destroyed in true Turkish fashion. What does war but endless war still breed? ,

Cannot the anxious protestors unite with Dr. Jowett and all Christians in saying: "In a world become organic, the war system between nations ought to be and can be completely abolished and only that force permitted which is non-rival and under collective control aims to maintain the peace and order of the world?"



# Some Aspirations of the Chinese Church

By Rev. C. Y. Cheng, D. D.

*[For nine years Dr. Cheng was joint secretary of the China Continuation Committee, in which all the Protestant Mission Boards working in China co-operated. He presided with very great ability at the great National Christian Conference at Shanghai last May. He studied in London and Scotland, as well as in his native land, and received the honorary degree of Doctor of Divinity from Toronto University. He has resigned from his position in China to spend a year of study at Columbia University, New York. The following article is the major portion of an address given before the Foreign Missions Conference at Bethlehem, Pennsylvania, this month.]*

THE year 1922 finds China still suffering growing pains. Political chaos is not cleared away, and the militaristic spirit has not been subdued; her two gigantic enemies, ignorance and poverty, are still threatening the masses of the people; official corruption and social evils are to be found everywhere; open banditry and ill-disciplined soldiery are disturbing the peaceful people in several provinces; internal strife and external pressure still keep the nation in constant fear and distress. If we say China is still in darkness, it is darkness indeed.

With all these forces tending to pull China down, one wonders what is it that helps China to keep afloat? What constitutes the silver lining in such a stormy sky? Why are the people still optimistic and hopeful under such disheartening circumstances? If we were asked to name the one thing that is keeping China from destruction in the midst of such national distress, we should unhesitatingly say that it is the new branches shooting out from the old stem which is China's salvation. As long as that life continues and grows there is not only hope but a great future for her. The signs of that life are not difficult to observe. They are seen in the growth of public opinion, the development of education, the creation of industries, the extension of self-government, the growth of native leadership, and in the new intellectual awakening which we sometimes speak of as China's renaissance movement. These and many other developments are the unmistakable signs of a new life that is springing up with ever increasing vigor and vitality.

Take the last named, this intellectual awakening, as an example. With little organization and but very few spokesmen this movement has spread like wild fire all over the country in the short period of only one or two years. Its influence on the people can hardly be overestimated. A new desire for learning, a spirit of inquiry, leading to a fearless search for truth, and a firm determination to lead China in a truly democratic pathway, have entered the very being of the young and better

educated classes in all parts of the country. This is to us nothing short of a modern miracle. Men are simply dazzled by the power and influence of this movement, which is gaining ground all the time in the hearts of men. The influence of the work of one American educator in China upon the educated young Chinese in one single year was remarkably widespread. The articles written by renaissance writers are moulding the thoughts of literally thousands of the young people of the present day. A band of students has actually rallied around itself the entire nation in an outburst of patriotic feeling. No matter where one goes such signs of life are to be observed and felt today.

We would not however misrepresent the case. The picture has also its less attractive side. Not all that is said and done in connection with the renaissance movement is beneficial. There are weak points, and there have been false moves. It has been well said that these are the marks of youth. They are inevitable in connection with such signs of life. The true observer of China's development will keep his eyes on the growth or otherwise of this new life rather than on the political happenings, which are so changeable, uncertain and bewildering, and which are, in our judgment, of comparatively minor significance.

It is in such a general environment that the Chinese Church finds itself in China at the present time. It will be readily recognized that these national and social movements have both a direct and an indirect bearing upon the life and work of the Christian Church. They affect the youthful Church, which is now beginning to realize its strength and place, in at least two important ways.

In the first place, the Church is forced to inquire more carefully into its teachings, traditions, customs, dogmas and creedal statements, because many men outside the Church, who used to think it beneath their dignity to look into the religion of Christ, are now making an honest effort to study it in order that they may either accept or attack it. We are well within the facts when we say that more has been written against the Christian religion in the past two or three years by educated non-Christian Chinese than in all the preceding years. In the year 1900 the persecution of the Christian was led by the ignorant mob who, without reasoning and discrimination, sought to kill all who believed in Christ, or who had some connection with the Church. Today the attack is on a much higher plane. It is of an intelligent and intellectual kind, and in not a few cases arises from an honest desire to find the truth. Under such circumstances the duty of the Church is clear. She must be prepared to face the issue, and face it squarely.



In the second place, the attitude of the better educated and younger members of the Church toward the traditional Christian faith is increasingly critical. Speaking generally the Christians have in the past been brought up as children in a "do-not-ask-question" fashion, and this has greatly impaired their faculty of thinking for themselves in regard to the teachings and practices of the Christian faith. The missionary has been the giver, and the Chinese Christian the receiver, of good gifts and that is about all. Chinese Christians have taken too many things for granted, and have bodily swallowed the religious food without proper mastication, much as was the case in the old fashioned Chinese school, where children are taught to memorize and recite the Four Books and the Five Classics without in the least understanding them. Such a state of things does not satisfy the young people of today. They want to ask questions, and are beginning to assert themselves.

This leads us to consider what are the aspirations of the Chinese Christians at the present time. The National Christian Conference, held in May of last year, in the Town Hall of Shanghai, may serve as a demarcation between the old order and the new, and as the formal entrance by the Church on a new stage of development. None who were present at this representative gathering, or who have read accounts of it, can fail to see the difference between this conference and those which preceded it. It was the first of its kind in China. True to the signs of the time the general theme chosen for the Conference was "The Chinese Church." It thus came about that for the first time in the history of the Christian movement in China, the Church, and not the mission, occupied the central position around which all discussions gathered. It was further noteworthy that more than half of the delegates were Chinese, the officially elected representatives of the churches in almost all parts of the country. The Conference gave expression to the aspirations of the thinking Chinese Christians who are longing and working for the day of larger self-expression and self-determination. The Conference also did much, we believe, to help the missionary body see more clearly the signs of the times, and to show them the urgency of such adaptation of their mission policies and methods of work as will make possible the speedy fulfilment of these aspirations, aspirations with which, we believe, the missionary body is fully in sympathy because of their frequent use of the words of John the Baptist, "He must increase and I must decrease," in referring to their relations to the Chinese Christians.

It would be presumptuous on our part to say that we have a solution to offer to the problems that are facing the Church in China today. We do wish, however, to point out that the time has come for a thorough-going reconsideration of the whole situation, and for readjustments that will enable the Church to move forward along constructive lines. Failure to make these adjustments will mean disaster to both the Church and the mission. It is both impossible and undesirable to expect the Church to remain in a passive attitude, and we fully recognize that you do not wish her to do so. These signs of new life need to be nurtured and cultivated. The Churches need to be encouraged to move forward

to such experiments as they may think best to make, and should not be hindered, hampered or checked even though their work be marked by frequent shortcomings and mistakes. It would seem that the solution to the problem lies in the willingness and readiness of the missions on the field, and of the mission boards at home, to enter heartily into this new stage of development, and to stretch forth their strong arms to help the young Church by its support and advice to move forward to ever greater and larger usefulness in the divine task that has been entrusted to her by Almighty God.

I. The Church is seeking for *a larger degree of self-determination*. Owing to a variety of circumstances the Chinese Church has fallen into the bad habit of dependence upon the mission for support in various ways. Most of the church buildings, school houses, hospitals and other institutions are the property of the missions. The Chinese Christians enjoy the free use of them all. Certainly there is reason to be thankful for such generous permission. When a church has no pastor, the missionary acts as its pastor. When a church has a pastor but is unable to support him, the mission bears, in part or in whole, the financial responsibility. This is by no means the extent of the Church's dependence. To far too great an extent the Church is still dependent upon the mission for its ideas, the form of its institutions and its methods of work. While the contributions of the Church are increasing year by year it is unfortunately a fact that a very large proportion of the total expenditure of the Christian movement in China to-day still comes from Europe and America. The habitual dependence upon others for help is certainly not ideal for a healthy and robust life of the Church, and the sooner a change is brought about the better. So today in support, in government and in propagation, the Church wants to be self-reliant. These desires, if achieved in a right way, will indeed make progress along a right path. The achievement of self-determination raises many questions of devolution, of transferring control from the mission to the Church. There are many problems involved in such a process of devolution the solution of which cannot be readily given, and many difficulties not easily overcome. But as a matter of principle such a movement is to be encouraged, even though mistakes may be made or failures result in the process. We beg to be pardoned when we say, with all kindness, that the missions have been altogether too fearful of surrendering their control. We say this fully conscious of the steps already taken to organize the Chinese churches as autonomous bodies, and of the degree of freedom that has been theirs. For this we are indeed deeply grateful. But more remains to be done, and the doing of it will require some heroic sacrifice on the part of many missions, and will call for unshaken faith in God as Chinese Christians undertake to formulate for themselves what Christ means to them, and determine the forms of their Christian institutions.

II. The Church is seeking for what for want of a better word we shall venture to call "*Chinification*." One of the most serious obstacles to the rapid spread of Christianity in China is undoubtedly the stigma that rests upon the Church of being a foreign religion. In



introducing Christianity to the people of China, the missionaries have brought with them many of the traditions, customs, institutions and modes of thought of the West, and in many instances they have ignored those of China itself. This has tended to make the Church appear an entirely foreign institution. For many years the common designation of one who becomes a Christian has been "one who eats foreign religion," or "one who follows the foreigners ways." The reason for this state of things is apparent. The foreign missionary knew no other methods of doing Church work than those used in the country from which he came, and the Chinese Christian was either too timid to offer any suggestions, or not in a position to do so. It thus came about that the decisive voice was not Chinese but foreign. It is needless to say that we do not consider things foreign necessarily bad, nor things Chinese always good. There is much we can learn from each other. China did not possess railroads nor use electric lights in the days gone by, but she is making good use of both of them, and she has not thereby denationalized herself. At the same time it is not advisable to lead the people to such a degree that they become denationalized. Non-Christians have felt this to be the case in regard to Christians. It is not strange then that the foreign character of the Church has been the cause of much misunderstanding and prejudice regarding the true meaning of Christianity. There is no royal road to a true and real indigenous Christianity in China. It can be achieved only as the people of the land take up their full share in the support, maintenance, management and control of Christian work. Then, and only then, will the Church become truly indigenous in form, nature, and temperament. Then, and only then, will it be able to express itself in ways that are suited to the needs and aspirations of the people of the land.

III. The Church is seeking for *concentration of work*. The recent survey undertaken by the China Continuation Committee gives us some idea of the extensiveness of the Christian enterprise in China. It shows that with the exception of 106, all of the 1704 counties in China are "claimed" by some mission or Church as a "sphere of influence" in a religious sense of the phrase. The Protestant missions have definitely accepted responsibility for the evangelization of seventy-four per cent of the total territory in China at the present time. The survey also furnishes us with such statistics as follows: There are today in China approximately three hundred seventy-five thousand communicant members of the Protestant Churches, twenty-five hundred salaried mission and Church workers, eleven hundred ordained Chinese ministers, seven hundred schools and colleges with two hundred thousand students, and so on. We have certainly reason to be thankful for what has already been done, though it does not mean that China is fully evangelized and that there is no more land to be possessed. But let us not rest too satisfied with what has already been done, but rather ask ourselves the question: "Has it been done well?" For it is quality rather than quantity that really counts. It has often been argued that the evangelization of China is primarily the task of the Chinese Christians. With this assertion we readily agree. Does this not mean then that the supreme duty of the

mission is to concentrate its energy and effort in building up as strong a body of men and women as possible who shall, in time, undertake the great and glorious task of the evangelization of the whole country? Nothing could be further from our intention than to cast a shadow upon the extensive work of the mission. We wish however to voice our clear conviction that the most important work of the missions is to develop and strengthen the work in regions already reached rather than to extend into new fields.

IV. The Church is seeking for *a more adequate literature*. The two great channels through which the Christian message finds its way to the hearts of the people of China are the spoken and the written word. It is remarkable that in a country like China, where literature occupies so very large a place in its civilization, Christian literature should have gained, as yet, but a very insignificant place on the program of the missionary societies. A glance at the annual budgets of the foreign missions will show how small a proportion of the funds contributed for Christian work is used for this most effective means of promoting Christianity. The fact is all the more surprising when one considers the vast quantity of books, magazines, tracts and pamphlets on Christianity in general, and no missions in particular, that are available in a country like America. There was a short period during which Christian literature did exert a widespread influence in China. The publications issued by the Christian Literature Society, notably the "International Review," were highly regarded and widely read by the better educated classes throughout China during the period of the short-lived reform under the Kuang hsu regime prior to the reactionary movement of the Boxer outbreak in the year 1900. Men like Drs. Young J. Allen and Timothy Richards were looked upon as literary giants of the time. But since the inrushing of western learning, Christian literature has no longer been able to hold its position of leadership, and at the present time it has practically no place at all as a living force in the nation, though a certain amount of good work has always been done from year to year by the existing agencies. But apart from the Bible Societies, the missionary agencies seem to have regarded literature as more or less of a side issue, and have never given it the place in their work which it deserves. We hope to be pardoned when we make bold to say that as a point of strategy the missions have sadly failed here. The influence of the renaissance movement, to which reference has already been made, is due almost entirely to the use it has made of the printed page. The adoption within the past few years of the use of the spoken language as the vehicle of present-day literature, in place of the difficult classical style, is making it possible to impart knowledge to literally millions of our people who were formerly inaccessible. The possibilities which this change in practice have brought stagger one's imagination. It will certainly pay you to look seriously into this matter. Satisfactory Christian literature cannot be secured merely by setting aside for the purpose funds remaining over after other needs have been met, nor by allocating to the work missionaries or Chinese who do not possess the requisite qualifications. Unless you are



prepared to lose one of the greatest opportunities of service that will ever be yours as missionary organizations, prompt and energetic measures are imperative. It is important that steps be taken now to give to Chinese of promise a training that will fit them for work in this important field; and that when trained, they be given adequate support to do effective work. This will involve in not a few cases an opportunity to study in this country or Europe. A limited number of missionaries are also needed for this work; but they should be men and women of special training and gifts for work of this kind as they will not themselves do the actual work of writing, it is not necessary that they should have been long resident in China. Their best contributions will be in making available for these Chinese colleagues the best thought of the West. Some years of successful work in literary or promotional work in this land will, at this juncture, be a matter preparation for the type of work they can most usefully do than years of missionary work in China. We urge you to take prompt steps to enter this neglected field of Christian service, in order that by means of the written word, the Living Word may find His way to all the four corners of the land where the human voice cannot be heard, and where the silent messenger alone can penetrate and conquer.

V. The Church is seeking for the *co-operation of the mission*. While the Chinese Church is working for self-determination, her ideal is not so much independence as the attainment of a true co-operation, a co-operation that will, we hope, not be confined to a few decades merely, but will continue always. We realize full well that in the present stage of the Church's development, the co-operation of the mission is indispensable. Humanly speaking the missionary is the founder of the Chinese Church, but he has to subject himself to it, just as the law-maker has to be governed by the law of his own making. It is sometimes hard for the missionary, but it must be so. When Church and mission have perfectly understood each other's position there will be no reason for taking any other attitude than that of the closest friendship and partnership in the common task of establishing the Christian Church in China.

VI. The Church is seeking for *unity among the various church bodies*. The introduction of denominationalism of the West into China has not met with a warm reception. To lay stress on such differences and to perpetuate such divisions in China is not only working against the highest hopes and desires of the Chinese, but is putting upon the shoulders of the "weak brethren in Christ" a yoke that is uncalled for, unnecessary and undesirable. We would not for a moment speak slightly about such differences in the Churches of the West.

They have no doubt in times past been of real value, though may it not be that even at the best they have served their day? But the Chinese Christians do not welcome such denominationalism because it belongs to somebody else and not to them. David's victory over the giant enemy was not achieved by wearing the armour of Saul. There is no reason why in accepting Christianity Chinese Christians should accept also the many diverse institutions and traditions of the West with the shaping of which they have nothing to do and in which they are not interested. To urge them to adopt such sectarianism is indeed belittling the lofty ideals of Christ. Happily some missions in China do appreciate this point of view of the Chinese Church, and are working for greater and more effective unity. When the Churches in Canton desired to come together to form a united body, the union was formed naturally and easily. Seven denominational bodies united under the name of the Chinese Christian Church of Canton. Similarly in the Amoy district the Presbyterian and the Congregational Churches have joined hands and became one ecclesiastical family. And there is prospect of the union at no distant date of all the Presbyterian and Congregational Churches in China. But it is not practicable for all the Churches so to unite at the present time. Other measures have been taken whereby missions and churches may confer and work together in matters of a common interest, leaving the denominational integrity undisturbed. In higher educational work, in city-wide evangelistic activity, in Christian literature, and in many other directions, united efforts have yielded much fruitful result. As an outcome of the recent National Christian Conference in Shanghai, a National Christian Council has been formed, which will carry on the work begun by the China Continuation Committee and will greatly strengthen the tie of Christian unity and oneness. The Council is composed of one hundred men and women officially representing the missions and churches. They are united in a common task in which all are interested and which is of vital concern to them all. The organization of the Council has the hearty support of the Chinese delegates to the National Conference last May, and they look to it as one of the important means of helping them understand better what ideals they should strive to attain, and of creating the atmosphere in which the attainment of these ideals will be possible. They are confident that the Council will lead the Churches to a better understanding, bring about more Christian brotherliness, and increase the efficiency of their united endeavors. These movements need your whole-hearted support if they are to make their full contribution. Who knows but what these small beginnings of to-day may not lead to larger and greater unity in the whole of Christendom, and thus usher in a new



day for the influence of the Christian Church in the world.

VII. The Church is seeking for the *development of native talent*. If there is one thing that the Church needs more than another at the present time, it is the securing and training of Chinese for positions of leadership. That the supreme need of the Chinese Church is a need of men is a fact all must recognize. The Chinese are eager to learn, and are seeking the best possible training. Whenever good education is offered in a Christian institution, there is no difficulty in getting students. By means of private support, the aid of the Chinese Government, and the substantial assistance of America, more than two thousand Chinese students have come over to this country for further study. Even a Chinese tobacco firm sees fit to support, in America alone, some forty Chinese students, that they may have the opportunity of Western training. It is among her young sons and daughters that China looks for future leadership in steering her national affairs and in bringing about social betterment. With a few notable exceptions, the missions, so far, have done little along these lines for the development of future leadership. We should venture to call your attention to experiments being made by the Methodist, the Northern Baptist and the Protestant Episcopal Missions. If all the missions would undertake to pick out men and women who have had college training in China, some experience in practical work, and have proved themselves trustworthy and dependable, and then bring them to America or Europe for a time for advanced studies, it would benefit the future Chinese Church in no small degree. Without such a well trained leadership, it is not only vain, but actually dangerous, to talk about self-determination and independence when, in the eagerness for devolution, responsibilities would have to be turned over to men of inadequate vision, training and capacity for leadership. If the talk of devolution really means business, then the best possible training of the native leadership of the Church is of fundamental importance.

VIII. The Church is seeking for *more missionaries*. It is far from our purpose to give the impression that the coming forward of Chinese means that the missionaries are to retire from the scene, and that more of them are not needed. That is far from being the case. There is a real need of, and room for, more new missionaries in China. In a sense they are more needed to-day than ever before. But a word is necessary regarding the missionaries who are needed in China under the new conditions that have arisen. In addition to possessing spiritual and intellectual qualifications the missionary of to-day needs to thoroughly understand that his task is to assist the Chinese Church, and to be willing to help,

not to boss, his Chinese fellow workers. We need, therefore, those who possess a broad and sympathetic heart and are able to form real friendship with the Chinese. We need those who can see and appreciate all that is good and beautiful and true, wherever it is found. We need those who are willing to learn as well as to teach, and who are prepared to work with the Chinese or even under them. We need those who have a real understanding of, and desire for, international brotherhood, and the spirit of tolerance with those who differ from them. We want friends; we desire partners and comrades; we seek for co-operation and sympathy. The Christian Church in China is meeting a situation that is without parallel in the whole history of the Christian movement in that land. The non-Christian people were never so ready to study the words and deeds of Jesus Christ. Christianity was never before so carefully examined and scrutinized. Within Christian circles also a like awakening of interest prevails. Never before were Chinese Christians so ready to work for the divine cause; never before so eager to understand the meaning and the significance of the religion of Christ; never so keen to watch the lives of the Church leaders, and to notice the defects of this spiritual yet human institution, in a word, never before were so closely identified to, and allied with, the life of the Christian Church, and so deeply interested in its welfare. Under such an unusual condition what if we fail to capitalize to the fullest extent the opportunity before us, and vitalize our existing forces? Think of the possibility of success and consequence of failure!

## Race Prejudice at Harvard

Harvard University obliges all its academic Freshmen to live in the Freshman dormitories. In the class entering last fall was a negro, Roscoe Conkling Bruce, Jr. President Lowell recently wrote the young man's father that, on account of his race, young Bruce cannot room in the Freshman dormitory. Happily, the ruling had led to the very widest public discussion. President Emeritus Eliot has put himself on record very worthily in regard to it. "I am opposed," he wired in answer to the New York "World's" inquiry, "to every form of racial discrimination in the universities of our heterogeneous democracy. And such discrimination would violate very precious Harvard traditions." Harvard has stood pre-eminently for the rights of all men, especially of the negro. She cannot afford to begin to yield now to the spirit which, at its worst, appears in the Ku Klux Klan.



# Russian Personalities and American Food Parcels

By Rev. John Sheridan Zelig, D. D.

*[Mr. Zelig was the representative of the Federal Council with the American Relief Administration in Russia, where he spent some months last year supplying help to Russian priests and church dignitaries. With the parcels of food which he distributed, he distributed much cheer also. He has been a true ambassador of international and intercommunal good will.]*

WHEN Phillips Brooks was asked whether the long rows of candidates for confirmation did not become very monotonous, he replied that they might if he did not stop to think how much of an event it was in each separate life. It would become the same situation in relief work and the most merciful work in the world might become the most monotonous and the relief worker a hack, if he had no imagination with which to throw a setting around the individual cases. So I like to see those Russians through the eyes of the Russian deacon whose house had been burnt out and who was, with his aged wife, looking forward to nothing, when there descended upon him two whole American food parcels. The poor man went around telling how he and his wife "had been walking on air ever since." What most of us want, after all, is now and then something to make us feel as if we were walking on air.

Nothing in the world could be more colorless than this standard American food parcel with its fifty pounds of flour and twenty-five pounds of rice, its ten of lard or fats, fifteen of sugar and twenty cans of milk. To be sure its three pounds of tea relieved the whiteness of it all a bit, but on the whole there was never anything less dramatic looking and yet with more power to make romantic situations than that same food parcel. Its colorlessness broke into prismatic glory for the widow of the priest who had been murdered by bandits, leaving her to take care of four children recovering from typhus. The other widow of the same neighborhood suffering from cancer and tuberculosis was of course a self-certifying case. The daughter of a priest, the father and mother both dead after severe and prolonged illness, the theological professor now working as a day laborer to support four children and a sister, saw their way at last through a couple of months which must have otherwise

been precarious. The village priests are terribly destitute, and I found one maintaining a family of fourteen. A Russian woman who was indefatigable in helping me to find them out said she thought she had known pretty well what the needs were until she began to pry deeper into their plight and was astonished at their silent miseries. I often wished someone had been at hand to tell me to a nicety just how to apportion the relief, but when it came to a family of fourteen almost anybody would know what to do. And, happily, I went to Russia with the fewest possible instructions. Never was a man given more latitude than the Federal Council gave me.

The school teachers were a never-ending line. Over and over the record reads the same: "A school teacher, out of work, no means," or "Work very hard to get, very poor health," or "Old person, formerly school teacher, very poor," or "village school teacher, no wages for months, no work to be found." "Miss ———, is over sixty and has worked for the blind, starting schools and printing for them, another is eighty years old and is starving." But long as the list is it is a list of those who have been relieved. If such was the condition a few months ago, I cannot help thinking how much worse it is now when the educational authorities are told that they must work on an even smaller budget this year. As I read over these records and think of an American woman teacher who can never be done with extolling, quite openly, the excellencies of the situation in Russia, and berating, quite secretly to be sure, the tyrannies and grinding oppressions of life in the United States, I am inclined to give up psychology as a bad job and the most inexact of the sciences.

To-day comes a modest inquiry from the North to know if anything can possibly be left to send for a second time a Federal Council parcel to the literary man who has made a name for himself in his circle, whose invalid child of eight has lost the use of his limbs and can neither hear nor speak. Happily there are some parcels left.

People do seem to need and crave concrete and definite miseries in order to be assured of the worth of their gifts. They may find them when their parcel goes to the half-ruined Ukrainian cottage where lies hopelessly in bed with tuberculosis the widow whose husband in a



fit of insanity burnt all their belongings, ran away and was frozen to death. The former teacher from Siberia, Psalm-Reader at the Jordan Church, living in a dugout with wife and five children, finds life going a little better with food enough for two months, and the sound of that lard sizzling at last will not make his Psalms sound less cheerful when he takes them up once more at Jordan Church.

And just to think that with a stroke of the pen, thanks to the A. R. A. (American Relief Administration) and its wonderful system, I could speed a few parcels to the elders of Nijny-Novgorod, just where they are most needed and when they are most wanted. Had anybody told me in my geography days that I should ever have anything to do with Nijny-Novgorod, the school room would not have held me for the inflatedness I should have felt.

Anybody who has had anything to do with Tolstoy or his memory invites help on sight, if it is desired. Interestingly enough both the old regime and the new seem to have let that family alone. You never cease craving to know what Tolstoy would think of the situation to-day. And since the keeper of the Tolstoy Museums has three elder sisters, all invalids, to support on his pittance, it is a foregone conclusion that America will help. The Museums and Collections for the most part stand intact.

One of the worst tragedies of Russia is the effort to improvise education after throwing away nearly all, and that all too little, which the past had made ready. This improvising of everything is blithe enough business for a month or two while there is still much left over from other years, but the strain begins to tell, and since scholars are about the last thing on earth to do anything impromptu, the American Relief and the Y. M. C. A. and the Federal Council and all the rest feel sure they are putting in a good stroke for the future of Russia, whenever they save a scholar. The mental destitution of Russia, the years without any new books written at home and the embargo on books from abroad, make a veritable tragedy. There seems to be no use for the scholar now. But anything may happen, and so the Russian specialist in church history, the distinguished Arctic scholar, the authority on Russian literature, the composer and the painter, the young editorial writer, the professor of the philosophy of law and the student writing a thesis for his degree, we consider almost as American gifts to Russia if we help them alive. When one of the world's greatest Sanscrit scholars, asking nothing for himself, sends a sparing list of other scholars,—with beautiful regard for the younger ones, of course his request settles it. Helping historians would have seemed about the last activity necessary, yet here is one hopelessly crippled by the loss of both legs. Sometimes the food parcel is pay

for service rendered and it is interesting to be giving it to a young man who has translated William Blake and Coleridge and Kipling into Russian so that they sound exactly like the originals.

While here and there someone would overdo the tendency to look out for his own immediate circle, for the most part people were scrupulous. To-day comes a letter from one of my most faithful helpers, asking no more of me, supposing it to be all over now, and proposing a request to another agency. But it is not necessary, I can do it still. A well-known professor of a distinguished faculty had died of starvation and now the same fate threatens the whole family, but the threat will not materialize.

The institutions of Russia have been sorely smitten. The great convent of ——— looks so very romantic as you see it in pictures, glorified with gorgeous exterior paintings, in the midst of its estates, now reduced from fifteen hundred to twenty, that it was hard to believe that the whole place, so long a centre of merciful works to a whole countryside, could be thrown into joyful commotion by the arrival of a few of these pale parcels. But so it was. The aged Abbess of eighty-four, whose mother had founded the place to receive for years past all kind of afflicted people, together with the sisters who labored in the diminished fields, supplied all the color that was needful for these pale-looking parcels.

The monastic institutions yielded their full quota of needs, but they had long since ceased to expect that anybody would ever inquire into them. Some of their inmates were paralyzed, some were consumptive, or recovering from typhus, or laid low with rheumatism. One of the monks was recovering from an operation, another had cancer. Those gorgeous domes and belfries and steeples rose above much misery, those incredibly rich outdoor paintings enclosed the bleakest want.

I was not sent to discuss the monastic idea, to endorse it, or examine it or discuss it or even make inquiries about it. If one had been literally minded or denominationally minded, he could have raised ten thousand questions. But somehow I never felt like doing it, they all seemed so much like other people and I felt so much at home with them. We never remotely discussed politics, there were no diatribes against the government and if one looked for the Russians to tell their miseries in a dramatic way he was quite sure to be disappointed.

It seemed almost incredible that the hermit still existed; but he did, and of course was heir to the doom pronounced by Ecclesiastes, "Woe to him that is alone when he falleth." But still almost any one can be lightened a little. Who of us does not have a little of the hermit in him to make him wish ten times a week that he could practice the silences? If you ask why they



do not go to work, I would say that most of them do, if any work is to be found anywhere. Out of a forgotten country monastery, quite left out, comes one of the innumerable quaint messages of thanks, put into the best English available thereabouts: "I wish to express you my most deep thanks for your special attention for such pitiful, needy laborers of ——— to whom you have sent the parcels. It is difficult to describe their joy. They have received yesterday your generous gift and send you their thankfulness. I am sorry you do not see their happy faces, blessing you for all your kindness. I transmitted your warm-hearted words, which brought so much light in their tortured souls."

"That group of women," said one of our imperturbable American boys who happened to be in charge just there, "is more like the average group of women in one of our guilds or women's societies at home than anything you will find. They will appreciate it if you go in to speak to them." It was the group which months before had so appealed to Mrs. Egan that she cabled home to a "magnate" to do something for them, which he did. Being a temporary millionaire myself I announced to them that I would do a little more, and I shall never forget the buzz and stir and simmering and tears which set that good company seething and later brought to me through the Supervisor the message: "Will you please tell him that in the hearts of all Russian women, now just turned into working machines, warm, human feelings still exist? Will you kindly let him know that mothers telling their children and grandchildren of their trials and hardships in the awful period outlived by poor Russia, will with much love and gratitude remember the Americans and will teach them also to love and esteem the citizens of the great free country."

"You cannot think what humiliation we feel to think we Russians are having to ask the outside world for daily bread," said a cultivated woman, who, herself in destitution, had made cases of greater destitution her profession ever since the trouble befell. She was a specialist in the miseries of tenements and alleys. I do not think, however, that in her case it was "sorrow's crown of sorrows to have remembered happier days," for her eyes twinkled as she told me how once at dusk she had stolen back to the manor house which had been her home and in the dusk had broken a lock and gotten in just long enough to creep into the library and "steal" one book out of a valued set of her own. The rest of the set, by a well-known social worker in America, she begged I would try to get and send, to help her out in dealing with the hygiene of children.

The situation was, of course, not unrelieved by humor, as in the case of the archaeologist who "ran on" at such length and with such volubility that the interpreters had to do their work in relays in order to catch up with him. Each in turn was tired out at last or retreated, convulsed with laughter at my helplessness before this cheerful human Niagara. His reappearance at the door was a signal for scampering or less for terrific absorption in one's

work at the moment. He was like Coleridge, of whom Carlyle said that he liked a good listener, but, failing that, he was content with a patient one. But I believe this good brother would go one better and continue cheerfully if he had none at all. I am sure that the explorations of this archaeologist never dug up anything more amazing than himself.

But all the time that I was dealing with these individuals it was pleasant to know that I was killing two birds with one stone, or saving two lives at one stroke, for though we paid ten dollars for the food package a quarter of the ten dollars was automatically conveyed over to apply to child feeding. So while no beneficiary was complaining of the size of his parcel, you knew that it meant also the giving of I have no idea how many full meals to some Russian child. They were a blithe company who sat at long tables all over Russia getting enough in their one daily meal to put them upon their feet and even make them look rosy and cheerful. Sometimes one of them would be put forward to make a brief and blushing but very sincere speech to the visiting Americans. And one of them who was daily fed in the former Czar's kitchens at Tsarkoe-Selo expressed his eleven-year-old exuberance in a set of seven very remarkable water-color paintings which portrayed with amazing skill and beauty what the Americans were doing. I expressed a desire that the young artist would paint me a duplicate set and was told that I might have the originals right then, and he could do another set any time for the A. R. A., to whom he had given them. When I asked the price I was told that two million rubles would be quite enough and would make him very happy. So the exchange was made. Two million rubles are normally about one million dollars, but rubles are slightly depressed at present. It has not been altogether easy after dealing for months in millions to come back to this gingerly reckoning in dimes, quarters and dollars, as we have to do in our poor neighborhoods at home.

All the time nobody ever breathed quite freely. There was always a vague and subtle discomfort in the atmosphere, which was not at all relieved by having your superior tell you "not to trust anybody." My secretary kept me on the anxious seat for a fortnight, I was so sure she was a spy. And then all Russians have a way of looking at you which makes you wonder what is impending. If there were no mystery within a mile they would go to work to create some. As it turned out she was no spy at all, but I think they all like to act as if they were. On his return Dr. John Haynes Holmes spoke of the sense of freedom which he experienced in the very atmosphere of Moscow as compared with any of the cities of Central Europe. All I can say about that can best be said in the words of Mr. Dooley: "Him and me would get on fine together if you could only keep us apart."

I shall never forget that endless line of persons to whom these American parcels got me an introduction, and as I look back on them I chiefly feel how much like other people they all were. I felt more at home with them than with any other foreigners I ever met, though I am bound to say that every year of my life I like foreigners better and better.



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Four British Preachers\*

**C**OULD one ask for a more representative example of Free Church preaching in Great Britain than one finds in these three volumes of sermons which have just been republished in this country. (See note below.) Dr. Hutton, the scholar, the successor of John Hunter and Jonathan Brierley in the British apostolate; Dr. Orchard, the most popular preacher in London, mystic and leader of the movement toward a new Catholicism, and Dr. Berry, successor of such men as John Clifford and Sylvester Horne, virile and beloved leaders of men.

Dr. Hutton is not unknown in America. He has preached often at Northfield and at the Fifth Avenue Church, New York. Several of his books have been published in this country. "The Persistent Word of God" we are always recommending to our readers as about the best example of expository preaching at its best that we know. His lecture on preaching: "That the Ministry be not Blamed" is original and suggestive, positively refreshing after the many rather commonplace lectures on preaching frequently published. Dr. Hutton has also taken, in a way, the place of Jonathan Brierley on THE CHRISTIAN WORLD of London. Indeed several of these sermons have previously appeared in that paper. The twenty-seven sermons in this volume "Victory over Victory" deal primarily with the personal religious life—the soul's contact with God, the eternal life in the midst of time. Dr. Hutton is a great reader of souls and hence his power. Here too are answered many perplexing problems of the inquiring soul. They possess, as do all of Dr. Hutton's utterances, the coloring of his own very deep and rich religious experience.

When we turn to Dr. Orchard's volume we are in another sphere. "The Finality of Christ" deals with the big social, economic, religious, international problems of the day, as well as with those of the personal religious life. Christ is final for all our systems as well as for all our souls. To quote Dr. Hutton of whom we have just been writing, Dr. Orchard might have taken a famous utterance of his for his motto: "Christ or chaos." Dr. Orchard tells us very plainly in these sermons that either Christianity covers all of life or it will not long cover any of it, that it is final or it is not anything. Un-

der such topics as, "The Economics of the Incarnation," "The Discovery of God in Thought," "Evolution and The Fall," "The Inconstancy of Human Goodness," and "The Finality of Christ"—to quote only a few—Dr. Orchard with penetrating insight and a spiritual fervor that breaks forth from the printed page, insists that we must get back to Christ in personal life, in the markets, in the nation. There is also interesting discussion in two of the sermons on the revival of Catholicism (not Roman) in the Protestant Church which is very interesting. The point Dr. Orchard makes here, as elsewhere when discussing this subject, is that the corporate idea of Catholicism is displacing the extreme individualistic emphasis of Protestantism.

The Revell Company deserves our thanks for giving Americans an opportunity to read the sermons of one who is recognized as one of the outstanding preachers in the British Church. People have long ceased to speak of Mr. Berry as the successor of Jowett and Dale. He has made his own place in Birmingham as did these men. And his fame has passed to the ends of the country. When Dr. Jowett resigned the pulpit of Westminster Chapel, London, it was Dr. Berry to whom they turned. He is in great demand as speaker on public occasions. He has recently joined the staff of THE CHRISTIAN WORK and is thus also in touch with America. This volume of sermons, "Revealing Light," is the proclamation of "Light" as the outstanding quality of the Gospel. Jesus Christ has thrown light upon all our problems, both personal and social. He has thrown light upon our relationship to God and to our fellow-men. We get this light from Christ not only in His teachings, but in His life, His character, His example. Light comes to us also through our own religious experience when we live in Christ's light. Revelation is a fundamental fact of experience, because of the very nature of God. A fatherly God is a revealing God. These twenty sermons are a valuable addition to our homiletic literature. We are printing one of them in this issue of THE CHRISTIAN WORK.

Dr. J. D. Jones has been for many years a conspicuous figure in the British pulpit. He is pastor of the large Congregational church at Bournemouth, but has held so many conspicuous offices in the Free Church Councils and the Congregational Union that he is sort of an untitled Bishop of the Free Churches, at least of Congregationalism. At present he is giving his time to touring England in behalf of the big fund the Congregational churches are raising. This volume is very representative of his preaching, containing as it does many pastoral sermons as well as sermons delivered on special occa-

\***Victory over Victory**, by John A. Hutton, D. D. The George H. Doran Co., New York. Price \$1.75.

**The Finality of Christ**, by the Rev. W. E. Orchard, D. D. The George H. Doran Co., New York. Price \$1.35.

**Revealing Light**, by the Rev. Sidney M. Berry, D. D. The Fleming H. Revell Co., New York. Price \$1.50.

**The Gospel of Sovereignty and Other Sermons**, by Rev. J. D. Jones, D. D. The George H. Doran Co., New York. Price \$1.75.

**Oracles of God: Studies in the Minor Prophets**, by the Rev. W. E. Orchard, D. D. The Pilgrim Press, Boston.



sions. One does not wonder why the Fifth Avenue Presbyterian Church of New York was so anxious to get him after one has read these sermons. They are full of sympathy and tenderness—words of counsel of one who is very sure of God and His goodness.

We close this article on the five British preachers with a notice of another volume of Dr. Orchard's which has just come from the Pilgrim Press. It is a series of six studies in the Union Prophets which are excellent examples of real expository preaching. They deal first of all with the message of these prophets for their own time, but are concerned chiefly with showing what their message is for our time. He shows how living and applicable their word is for us today, especially in the application of religion to the social problem.

#### FOR THE LENTEN SEASON

### Devotional Literature for Spiritual Nurture

#### For All the People:

"The Fellowship of Prayer for 1923." 3c. each; \$2.00 per 100 postpaid. Selected Bible Readings, Meditation and Prayer for each day of the Lenten Season.

#### For Pastors Only:

"Suggestions for Lenten Sermons." By Pres. Ozora S. Davis, D. D. (Free on Request.)

The Commission on Evangelism and Devotional Life  
Room 518, 287 Fourth Ave., New York, N. Y.

## TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., Jan. (Specials)—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and in spite of the high cost of his enlarged and greatly improved paper he makes this rare offer to bring his circulation up to 600,000 a week. You will like this paper; it is 30 years old and now better than ever; splendid stories and rare miscellany. Question Box answers all your questions. Only 15 cents in stamps or coin mailed at once to Pathfinder, 49 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped and inspired.

If you don't say, "I saw your advertisement in the **CHRISTIAN WORK**," how will our advertisers know that their advertisement is bringing returns? You want credit for everything you do. So do we. Make it a habit to say, "I saw your ad. in the **CHRISTIAN WORK**."

## Annual Meeting of the World Alliance

One of the outstanding religious events of the year will be the annual meeting of the American Branch of the World Alliance in Philadelphia, November 13-15, 1923. Among the speakers from abroad who have provisionally accepted are Sir George Adam Smith, Rev. Thomas Nightingale, Dr. J. H. Jowett, Prof. Dr. Yanitch, the Bishop of St. Albans, Rev. J. Brierly Kay and the Archbishop of Uppsala.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the Sailors' Magazine, \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President. GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

WILLIAM PHILLIPS HALL, President.  
REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

## Individual Cups

Every church should use. Clean and sanitary. Trial free. Thomas Communion Service Co. Box 432 Lima, Ohio

## ROCHE'S HERBAL EMBROCATION FOR CROUP OR WHOOING COUGH

Relieves promptly and safely the Terror and Distress of these dreaded afflictions of Childhood.

120 years of successful use Applied externally only. Wonderfully effective in Bronchitis, Lung-bag and Rheumatism. All druggists or

W. EDWARDS & SON E. FOUGERA & CO.  
London, England 90-92 Beekman St. N. Y.

## Start an Adult Bible Class with SELL'S Bible Study Text-Books

A QUARTER OF A MILLION SOLD!

Just Out! No. 10-Bible Studies in the Four Gospels  
No. 9-Bible Studies in Vital Questions  
1. Supplementary Bible Studies 5.B.S. in Life of Christ  
2. Bible Studies by Books 6.B.S. in Life of St. Paul  
3.B.S. by Periods 7.B.S. in Christian Life  
4.B.S. by Doctrines 8.B.S. in Early Life  
Send for circular showing how to use them.  
Each, cloth, 75c.; paper, 50c.  
F. H. REVELL CO., 158 5th Ave., N.Y.;  
17 N. Wabash Ave., Chicago

**VICTOR Portable STEREOPTICON**

THE PERFECT LANTERN SLIDE PROJECTOR

SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR RENT OR FOR SALE

**VICTOR ANIMATOGRAPH COINC** ASK FOR CATALOGUE AND TERMS

276 VICTOR BLDG. DAVENPORT IA.

**MENEELY BELL CO.**

TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY

**BELLS**

**McSHANE BELL FOUNDRY CO.** BALTIMORE MARYLAND

Church, Chime and Peal BELLS  
Memorials a Specialty.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d St., New York City.

### Says Bishop

## Francis J. McConnell

of the Methodist Church

"I regard The Christian Century as the greatest journalistic force working for social and international righteousness coming from any press of the Christian Church."

#### EDITORIAL STAFF

Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ

Mail Coupon to-day. Foreign postage extra

## CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ☐ "The Reconstruction of Religion," by Ellwood, or ☐ "The Crisis of the Churches," by Leighton Parks, or ☐ "The Mind in the Making," by Robinson, or ☐ "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....

C. W.



# IRRESISTIBLE

## JOIN OUR DELIGHTFUL "CHRISTIAN WORK" PARTY

On the Great White Star Line "S. S. Baltic" Summer Cruise to the Holy Land, Egypt, Turkey, Greece, Spain, Italy, Etc.

**61 Days      \$600 and Up**

Starting June 27, 1923

## A Surpassing Summer Vacation Opportunity

For Ministers, College Professors, Teachers and Business Men

### IDEAL SUMMER WEATHER ON SHIP BOARD

With the Average Temperature on Shore lower than Boston, New York or St. Louis, Nights Cool. Practically no Humidity

Clark's 20th Cruise  
to the Orient

### STOP-OVERS IN EUROPE

Return tickets first class  
good on Adriatic, Baltic,  
Cedric, Celtic, etc.

Until  
January 1, 1924



S. S. BALTIC

Luxurious White Star  
Transatlantic Liner

### S. S. BALTIC

23,876 tons register.  
Three great promenade  
decks — Sumptuous  
Public Rooms, 24 Suites  
with Private Bath.

**The Climax of  
Luxurious  
Travel**

## A FASCINATING ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo, Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

D. E. LORENZ, *Ph.D.*, Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of CHRISTIAN WORK readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroads, fees, etc.—everything first class.

## We Invite Our Readers to Join Our Party

ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.

NOTE.—A few vacant rooms are available on our Mediterranean Cruise, Feb. 3, 1923, and on our Round the World Cruise, Jan. 22, 1923.

Address: Cruise Department, CHRISTIAN WORK

70 Fifth Ave., New York City



# THE CHRISTIAN WORK

A Religious Weekly Review

JANUARY 27, 1923

---

Big Thoughts Make Big Men

Frederick Lynch, D. D.

Protestantism and the World's Necessities

S. Parkes Cadman, D. D.

The Neglect of the Bible

The British Weekly

The League of Nations

Justice John H. Clarke

"Ours an Enterprise of Hope"

Robert E. Speer, D. D.

A More Unified Approach to Christian Education

Robert L. Kelly, D. D.

---

Three Dollars a Year

Ten Cents a Copy



## The Churches and the Arbuckle Case

### A Statement from the Federal Council of Churches

There has been so much concern in the Churches throughout the country over the probability of the return of Roscoe Arbuckle to the motion picture screen, as the result of the announcement made by Mr. Will Hays just before Christmas, that the meeting of Mr. Hay's so-called "Committee of Public Relations" held on the afternoon of January 4th is of wide-spread interest. The Churches especially will be gratified to know that this Committee, with almost complete unanimity, recommended to Mr. Hays that he advise the motion picture producers neither to release the ban on the Arbuckle films nor to present Mr. Arbuckle to the public in future films.

The Committee on Public Relations includes representatives of the Federal Council of the Churches, the National Board of the Y. W. C. A., the International Committee of the Y. M. C. A., the National Catholic Welfare Council, and many educational, social and philanthropic organizations. They are members of Mr. Hay's committee not as official spokesmen for their organizations but simply as personal advisers to Mr. Hays, with a view to interpreting to him what they believe

(Continued on page 126)

**A**DVERTISING must pay the advertiser or else he cannot pay for space. Many readers of *The Christian Work* now answer advertisements seen in our paper and do not mention that fact. As a loyal subscriber to *The Christian Work* we are counting on you to help us by saying, "I saw your advertisement in *The Christian Work*," every time you answer one of our advertisements.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the Sailors' Magazine, \$1.00. Supported by contributions and legacies.  
JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## Do You Believe in The Christian Work?

In what it is trying to accomplish?  
If you do then you will want to help.  
One good way is to patronize our advertisers, and always say, "I saw your advertisement in *The Christian Work*."

### MANY USES FOR CLASSIFIED ADVERTISING

1. To locate some old book you would like to get.
2. To secure employment in church work or with a Christian concern.
3. To advertise your services as a sexton.

Classified Ads Cost but 3c a Word—  
Minimum Order \$1.00

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

WILLIAM PHILLIPS HALL, President.  
REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.



## CHALFONTE-HADDON HALL ATLANTIC CITY

Combined in Ownership and Management

The beautiful new Boardwalk Wing of Haddon Hall is now open. It connects the original Haddon Hall with the artistic pavilions, restful ocean decks, court garden and sea rooms of the 1920 addition.

On the Beach and the Boardwalk

American Plan. At your service every day of the year.

Attractive Souvenir Folder on Request

On many occasions in the past Chalfonte-Haddon Hall was unable to accommodate all of its many friends

- The new Boardwalk Wing now makes possible the hospitable welcome of more than 1200 guests. While "old-fashioned" in its personal attention and service, Chalfonte-Haddon Hall has for more than fifty years kept abreast of the times in its modern facilities for pleasure, comfort and rest.

LEEDS and LIPPINCOTT  
COMPANY



When answering advertisements please mention the Christian Work



# THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 4

January 27, 1923

Whole No. 3007

## CONTENTS

WORLD OF TODAY.....	99
EDITORIALS:	
Big Thoughts Make Big Men: Rev. Frederick Lynch, D.D. ....	103
Protestantism and the World's Necessities: Rev. S. Parkes Cadman, D.D. ....	104
The Neglect of the Bible: The British Weekly.....	106
OBSERVER'S LETTER:	
What Does It Mean?.....	107
THE WEEKLY SERMON:	
Gustavus Adolphus: J. D. Prince, Ph.D.....	110
GENERAL:	
The League of Nations: Justice John H. Clarke.....	111
"Ours an Enterprise of Hope": Rev. Robert E. Speer, D. D. ....	116
A More Unified Approach to Christian Education: Rev. Robert L. Kelly, D.D. ....	119
An Open Letter from the Hartford Council of Churches .....	122
ONE BOOK A WEEK.	
Week Day Religious Education.....	123
INTERNATIONAL LESSON:	
The Rich Man and Lazarus: Rev. Stephen A. Norton..	124

THE CHRISTIAN WORK; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Publication and circulation office, 75 Baker Street, Providence, R. I. Editorial and advertising office, 70 Fifth Avenue, New York, N. Y.

Subscriptions may be forwarded to either of the above offices.

Entered as second class matter November 18, 1922, at the U. S. post-office, Providence, R. I. under the act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

Printed by Norman C. Lynch Co., Incorporated, 75 Baker Street, Providence, R. I.; 70 Fifth Ave., New York.

## The World of To-day

### THE UNITED STATES AND THE RUHR

According to Pierrepont B. Noyes, President of the Oneida Company and for a while American Commissioner to the Rhineland, ever since the Armistice France has intended to enter the Rhineland and the Ruhr. He believes that the French still cherish the project which some of them tried to nurse three or four years ago for a separate Rhineland Republic, a buffer state be-

tween Germany and France. France after the armistice, as he sees it, was fifty per cent fear and fifty per cent ambition. Now, he says, she is one hundred per cent ambition. Whether Mr. Noyes is fair to France or not, certainly most of the best informed business opinion in Great Britain and America is that France is unwise in her action if she is looking for reparations. The great American bankers, Paul Warburg and Otto Kahn, expressed themselves to that effect at the Foreign Policies Association luncheon the other day in New York. At almost the same time, Sir Robert Horne, Chancellor of the Exchequer under Lloyd George, remarked to another group in the same hotel, "If you take a \$200 watch and smash it and then try to sell the pieces you may get a dollar for them. You won't find yourself able to get any \$200." It is estimated that a billion dollars worth of capital has left Germany since the armistice. As to the possibility of getting this back into that country, Sir Robert shrewdly remarked, "The only way to get capital back into Germany is to make capitalists believe Germany is a country fit for capital." So long as international trade is allowed, there is no way of helping German capital at home. To return to Mr. Noyes, the former Rhineland Commissioner proposes that our government appoint a committee of our ablest men to confer with a similar British committee as to possible joint action in the present emergency. The mere appointment of such a committee, as Mr. Noyes sees it, would be notice that the United States had temporarily abandoned its isolation; it would warn France to go no farther until the two countries had a chance to make new proposals; and it would give pause to French statesmen at the prospect of an entente between the English-speaking nations—an entente which some Frenchmen dread. While we talk, however, the outcome of the Ruhr adventure grows more and more problematical.



# THE WORLD OF TO-DAY

## INDUSTRIAL CONDITIONS IN CHINA

One of the foremost authorities on missionary work in the Orient and a careful observer writes the following from Chefoo, China. "In Chefoo, as in other cities of China, we found a serious industrial problem. In the hair net factories seventeen thousand women and a thousand men are daily working ten hours for six cents a day. Twenty-six thousand boys and young men are here employed in forty factories making pongee silk. They work thirteen hours a day and receive an average daily wage of six cents. Skilled artisans are paid from twenty to thirty cents, but in many factories the average wage for common labor is only five cents a day. Despite these facts I found industrial conditions better in Chefoo than in any city I have yet visited in China. Owing to the early missionary work there are a number of Christian employers in Chefoo, who close their factories on Sunday, though most of the other industries are running seven days a week. There is a great deal of unrest and dissatisfaction amongst the workers but to date there has been no systematic attempt to organize. There have been three recent attempts to raise wages by strikes, but these were severely crushed by the police and a number of the leaders were imprisoned." In Tientsin he found fifteen thousand boys in the weaving factories working eighteen hours a day from 5 a. m. to 11 p. m., the majority receiving no pay whatever, but only their food. In the rug factories the boys work sixteen hours a day from 5:30 a. m. to 10 p. m., seven days a week. During the three years of apprenticeship they receive only their food and lodging. Many skilled workers are paid only four dollars a month. A large number of the boys are suffering from eye trouble and other diseases due to their working conditions and utter lack of care. In the best match factory are boys from nine to twelve working fifteen hours a day seven days a week. Their pay runs from six to ten cents a day. Eighty of these little workers must go to the hospital each day to be treated. The fumes from the cheap phosphorus and sulphur often affect their eyes and their lungs. Much of this could be avoided by using better chemicals, but the profits of the owners would not be so large. Not hundreds, but thousands of children, down to the age of eight or nine years, are employed in the fifty cotton mills around Shanghai. A recent report states that small boys ten, eleven and twelve years of age, were working stripped to the waist. Little girls, even smaller than the boys, eight or nine or ten perhaps, stand between double rows of whizzing, unguarded machinery, steadily but wearily feeding the machines. In one small hospital there were one day this winter three children under ten years old. The arm of one had been

caught in an unfenced machine and was all but torn off. The leg of another was mashed from hip to ankle by the teeth of a machine. The third, a little girl, had been caught by the hair in her machine and her scalp torn off. Not one of these accidents would have happened had the machines been fitted with safety devices. The Chinese Chamber of Commerce, however, recently passed the following resolutions: "With a view to the promotion of higher standards in industry and the welfare of the laborers, our Chamber of Commerce proposes the following three regulations: No employment of children under twelve full years of age; one day's rest in seven; the safeguarding of the health of workers, e. g., limiting working hours, improvement of sanitary conditions, installation of safety devices for machinery. Now that these resolutions are passed, all firms and factories should do their utmost to carry them out as soon as possible."

## RACE RELATIONS SUNDAY

The Commission on the Church and Race Relations of the Federal Council of Church has issued a call to churches and other religious organizations throughout the nation to observe February 11, 1923 as Race Relations Sunday. This is the day preceding the birthdays of Abraham Lincoln and Frederick Douglass. A score of the leaders of the different church denominations, women's organizations, Y. M. C. A. and Y. W. C. A. have endorsed the idea and promised official co-operation. Three lines of observation of the day are suggested: an exchange of visitors between churches of the two races; special exercises by the Sunday Schools, young people's societies, and other auxiliaries; special meetings, sermons and addresses.

## KENTUCKY INTERRACIAL CONFERENCE

The recent Third Annual Conference of the State Interracial Commission of Kentucky adopted the following "findings." "That courses of study of racial problems should not only be introduced in colleges, but extended to include courses on Race Relations in high and normal schools as well; \* \* \* that the press be urged to exercise care to publish impartially violations of law on the part of either race, and also that it set before the public an impartial account of the meritorious achievements of both races; \* \* \* that the committee is in thorough accord with the view that goodwill, founded upon intellectual, moral and spiritual knowledge, will produce a compelling power which, linked with the proper commanding physical forces, will combat the destructive work of prejudice and build constructive and well founded community life." This is good.



# THE WORLD OF TO-DAY

## A CRITICISM OF THE INTERCHURCH STEEL STRIKE REPORT

Marshall Olds, a publicity and advertising agent for corporations, has just brought out a four hundred and seventy-five page attack on the fundamental reliability of the Interchurch Steel Strike report. His criticism is, in effect, that the investigators who gathered most of the material for the report and the men who put it into shape were "radicals" of Bolshevik leanings. In order to make the report a subtle means for the spreading of this propaganda, they misrepresented such matters as statistics of wages and hours of work, used many statements collected by James R. Maurer, President of the Pennsylvania Federation of Labor, which were gathered for purposes of "radical" propaganda and which, at least in some cases, were decidedly modified by cross-examination. Mr. Olds' attitude toward economic conditions is not one calculated to appeal to the average modern Christian. He argues at length in behalf of long hours, on the ground that only by accepting them can the newer immigrant get ahead economically. He quite ignores the fact that the immigrants who have got ahead by choosing to work long hours have been almost always working independently. But however much one may disagree with Mr. Olds' social and economic points of view or be vexed by his repitiousness or be amused by his "evidence" to prove men dangerous "radicals," he may care to examine Mr. Olds' charges that the Interchurch Steel Strike report misrepresents the facts and is based on affidavits and statements which did not stand up under investigation. The Interchurch Report states, "The charges brought against the state constabulary, deputy sheriffs and company police deal with the murder of men and women—one as he was in his own yard—and the wounding of hundreds of others; the clubbing of hundreds," etc. As part of the support of this statement the Interchurch Report cited the evidence given by Father Kazinci to the effect that the constabulary clubbed the crowd in front of his church and rode down children. Mr. Olds, quoting from Father Kazinci's examination before the Senate Committee shows that Kazinci did not himself see any constabulary ride down any children nor club any person. The evidence adduced only showed that one woman was knocked out, and she by a horse, not by a trooper. Huber Blakenhorn, who wrote the report, as secretary of the commission, explains that Father Kazinci and the labor interests had direct witnesses of the affair, but the Senate stopped the hearings before there was an opportunity to call such witnesses. Altogether while Mr. Olds' book

does suggest the value of honest consideration of the sources of information of the Interchurch Report, it does not shake its large conclusions. The condemnation of the twelve hour day remains just as forcible; so does its condemnation of the "under-cover" men employed by the detective agencies, so does its condemnation of the denial of free speech and free assemblage in the steel districts. As for Mr. Olds' implication that the members of the Interchurch Commission investigating the strike did not participate in the investigation and in the writing of the report, Bishop McConnell, chairman of the Commission, bluntly says, "This is not true \* \* \* \* Every member of the active Commission contributed to the evidence in the report as each member spent more or less time in the steel towns actively prosecuting the investigation mainly through hearings and partly through interviews with strikers and steel company officials." Bishop McConnell well concludes, "The twelve-hour day is still the rule of the continuous production departments of the steel industry and undemocratic and un-American conditions of control still characterize many of the largest steel plants. These conditions cannot be remedied by belated attempts to discredit those who made public such conditions, and urged on the churches and on the general public their obvious duty when faced with the truth of such defects in our American life." On the whole, Mr. Olds' attack should only help to call attention once more to the need of making conditions in the steel industry conform more completely to the best industrial ideals of today.

## FOLLOWING UP THE IMMIGRANT

Most Americans would say, as a matter of course, that immigration was adding to the Roman Catholic population of this country far faster than to the Protestant. But the new immigration law is producing a very different result. According to Raymond E. Cole, one of the religious workers in behalf of arriving immigrants, an analysis of European immigration to the United States for the fiscal year ending June 30, 1922, shows:

	Immigration	Emigration	Population	Gain or loss
				U. S.
(a) From dominant Protestant countries .....	106,000	27,200	78,800	+
(b) From dominant Roman Catholic countries .....	90,000	114,200	24,888	—
(c) Hebrews .....	53,000	830	52,170	+



# THE WORLD OF TO-DAY

That is to say, people from the Protestant countries of Europe are staying here; people from the Roman Catholic countries last year, at least, were going back home. But, basing our statements on Mr. Cole's report, Protestant immigrants have been practically neglected when it comes to following them up and relating them to the Protestant agencies of their community. The Protestant Episcopal Church, to be sure, has followed up Anglican immigrants for several years and the Young Women's Christian Association has a system of visitation for unmarried immigrant girls through its International Institutes, which is having good results. But it would be expensive, cause a great deal of duplication and lead to many misunderstandings, if each Protestant denomination tried to have a follow-up system of its own. Obviously we need a national clearing house of reference for all Protestant immigrants,—better still a clearing house for immigrants of all religious complexions. The Jewish and Roman Catholic Societies have already developed efficient follow-up systems. The National Catholic Welfare Council a year ago last October reported, "The Council through its Bureau of Immigration has inaugurated a program of Immigrant Aid that includes care under Catholic auspices for immigrants of the Catholic faith from the time they leave their home in foreign countries until they reach their destination in America." The Hebrew Immigrant Aid Society records the names and addresses of all arriving Jewish immigrants, and the Council of Jewish Women has organized over two hundred communities with a local council for follow-up work with both paid and volunteer visitors. Last September, under the leadership of the Episcopalians, a general system for the follow-up of Protestant immigrants began at Ellis Island. In fifteen American cities the names of coming immigrants go to the local church federation. Already the new system has begun to bear fruit. The leaders in the work plan to relate the follow-up work in America with Protestant churches in Europe. The subject will come up at the next Convention of the "World Alliance for Promoting International Friendship Through the Churches," which has councils in twenty-five countries. No doubt the time is coming when the names of Protestant immigrants will be sent to America in advance, with denominational affiliation. Thus the new arrivals can be better served at the ports of entry and can be referred immediately to the proper churches for visitation. The system should help very greatly in bridging the religious gulf between the old home and the new.

## THE BULGARIAN CHURCH AND THE Y. M. C. A.

At the last observation of the Week of Prayer for Students, Metropolitan Stephan, head of the Bulgarian National Church, addressed a body of students, assembled in the Cathedral of St. Nedelia, to the following effect:

In all the countries of Europe, and everywhere in the world, there is a crisis in material and spiritual affairs, and this is most acute in Bulgaria, where there has been a marked and rapid decline in morality. Lack of faith and subsequent demoralization are corroding the social organism and threatening its ruin.

But, thanks be to God, new stars are on our horizon, and their first rays are reaching us. These rays are you who regularly attend church; they are those sons of Bulgaria, members of our families and students of our universities who, not satisfied with earthly knowledge, seek the way leading to God, the way of spiritual achievement, the way of Jesus Christ; these rays are the members of the Young Men's Christian Association, who this year have begun to develop their activities in this country, and who for the past week, in common with millions of comrades and young men the world over, are uniting in their prayers to God, in thanks for His mercies in the past, and in asking for His help in the future.

These Associations are powerful and numerous in Protestant and Catholic countries, and now we proclaim to Thee, O God, they are beginning to be established in countries of Orthodox Churches. Through these Associations, youth are educated in moral and spiritual truth. This evangelistic movement is a leaven even in the far regions of Asia.

When I was in Copenhagen, I saw nowhere misery, nowhere gloom. Denmark is only one half the size of our country, but it is much more prosperous. The building of the Young Men's Christian Association in Copenhagen is one of the most beautiful in Europe, and is second to none in the world, except perhaps to those in America. This building is a source of spiritual culture. There is nothing like that in our country. In Geneva, a city smaller than Sofia, besides the churches there are from ten to fifteen halls for spiritual meetings. There is nothing like that in Sofia. Our young men and boys are not seen in our churches. I entreat you, parents, to bring youth to these Associations, where they will learn to lead holy and righteous lives, and be led to become true sons of our National Church. Let the country be alive with spiritual action! Let there be in our capital, halls where the holy word of God shall be preached, as well as in our churches!

The Metropolitan closed with the following prayer: "My God, we humbly confess before Thee our needs, and we pray Thee to look upon our people. Bless these young men, who kneel before Thee, and who ask for Thy support! Grant that in our country there may be more such young men! Grant that their souls may be devoted to Thee! May they be numbered by thousands and tens of thousands for the good of our people and for the strength of Thy Church." Truly the Greek Orthodox Churches are going through a genuine revolution.



# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CHILDREN'S DEPARTMENT

Violette Reynolds

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

Nehemiah Boynton  
Williams Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin  
Shailer Mathews

Charles S. Macfarland

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolf Keller

its pastor out into the great spaces of the Kingdom or whether it has heard simply what might be called a parochial interpretation of the gospel. He can almost tell at a glance by the character of the people before him whether they have had a world vision of the gospel held up before them or simply an application of it to their own personal needs.

Let us be more specific. The people who have had constantly kept before them the wonderful work the Church has been doing in its foreign missionary activities, how it has been revolutionizing the whole thought and ideals of China, India and Japan, are invariably a higher, broader type of people than those found in a church whose vision never gets beyond its own walls or its own town at the utmost. The writer can tell them almost at a glance. They are bigger men—bigger intellectually, culturally and spiritually. Big thoughts make big men. Broad vision makes broad-minded men. Knowledge makes powerful characters. We are so sure of what we are saying here that we dare to presume to advise all pastors reading these words to bring before their people at least once a month the wonderful things the Church is doing in its foreign and home missionary work. We do not mean that one should advertise that a missionary sermon would be preached, but we mean that the way to broaden your people, strengthen their character, make them big, strong men is to keep continually before them the big things the gospel is doing, is to keep them interested in its world-wide sweep.

Again, one can almost tell at a glance whether the people before him have had the application of the gospel to the great social, international, universal problems of the time put before them, or whether they have heard only its application to their own personal, individual needs. There is a difference almost immediately perceptible in the two congregations, in the bigness of the people. It is the difference between the parochial, provincial mind and the cosmopolitan, inclusive mind. We have had pastors complain to us that they did not enjoy preaching to their particular congregation because it was so cosmopolitan and provincial. Well, is not a congregation largely what the preacher makes it? You cannot have big men in your congregation if in your sermons you lead them only in narrow, high-walled ways. Try taking them out into the broad places of the gospel. Show them what the gospel is doing in the solving of the great social and industrial problems. Get them interested in the Christian aspect of internationalism; show them that only as the nations practice the teachings of Jesus in their ideals and relationships is there any hope of brotherhood or peace. Remind your people continually that Christianity means that the kingdoms of this world are to become the kingdoms of Our Lord and of

## Big Thoughts Make Big Men

THE writer of this editorial has had the rare opportunity of preaching almost every Sunday during the last ten years in the churches of every Protestant denomination in the United States and England. Every Sunday has found him in a different church before a different congregation in a different part of the country. Generally these churches have been the largest with the largest congregations. Naturally he has formed a habit of "sizing up" both minister and congregation as he has worshipped with them for an hour and preached to them. He has come to several conclusions, all of which he thinks would be interesting to his readers and which he may share with them at some early date, but one conclusion has been driven home upon him with irresistible force, namely, that "Big thoughts, big interests, make big people." There is all the difference in the world between the congregations which he addressed, and he has become so sensitive to congregations that he can tell almost at a glance, at least after ten minutes of preaching, whether the congregation has been led by



# EDITORIAL

His church. Thus you will soon transform your congregation, raise up big men.

It is equally true with thoughts as well as interests. The minister who from week to week deals with trivial sermon topics will always have a trivial congregation. Small, narrow thoughts make small, narrow men. When we read some of the sermon topics advertised in the Saturday evening papers we do not wonder at the character of some of the congregations. We have met them. We knew without being told by papers or by voice the kind of sermons they were hearing from week to week. We really believe that the great difference we see in congregations is not due to education, cultural advantages, social standing, outstanding business position or the lack of these, so much as to the type of preaching the average congregation is hearing from week to week. We have just been reading Dean Brown's Yale Lectures on Preaching. In the course of the lectures, where he is talking about expository preaching, he incidentally tells the courses of sermons through which he carried his big congregation at Oakland, California. He says: "In the last church I served, the First Congregational Church of Oakland, California, where I was pastor for nearly fifteen years, I find from examination of my record book that during those years, I preached courses of expository sermons to that one congregation as follows: From the Old Testament, six months on Genesis, three months on Exodus, three months on Joshua, three months on Judges, two months on the life of Elijah, as recorded in Kings, two months on Job, six months on Isaiah, two months on the minor prophets. . . . In the New Testament, I preached for six months on Mathew, six months on Mark, twelve months on Luke, . . . six months on John, six months on Acts, two months on Romans, three months on first and second Corinthians, and two months on the Book of Revelation." We preached before this fine Oakland congregation once, but had we never heard of it, we would have known its character at sight—better still we would have known its character before seeing it had we heard this bit of information from Dean Brown's diary. For fifteen years Dr. Brown had been preaching on the immensities of the faith. He had carried his men week by week up to high mountain tops. Every Sunday found him and his people considering deep, broad, universal thoughts—for there are no other in the Bible. Compare the congregation thus living for three years with Dean Brown with one living for fifteen years on the themes advertised in the average Saturday night paper. Big thoughts make big men.

In conclusion might we say a few words about preachers. We meet them every week—often in their homes—and what a fine set of men they are. But we can tell almost with the first word whether they are living with big thoughts or whether they are allowing themselves to dwell simply in the little world of parochial tastes. We are glad to find so many who are reading the big books and who are coming out of big worlds to minister to their people. (So many ministers

come out of the same small world of daily tastes and occupations in which the congregations live.) The Church needs as never before prophetic men in the pulpit. The faith is being assailed on every side—not as in the days when Ingersoll and Blatchford denied God—but the Christian conception of man and life is what is everywhere being assailed. It is in every play, every novel, many a book and essay. It is denied in the talk of the various clubs and societies which meet week by week. It is being assailed by the lives of reckless pleasure so many are living. The presentation of the great, fundamental Christian ideals of life is needed as never before, and it cannot be done by little men. We wonder if our clerical readers have happened to note that such men as Mr. Wells, Mr. Shaw and Mr. Bennett, to mention only a few who have the ear of the people, seem to have read every book that was ever written and are perfectly at home in all the great literatures of the world? The defenders of the faith, the men who are meeting their attacks upon the Christian ideal are equally at home with the great thoughts of the world. We would urge upon every young minister "who reads these words that he shut himself up in his study at least five mornings of the week—uninterrupted mornings—not necessarily in the direct preparation of his sermon, but in real study of the Bible, the great philosophers and poets, and in the reading of the really big books that are occasionally being published. (And as to these latter, stick to the big books. Six months put on Josiah Royce's "Problem of Christianity," on Dr. Headlam's "The Doctrine of the Church and Reunion," is worth a hundred commonplace, easy books.) Our whole point is that the constant associations with big thoughts makes big preachers just as the living in large interests makes big laymen.

F. L.

## Protestantism and the World's Necessities

*[We are printing beginning with to-day a series of five editorials by the Rev. S. Parkes Cadman, D. D., of the Editorial Staff of The Christian Work, on "Protestantism and the World Necessities." This article appears also in The North American Review. It is worth the very careful attention of all who are interested in the duty of the Church in meeting the great problems now facing the world.—The Editors.]*

**P**ROTESTANTISM is a living branch of the Christian Ecclesia, bearing fruit after its kind, but capable of far more fruitfulness. As a world movement at the front of history for the last four centuries, it is not without the taint of reproach incidental to human admixture. Some of its developments, past and present, have shown that, as a rule, men are farther advanced in political than religious ideas. Fed by the faults as well as the virtues of its progenitors, it boasts no unblemished record, nor asserts for itself a fictitious infallibility. It must be received for its in-



# EDITORIAL

trinsic values to society, which have been realized in every realm of life, and are not liable to extinction by ecclesiastical fiat. Constructed at infinite sacrifice, cemented with honest blood, productive of eminent spirits and manifold services, and resting upon principles which exercise a legitimate and wide dominion, Protestantism now confronts the world situation which tests the fitness of historic institutions and systems to survive. Shall it perish, or prove itself the master of a grave and well-nigh universal emergency? This is the core of the issue discussed here, and also an indication of the indefeasible obligation, not only of Protestantism but of the Church Catholic, and not only of the Church Catholic but of all civilized and humane persons and States.

At the moment the outlook is not particularly cheerful. Professor E. A. Wodehouse, a considerate and keen observer, states that the churches at large, and specifically the Protestant churches, have lost touch with the thought movements of the age and no longer mould public opinion. In a period when every department of life and action vibrates with immense possibilities for good or evil, their voice is practically dumb. He further says it is a matter of general comment that while complicated and perplexing problems accumulate on every side, the churches offer no solutions. Moreover, in the vile genesis of war's intentioned outbreak, some churches played the harlot with the State, and supported its betrayal of Christendom. What counsel or direction can such pseudo-guardians give to our insurgent age? Without authority, remote from reality, unreal in attitude, bemused by things that are no more, they move in their diminishing spheres of retrospect and quotation, having no elucidation and little comfort for the ardent souls who fight the hard battles of outer life. The indictment reveals the academic in his less trustworthy and partial views. If the optimist believes too much because he sees too little, the pessimist complements him by seeing so much that he believes too little. One does not have wholly to acquiesce with Professor Wodehouse's severe arraignment in admitting that although the churches have shared in the general progress of the time, they have also paltered with some beggarly elements of reaction, cant, bigotry, and spurious liberalism. In the sequence they are heavily assessed: but they have means of payment and also of recovery.

Comparisons with the mediaevalism which Protestantism shattered are often unfavorable to the latter system. The pre-Reformation period was certainly solidified by a common religion which incorporated its faith and politics in the Papacy and the Empire. Yet the supremacy of the spiritual power did not represent the undivided result of mediaeval thinking on the subject, though we find much in contemporary writings which suggests that conclusion. The real task of the statesmen of the Middle Ages was to devise an efficient machinery for individual safety and social protection. This task was ever before them and conditioned their intellectual habits. It should be noted that they had a more

distinct apprehension of the supreme obstacle to all betterment than have men of our day—viz., the depravity of human nature, and the resultant strength of disorder, truculence, and treachery. To some who are impatient of the present and careless of the past, those people who carry little baggage with them, the laborious studies, beliefs and aspirations of long vanished priests and publicists will appear as nothing more than the annals of incoherent error. But those who closely scrutinize the outstanding figures of mediaeval life will not treat lightly or ignorantly religious leaders who established a world-society which bowed to spiritual as well as to temporal rule. This achievement marks the standing difference between the mediaeval and the modern *âges*, and not a few enlightened souls devoutly wish it could be repeated in the twentieth century. Its forces are but dimly realized in a materialized and secular period. Nevertheless they once enshrined themselves in cathedrals and universities, in abbeys and schools, as the monuments of that "golden age of faith." They were expressed in the royalty of St. Louis, the unrivaled intellect of St. Thomas, the beatific sanctity of St. Francis, the scholarly devotion of Roger Bacon, the epic of Dante, the eloquence of St. Bernard, and the statesmanship of Hildebrand. To unfriendly critics who look upon the centuries between the Apostolic age and that of Luther as a night of unclean things, it is apposite to say, Go and do likewise: tame the savage instincts of militarism and nationalism as those former Churchmen tamed turbulent aristocracies and rude peasantries; regenerate and confirm afresh, as they did, the unalterable belief in a Divine Order to be realized here and now. Their treasures were contained in frail and earthen vessels, but they mediated between their coarse surroundings and the ethereal ideals and emotions which seemed so distant from the grosser iniquities and grotesque customs of the time. Their strength came, as all strength comes, from an exuberant vitality; an original passion which regarded every evil vulnerable, and every pursuit of holiness feasible.

Had that strength been exhausted, the saving succession of lawgivers and magistrates running through the center of Western life and morals would have been broken. Because it remained steadfast, Protestantism is here, as its joint heir with Catholicism; and it should pause to recall that its mighty ancestor, mediaevalism, collapsed. The pressure of nominally Christian States was too heavy for the federalism of Church and Empire. They could beget but they could not govern them. While northern nations broadened in their ethical susceptibilities and political claims, the Papacy yielded to the fascinations of the Italian Renaissance. Its international sympathies narrowed, its traits and tendencies were provincialized. The glamor of rank and ritual, the remonstrance of a venerable hierarchy, the stilted formulas of Aristotelian theology, alike disappeared in countries beyond the Alps. A resistless tide of combined popular sentiment and intellectual rebellion sub-



# EDITORIAL

merged Catholicity, but at the same time it irrigated a germinal freedom the full fruition of which has still to be seen. The memories of that momentous rupture, charged as it was with good and evil, should sober every lover of religion as the keystone of social architecture.

I hold no brief for the traditional churches, yet what follows may perhaps be set down with propriety. The Eastern Church is at present torn asunder by wars and sorely afflicted by ruthless persecution. The Roman Catholic Church appears serene upon the surface, and wears the mantle of a comforting tranquility. Yet its Bishops are conscious that no ecclesiastical organization is proof against the demands of democracy that it shall have limitless sway. They no longer negotiate with princes and premiers, but with the peoples, to whom the Popes address their appeals for social justice and international concord. Should the Holy See bring about a reconciliation with the Eastern Church, and the Eastern Church, purged by her martyrdom, transform her ministry to the Slavonic and Greek races, then the Reformed Churches must meet a counter stroke far more formidable than that dealt by Ignatius Loyola. Nor do I question the motives behind this sagacious policy. It is inclusive, consolidating and preservative of things that should not be permitted to die. For there is no essential divinity in majority votes, and even democracy is liable to nod. Who, then, shall shepherd the shepherds themselves, even though they be the redoubtable champions of popular sovereignty? And where shall such a sovereignty obtain higher sanctions than numbers can confer?

S. P. C.

## The Neglect of the Bible

HERE are few more familiar pages in John Richard Greene's famous "Short History of the English People" than that in which he tells of the change which passed over England during the years between the middle of the reign of Elizabeth and the meeting of the Long Parliament. "England," he says "became the people of a book, and that book was the Bible. It was yet the one English book which was familiar to every Englishman; it was read at churches and at home and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. When Bishop Bonner set up the first six Bibles in St. Paul's 'many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them.' . . . 'One John Porter used sometimes to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young man and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice.'"

And now besides this let us set some sentences from the recently issued report of the committee appointed by

the Board of Education on the Teaching of English in England. They have been quoted already in these columns, but they are of such grave significance for all who are concerned for the future of religion in this country that no apology is necessary for quoting them again. In the section of the report dealing with the reading of the Bible the committee says: "We have three plain facts before us: First, the Authorized Version, though a translation from an Eastern original, is a true part of English literature—has indeed been fitly described as 'the most majestic thing in our literature and the most spiritually living thing we inherit.' Second, it is historically true that for five centuries and more no other English book has been so widely read in this island or so closely connected with our national life, or has left so strong a mark upon the mass of our literature. Third, at the present time the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation." . . . "Reading is no doubt more common; but we are continually less and less familiar with the one great piece of literature which for centuries gave something of a common form, a common dignity, to the thought and speech of the people." This is not, let it be understood, the judgment of a committee of "clerics." Indeed, not a single "Rev." had a place upon it. It was made up wholly of men and women whose knowledge both of English literature and of the educational world of England entitled them to speak with authority. Sir Henry Newbolt was the chairman of the committee; Sir Arthur Quiller-Couch, Professor C. H. Firth, Mr. John Bailey, Mr. George Sampson and Mr. F. S. Boas were among its members; and it is the deliberate and considered judgment of men like these which is recorded in the words which have just been quoted. They are speaking, of course, from the point of view of the teaching of English, which was the only subject committed to them; and from that point of view the facts are serious enough; but to those who have any responsibility for the teaching of religion they are disquieting in the extreme. We do not want to exaggerate. We do not forget that English Christianity was a thousand years old before we had an English Bible. But those who realize how intimate, at least since the Reformation, the tie between the Bible and religion has been cannot read the judgment of this committee without alarm. Now that the facts of which we must all have been more or less vaguely conscious are clearly and authoritatively set forth before our eyes, what are we going to do to meet them? By way of a beginning we venture to set down three simple suggestions.

Can anything be done to give us the Bible in more attractive and readable form? One is sometimes tempted to think that there is no stronger proof of its divinity than that it has somehow survived the mishandling of its editors. Look at the average copy of the Scriptures as it is put into the young reader's hands today. In most cases it is the Authorized Version, printed on thin paper



in small type, in double narrow columns, with the narrative chopped into chapters and minced into verses—is it necessary to say that these sometimes very misleading divisions have no place in the original Scriptures?—and with no attempt to distinguish between its poetry and its prose. Fancy having to read Shakespeare under similar conditions!

Is it necessary or wise to go on insisting, as we usually have done, on the *whole* Bible? The serious student will of course omit nothing; he knows that every part of Holy Scriptures has its place in the structure of progressive revelation. But the Bible of most Christian men and women is really only a small portion of the whole. Some parts of the Old Testament—for example Leviticus, Ezekiel, Zechariah, Ecclesiastes—might almost never have been translated out of the original Hebrew for all the use that they make of them. Might it not be better, then, if in seeking to introduce the Bible to young readers we were content, at the outset, to set before them in modern and attractive form those sections of it which Christian experience has shown to be of supreme spiritual value? As an illustration of what is meant we may call attention to the admirable little "Bible Anthology" which has just been included in that delightful series of books published by Mr. J. M. Dent, "The King's Treasuries."

But what is needed above everything else to rescue the Bible from the neglect into which it has fallen is more intelligent methods of teaching and reading it. Readers of John Ruskin's "Praeterita" will remember his account of the way in which his mother read the Bible with him—how they began with Genesis and worked their way steadily forward, hard names and all, omitting nothing, until they reached the last page of Revelation, when they turned back to go through it all once again. Well, any method is better than none, and, as Ruskin's own case proves, even bad methods will sometimes yield good results. But that is not how to read the Bible. To name but two examples, the Hebrew Prophets and the Pauline Epistles, if they are to be intelligible, must be read, not in the order in which they stand in our Bible, but as they were written, and in their proper historical setting. Of course this means time and trouble; but until Christian people realize that they must give to God the service of their minds as well as of their hearts, and that a book like the Bible demands trouble-taking readers, they will never make their own the treasures which lie there and which only he who seeks finds.

The British Weekly.

# THE OBSERVER

## What Does It Mean?

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

WHAT does it mean," was the question on everybody's lips or at least in their minds when seven hundred and fifty people sat down together at dinner in the Hotel Biltmore, New York, last week. It certainly means something. Some months ago the American Association for International Co-operation was formed under the leadership of former Attorney General Wickersham. There was already in existence the League of Nations Non-Partisan Committee. This latter organization was working openly and directly for the participation of the United States in the present League. The Wickersham organization was created to interest those who have not been sure that the time had come to urge our government to enter the League, but who believed that the time had come for the United States to co-operate actively with the other nations in restoring the harassed world to some semblance of normality. The group was made up largely of Republicans, very prominent ones, and many of them belonging to the "thirty-one" which issued the call for all believers in the league to vote for Mr. Harding as he would be able to get us in where Mr. Wilson had failed.

But the most amazing thing is that at the last three or four meetings of the Association for International Co-operation everybody, including the most eminent Republicans, began to say they were tired of beating about the bush; the present Administration had absolutely failed to keep its promises about getting the United States into some Association of Nations; that there was no slightest sign that it had any desire or purpose to take its place in any real way in the family of nations, therefore the time had come to put it up directly to the United States whether they wanted to follow the Administration's course of isolation or have the United States join the present League. It was useless to expect or to seek any middle course. This feeling became so strong at the various meetings that at last the question arose as to whether they should not join forces with the League of Nations Non-Partisan Committee since they were of the same mind.

The combination of the two groups into one was immediately consummated under the name: "The League of Nations Non-Partisan Association." The Biltmore dinner was given to celebrate the union and Supreme Court



Justice John H. Clarke, who had been elected the President of the new union, was present as the chief speaker. His great address was printed in full in the New York papers and has gone about the world. I will come back to it in a moment. The interesting thing was that the moment the dinner was announced requests for seats began to come in far beyond the capacity of the hotel, and when the evening came there were seven hundred and fifty people, nearly everyone of whom was more or less outstanding in public life, and fully half of them Republicans. Hon. Oscar S. Straus, formerly of Mr. Roosevelt's Cabinet and Minister to Turkey, welcomed the guests with a short address which elicited great applause. (It will appear in next week's issue of *THE CHRISTIAN WORK*.) He then introduced Mr. Wickersham as Chairman. The new Association adopted the following statement of principles and purposes. I hope my readers will read this statement very carefully for it certainly is rather significant that eight hundred men, most of whom are perhaps Republicans and many of whom are leaders in the educational, religious, political, and business world, should unanimously adopt this creed. Is it not indicative of a change going on all over the nation?

"We, Members of this Association, Believe:

"That in view of the advance in the means of destruction of life and property in war, the preservation of liberty and civilization requires that corresponding advance be made in governmental co-operation designed to make an end of war;

"That some league, or union, or association of nations is the only form of international organization yet proposed that is adequate to accomplish this end;

"And that three years of experience with the existing League, with its membership of more than fifty civilized nations, proves it to be such an efficient and promising agency for the substitution of conference and justice and law for force in international affairs, that the adherence to it by the United States would render it the greatest moral and political agency hitherto devised for securing the peace of the world.

"We cordially approve the recent approach by our government to participation in League of Nations activities, and especially the promised membership in the Permanent Court of International Justice, but we believe:

"That, in the province of God our nation has been placed in a position of great moral influence and power in the world;

"That it is unworthy and unwise for our great nation to "unofficially observe" and timidly participate in the conferences of the League without sharing in responsibility for its decisions;

"That permanent international peace and domestic prosperity can be secured only by dignified and responsible participation of our government as a member of the League;

"And that the other nations would welcome the United States into membership on any reasonable terms.

"We, therefore, putting aside all party or other differences, unite and invite other persons, and organizations, to unite with us, for the purpose of an independent, non-partisan cultivation of such a public opinion

as will induce the present Administration, or if not this, the next one, to enter the League of Nations on such terms as to such Administration may seem wise, provided only that they be consistent with our constitution and consonant with the dignity and honor, the moral responsibility and power of our Republic.

"January 10, 1923."

Justice Clarke's great address appears in full in the New York Times of January 11th, occupying the whole of the seventh page. Long extracts from it were printed all over the land. Nearly the whole of it was cabled to London. It is to be widely distributed in pamphlet form, I hear. It must have been read with much interest at Washington for it went there as the voice of eight hundred very prominent people who applauded it to the echo again and again as it was being delivered. The first part of the address appears on page 111 of this issue of *THE CHRISTIAN WORK*.

The fundamental note of Justice Clarke's address was that the choice was between the League or more war. The United States really had once choice left, either to enter the League or enter more wars. He wondered if the chaotic condition of the world was not largely due to our failure to use the moral leadership and military prestige which we gained in the great war. He finds everywhere in our country a growing dissatisfaction with our policy of isolation. Our conscience is beginning to trouble us. Note how Justice Clarke marshalls the evidence to support his contention that only one of two courses is open to the nation, the League or militarism. He quotes Pershing, Denby, Weeks, and the President himself, showing how the thought is continually finding expression in their words that we must be "prepared for a universal call to armed defense." He does not believe the thought of the people is running that way, even if the mind of the Government is. Justice Clarke thinks all this talk from Washington about arms is a clear sign that there is no thought of the nation's ever entering into any cooperative relationship with the other nations of the world: "The definite warnings to us to prepare for the next war which we are thus receiving from the highest officials of our Government are obviously based on the conclusion that our country is to remain permanently outside the League of Nations, and on this assumption the official warning is wise and the thinking on which it proceeds is sound, for unless international relations shall be placed under some other and better control than they have been in the past, clearly another World War is inevitable."

Justice Clark describes what this next war will be—a thing fearful to contemplate—but it is a choice between the world organized on a community basis—or wars. All the world except the United States has gladly accepted this community basis. Germany accepts and only waits to be allowed to enter. Turkey and Russia and Mexico take our point of view and prefer to remain outside, but these nations have been in chaotic state and as they recover stability are seeking admission. Soon we shall be the only nation in the world that insists on denying "the community of nations." To quote again: "I wonder how fully the American people realize that this refusal of ours to enter the League is notice, definite notice, to fifty-two other civilized nations



that as a nation we prefer to settle differences with them in the old, savage way of war rather than by resort to this new agency of peace, and that they, many of them our late allies and friends, must all look upon us as a potential enemy against whom they must combine and arm themselves on land and sea and in the air, in preparation for another world war." And our authorities at Washington, seeing the reverse side of this are urging us to arm against them.

Justice Clarke put in a most lucid way the four obligations our nation must assume if it enters the League.

(1) That we would never go to war with any nation without first submitting the quarrel to the League to see if some peaceful and just solution cannot be found.

(2) To consider the simultaneous determination of armaments. (3) To join the other nations in imposing a world-wide economic and social boycott against any nation in the League breaking the covenant. (4) To join the other nations of the world in defending liberty and independence from the assault of some predatory power—a very remote possibility, for what nation would go out against all the world? These points are developed in Justice Clarke's address on page 111 and I need not say more about them here; but one cannot help asking whether if a nation has to choose between these four obligations—and one might add a fifth, participation in the World Court,—and 1914 over again, which is the wisest choice, which will be best for America, and, as at least a few people in this nation will ask, which will be best for humanity as a whole?

The remainder of Justice Clarke's great speech was devoted to a survey of what the League has accomplished in its three years of existence, and showing how much more it might have accomplished had we been present in its counsels. He then analyzes the world situation—Russia's chaos, Central Europe's bankruptcy, the Near East's anarchy, the European muddle, Germany and Russia, and the agricultural prostration in America due to the fact that with an impoverished, bankrupt, chaotic Europe there is no foreign market for our products. He is saddened to the depths of his being to see America becoming a "safety first" people: "We are a moral and religious people. . . . Our whole history cries out against accepting the sordid, selfish motto, 'Safety first,' in international affairs." He shows how from colonial times we have been sending missionaries to the ends of the earth. We have made many converts in the Near East and no greater obligation ever rested upon a nation than to protect these converts. He says that it is common belief of those who know that "had America been standing with Britain in the League of Nations and at the Dardanelles, the Turk would never have raised his murderous hand again, that millions of Christian lives would have been saved, and that their future would have been secure." Justice Clarke closes with an appeal to the churches since the question of our entering the League is a moral and not a political issue. It is the attempt to apply the Christian principles to international relationships.

The gathering passed the following resolution which was cabled to the Secretary General of the League of Nations in Geneva, in honor of the third anniversary of the founding of the League:

"Seven hundred and fifty American citizens gathered in the city of New York at a dinner to inaugurate the League of Nations' Non-Partisan Association extend to the League of Nations our hearty greetings. We rejoice that no discouragements have dimmed the high resolution of the representatives of the League to achieve ends set forth in the covenant. We deplore America's absence from the counsels of the League of Nations at this time when her moral force and co-operation should be freely given for the re-establishment of the orderly processes of civilization. As patriotic Americans we have pledged our best endeavors to an independent civilization of such public opinion as will insure the entrance of the United States at the earliest possible moment into the League of Nations, on terms consonant with the dignity and honor, the moral responsibility and power of our republic.

"League of Nations' Non-Partisan Organization

"GEORGE W. WICKERSHAM, President of Council,

"JOHN H. CLARKE, President.

Again one asks: Does all this mean that a change of heart is coming over the nation?

FREDERICK LYNCH

## British Labor and Religion

Religion, it would seem, is a stronger influence in the new British Parliament than it was in the last. Out of seventy-three Free Churchmen in the present House of Commons thirty-two belong to the Labor Party, forty-two to the Independent (Asquith) Liberals, and eighteen to the National (Lloyd George) Liberals. The four most eminent leaders of the Labor Party—Ramsay MacDonald, J. R. Clymes, Philip Snowden, and Arthur Henderson, (who is temporarily out of Parliament—are all men of religious spirit, as are many of the rank and file of the party. Immediately after the election the twenty Scottish Labor members took part in a dedication service in the St. Andrew's and City Halls, Glasgow, attended by eight thousand people. They solemnly committed themselves to the reconciliation and unity of the nations of the world and the development of the happiness of the people of Great Britain and Ireland. "Abjuring vanity and self-aggrandizement," an Englishman writes, "and regarding themselves as the honored servants of the people, their mission being to promote the welfare of their fellow citizens and the well-being of mankind, they sent to all peoples a message of goodwill, reconciliation, and friendship." The service was a truly religious one. The only Labor daily newspaper in Britain, "The Herald," said in the course of a recent editorial, "If every one of our legislators keeps steadily before his eyes the figure of the Man of Sorrows, then Almighty God will bless their deliberations." The recent Unemployment March through London was led by a young clergyman, Rev. T. E. Pickering, who had a curacy in Sheffield and is now the head of a Christian Brotherhood, which includes men of all denominations. When released after his arrest for obstructing the police, he was carried shoulder high by the unemployed marchers. Religion in many ways seems a greater power in England than in America.



# THE WEEKLY SERMON

Gustavus Adolphus

By J. D. Prince, United States Minister to Denmark

Preached in Upsala Cathedral, Sweden, in the Swedish Language, on Gustavus Adolphus Day,  
November 6, 1922

I HAVE no right to stand here and preach, nor do I wish to do so. I intend merely to say a few words from the point of view of the ordinary layman regarding the golden opportunity which now presents itself to all Christendom to combine against the power of evil, and to receive as a united whole that light of Christ which is ever shining for the whole world, if the world is only willing to seek and find it. In this connection, I recently read, with a new interest, the powerful words of the Revelation of St. John 3, 20:

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

These words reminded me of one day long ago when in my youth I visited in Constantinople the mosque of St. Sophia, which formerly was one of the most important Christian Cathedrals of the mediaeval and ancient world, but which was captured by the Mohammedans in the year 1543 and altered into a temple of Islam. As I stood at the door, I saw the gigantic space of the enormous Cathedral lying before me, covered with yellow mats, laid askew, in order to indicate the direction of Mecca, and corresponding with the position of a small booth which stands in the old choir to the right of where the high altar formerly was. In the great Cathedral upon the crooked mats sat thousands of Mohammedans intoning the Koran. As I stood and listened to their voices resounding from every side, it chanced that I looked up toward the choir, and suddenly I saw there a huge image of Our Lord shining through the yellow wash with which the Mohammedans had covered the vaulted ceiling, in order to eliminate all Christian pictures of a former time. Up there the picture of Christ shone forth, with the right hand raised in benediction. In order to see it better, I moved a little, first to the right and then to the left, but only from one place was the picture visible, i. e., from the position where I had accidentally stood at first.

Often as the years have rolled by have I thought of that moment when, for the first time, I realized the meaning of this all too brief revelation. In order to see Our Lord's light, in order even imperfectly to understand the blessed reality of his love, we ourselves must seek him. His light is shining, but not for those who will not seek. It does not look for us, but we must place ourselves where we can see it.

"Behold! he stands at the door and knocks," but it is we who must rise up and open the door before he can enter to us. If the necessity of union in Christ appeals to us as individuals, how much more must it appeal to all Christian churches? To-day, when every kind of danger hovers over Christendom, perhaps the greatest of all the dangers which threaten us is that of disunion, which appears, most unfortunately, chiefly among the Protestant communions. In almost every English and American village, one sees three or four, or even more, Protestant churches belonging to different denominations, nearly every one of which serves a congregation which is too poor to support the church and its minister. And this unhappy phenomenon is due only to sectarian traditions, which are, for the most part, not fundamental, but really superficial. In spite of all this, I am proud of the fact that we in America have now begun to recognize this danger, and just as your great Archbishop here has done; we are taking steps to reach a common unity of action, even though a common religious organization is for the present impossible. I shall mention here only one epoch-making proof. The Episcopal Bishop of New York, who represents our greatest diocese, Dr. Manning, not long ago was able to arrange a hitherto unthinkable connection and co-operation between the influential Episcopal church and ministers of other Protestant denominations—a great step toward Christian unity. Also in England the same significant tendency has been manifested. Many of the bishops of the official church have now an excellent understanding with ministers of sects which do not belong to the dominant religion;—here again we have a new and most important advance. The American Baptists, a hitherto very strict sect, have in many churches freed themselves from former prejudices, and now permit members of other denominations to receive the communion in Baptist churches,—a liberal point of view, which was almost unknown fifty years ago. Furthermore, a recent occurrence of great moment has given us a most overwhelming proof of how God's seed has fallen on fruitful soil, viz.; the fact that in the month of August, 1922, we had in Copenhagen a Conference of Churches, consisting of representatives of nearly all Christian bodies, to which also your Archbishop gave his powerful support. Here again a step was taken, perhaps the first cogent step toward the realization of a common church ideal.



To-day we celebrate the memory of Sweden's greatest religious champion; a day when we should remember the Majesty of God's church. "God's church"; what mighty words! For us they must have not only a national, but an international—nay, rather a supernatural inter-christian meaning, connoting that Christian unity which must be the highest possession of all Christian States, and which all peoples and churches are called upon to realize. We need now a new *corpus evangelicorum*, in

a spiritual sense, which shall go forth from victory to victory until Our Lord shall bless the world, not as through a glass, darkly, as I saw his image in St. Sophia's Mosque, but face to face. This is not a vain dream, for we should all feel in our hearts that Christendom some day, and that soon, must listen to Him when He stands at the door and knocks, and joyfully open that door, so that He may come in and sup with us and that we may be with Him.

## The League of Nations

By Justice John H. Clarke

*[This article is part of an address delivered before the League of Nations' Non-Partisan Association, New York, Jan. 10, 1923. It will be remembered that Justice Clarke resigned recently from the Supreme Court in order to give himself to the task of helping to bring America into the League. The Observer this week, on page —, describes the great dinner at which the address was delivered.]*

OUR recent congressional elections are interpreted by men of all parties as showing an unrest—a deep and widespread political, moral, social and economic discontent—such as has seldom been seen in our favored country.

The question is being asked with increasing frequency: to what purpose did the free nations of the world fight and win the great war?

There are those among us who think that these unfortunate conditions, domestic and foreign, are the result of a failure to make a wise use of the moral leadership and military prestige which were so clearly ours when the war ended; but there are others who profess to find satisfaction in the fact that taking the part of the Priest and Levite, our Government has passed, and is still passing by on the other side while Europe is slowly sinking into political and business chaos.

It is well for us to remember that political chaos has very little regard for international boundaries—and that the last three years have proved that business chaos has no respect for such boundaries at all, even though they be continents or seas.

There is one thing, however, upon which we all agree. That is that after two years of isolation, of holding aloof while our former allies and friends have been sinking deeper and deeper into poverty and despair, America is profoundly dissatisfied. No taunt wounds us so deeply as the suggestion that in pride of wealth and material power our country is losing, if indeed it has not lost, its own soul. The conscience of the United States is troubled within us.

Ladies and gentlemen, with your indulgence I shall discuss very briefly two propositions.

First, that the welfare of our country and of mankind imperatively requires that our Government shall promptly enter into some form of league or union or association of nations to promote and render secure the peace of the world.

And, second, that experience for three years with the existing League of Nations proves that it is the duty of our Government to join that League upon such conditions of with such reservations as may seem wise provided only that they be consonant with the character and dignity, the honor and power, of our great nation.

Consider with me now, if you please, the first of these.

General Pershing, who speaks for us the authoritative word on the subject, in addressing great meetings throughout the country is urging our people to prepare for the next war.

Secretary of the Navy Denby declares that we must have a navy second to none in the world—in preparation for the next war.

Secretary of War Weeks advises Congress that our army has been reduced below the safety limit already and that our national safety requires that it shall be increased—in preparation for the next war.

The President of the United States in his message on December 8 commends to Congress a proposed "survey of a plan to draft all the resources of the republic, human and material, for national defence" so that we shall be "prepared for a universal call to armed defence"—in the next war.

I am sure the question is starting in the mind of every one of you if this is the desperate prospect before us when outside the league—why not join the league? If we remain out of it, the next war will come as the last one did, without our having any opportunity to prevent it and with only the privilege of fighting our way out of it.

I have it on the authority of one of the most talented of the younger Generals in our army, the commander of a division through the bloody campaign of the Argonne,

(Continued on page 114)



# Bolsheviki Warring on Religion

**Patriarch and Metropolitan of Petrograd Held as Traitors—Archbishop of Moscow and Other Anti-Soviet Prelates Seized—Priests and Laymen Executed for Opposing the Pillage of Churches by Red Soldiers**

*By Courtesy of the "New York Herald"*

ON May 4 a sensation was caused by the appearance of the Patriarch and Archbishop Nikander as witnesses. They had been summoned by the prosecution, and the examination of the Patriarch lasted for hours. When he entered the overcrowded hall every one present stood up, and when in the middle of the examination, a rude fellow who had brow-beaten the accused all the way through, turned to him with an insulting question there arose such loud protests in the body of the court that the trial had to be interrupted and some of the public turned away.

The Patriarch said that he found himself compelled, in accordance with the church's law, to condemn the confiscation; that in the event of conflict between the civil law and the canon law he considered it his duty to obey the canon law, and that he took on himself full responsibility for the drawing up, publication and distribution of his message.

Then the court, on the demand of the prosecution, at once ordered the Patriarch to be tried as the principal culprit. It also ordered the trial of Nikander and the arrest of those Moscow archdeacons who had attended the meeting of March 7 and who, so far, had not been taken.

The result of the trial was that eight priests and three deacons were condemned to death. On learning this the Patriarch at once wrote from his prison three letters—one to the Council of People's Commissars, one to Kalinine and one to Koursky, Commissar for Justice. He protested that the punishment did not correspond with the charge; pointed out the injustice of condemning subordinates, who were obliged to obey without question the orders of their ecclesiastical superiors; and, taking all responsibility on himself, asked that he be executed instead.

Eleven capital sentences were passed upon laymen, some of whom had done nothing more than sign a petition for the exclusion of the sacred vessels. At Sudinsk four more laymen were sentenced to death, and at Rostov Bishop Arsenius received a death sentence, which later was commuted to ten years in prison.

An appalling impression was made in ecclesiastical and Orthodox circles. Nevertheless not one Russian Christian dared to come forward to ask a pardon. The only ones to beg for a remission were some followers of Tolstoi, several schismatics and a few Jews. Orthodox congregations were the only ones to keep silent. They feared a petition by them would do more harm than good. Persons in close touch with the Government whispered to the faithful that the more they pressed for a pardon the more their insistence would testify to the influence of the condemned men over the masses. As the Government has an intense fear for any adverse influence over the people it is pitiless toward those who wield such influence.

An appeal in Cassation having been refused, the All-Russian Central Committee commuted six of the death sentences. The priests, Zaozerski, Sokolov, Nadejdin and Telegem and the deacon, Tichimorov, were executed.

Death sentences were only pronounced at Shouyem Novgorod and Novocheerkask. In other places the bishops and priests were thrown into prison to await trial.

The object of the Government was attained. The priesthood was terrorized. The average "church member" remained silent, paralyzed with fear. Some bishops and priests even came forward to bless a cynical and godless Government and to start "reforming" and "revivifying" the church.

The Bolsheviks certainly have been victorious in the first serious encounter with what was the greatest other organized force in Russia. They have failed in many things, even in the main task of establishing Communism. But they have succeeded marvelously well in creating an anti-religious atmosphere in this country, which, five years ago, was intensely religious, not to say superstitious.

Russian orthodox soldiers have plundered churches at the bidding of a Government consisting wholly of atheists and anti-clericals. They have thrown into sacks the chalices to which ten years ago they attributed supernatural powers. They have tied up priests whom they looked upon, ten years

ago, as wonder workers, able to blast them with a curse. They have shot down fellow Christians for attempting to defend the churches; and lastly they have executed priests.

Let us consider the religious conduct of the people. Despite the many statements that have been made in America about a religious revival in Russia one will find no trace of any such revival, but, very clear proofs that Christianity is fast losing ground. People hardly ever cross themselves in the street; and those that knew pre-war Russia will realize what a tremendous change this is. Moreover, few of the male sex go to church, in the towns at least; and the obligation to confess and receive the sacrament once a year is no longer, of course, enforced by the State, as it once was, in the case of students, officers, soldiers and Government servants. A Government servant who exhibits devotion to religion is unlikely to get on.

The Bolshevik Government for the last five years has carried on an anti-Christian propaganda by word of mouth as well as by press. No religious books are printed. The White Russians are as flabby on the subject of their religion as they are on every other subject save drinking, dancing and playacting. They would perhaps accept Slavonic Bibles presented to them by pious Americans, but they would never read them. Hence the assertion that Slavonic Christianity is losing ground very fast in Russia. As the teaching of religion is prohibited in all public and private schools, and a sentence of one year at hard labor is imposed for each breach of this regulation, the new generation probably will grow up without any religion. In forty years Russia will thus have gone much further in the direction of agnosticism than western Europe has gone in four hundred years.

The orthodox in Moscow were formerly free from any feeling of self-consciousness or human respect in the public exercise of their religion. In that they were like Mohammedans, who, in their countries, pray as openly as if there were nobody in the world save Allah and themselves. Certainly there was nothing like that complete unconsciousness of onlookers—some of them possibly enemies, others armed with cameras—in any other Christian country.

This is nearly all gone. When a tram passes the Iversky gate, you can only see a couple of old women crossing themselves furtively in a corner.

I am told, however, that there is a great revival of devotion among the young ladies and gentlemen of the "intellectual" classes who formerly looked on their national church with something like contempt, and who were, in fact, "parlor Bolsheviks" at a time when the Imperial Government protected them against the real or slaughter house Bolsheviks. These "bourgeois" classes are now the mainstay of the clergy or else (which is even better) have had their eyes opened to the shortcomings of their own variety of Christianity and are earnestly studying other varieties.

\* \* \*

As a matter of fact, the retention of the multitudinous crosses of the Kremlin does more harm than good to Christianity, for it associates the religion of Christ with the blood-stained old Czarist system, which was about as far removed from Christianity as one can well imagine. But outside the Kremlin the Soviet Government is beginning to demolish no less than twenty-five street shrines, containing holy ikons, with lamps burning day and night before them. The largest of these was in Moses Square, near the end of Tverskaya street. A month ago it was surrounded with a wooden fence, as the Czar's house at Ekaterinburg was shrouded from the public gaze, and behind this fence the sledge hammers of Communist workmen smashed altar stones and ikons, crucifixes and carved texts of scripture. When I left Moscow a few days ago this beautiful shrine had completely disappeared. It was larger than the stone cross at Charing Cross station, London, and, being situated in the middle of a very wide and busy thoroughfare, infested by furious motor cars, it was a great help to foot passengers crossing the street, permitting them as it did to take breath for a moment in a place of safety before attempting the rest of their journey.



On the other hand, it did not interfere with the wheeled traffic.

The remaining twenty-four shrines will soon be pulled down. One of them, a huge church tower standing in Great Nikinskaya street, near the headquarters of the A. R. A., has already been surrounded with the fatal wooden fence behind which the work of demolition will rapidly be accomplished. It is surprising, indeed, how rapidly the Bolsheviks accomplish any work of desecration and destruction to which they put their hands and how slow they are at any work of reparation or reconstruction. They have been tinkering for months past at the former German Consulate and at a great number of other slightly damaged houses which an English or American building contractor could make habitable in a few weeks, but winter will probably catch them with this task uncompleted, so that they may have to begin it all over again next spring; but when it comes to battering down a beautiful religious shrine they can do it in a few days. In the same way it only took them a couple of years to shatter the whole economic structure of Russia, but at their present rate of progress it will take them a century to rebuild that structure.

Russia has no Rome to cut adrift from. The men who separated England from Rome were Englishmen and Christians, while the men who are pulling down the Christian Church in Russia are not themselves Christians and in some cases not themselves Russians. England continued the church by perpetuating bishops and priests, while the Soviet Government would sooner end the church than mend it. I will cite Trotzky on the State's position. One of the most important of his recent speeches was delivered on October 12 at the fifth All-Russian congress of the League of Communist Youth. In this very remarkable organization no member of it is more than eighteen. It contains both boys and girls, and is intensely serious, being extremely Communist and anti-Christian, but laying great stress on study, discipline, comradeship (within the Communist party), industry, austerity and frugality. Many of its young men of seventeen and eighteen are commissars, while others are employed on important political business which in other countries always is entrusted to mature men. But the Bolshevik leaders act on principle in thus making great use of mere lads, for they find that youth when maddened by enthusiasm, has fewer scruples, less fear and less sentiment. No one is harder, braver, more contemptuous of death and religion and pity than the young Bolshevik, male or female, who has been graduated in the R. K. S. M.

Trotzky for the last five years has paid the greatest attention to the R. K. S. M.—perhaps it was because that there alone he found complete frankness, enthusiasm and self-abnegation, with absolutely neither racial nor other prejudices—and he is profoundly convinced that if the members of that organization who are now seventeen reach the age of thirty under a Bolshevik Government, then Communism will have taken root in Russia as strongly and uneradically as Christianity had taken root in the Roman Empire in the time of Julian the Apostate. Even if a counter revolution and a monarchical restoration take place after that it will not matter; the Soviet Government will come again, the roots will remain hidden in the earth, though the leaves may be destroyed. For the next ten years, however, this delicate plant, the R. K. S. M., must be carefully watched, and, to do him justice, Trotzky is tending it with great care.

Trotzky began with a rather unhappy metaphor. "Religion," said he, "is a mustard plaster—it sucks." But, correcting himself immediately, he began again: "Religion is a poison, particularly in revolutionary times or in the times of exceptional difficulty which come after the conquest of power. Therefore we ought to deepen the revolutionary world knowledge of the youth and take into account even their religious superstitions. The more enlightened should approach the less enlightened with the very greatest pedagogical attention. We ought to carry on among them a propaganda of atheism, if only that propaganda defined man's place in the universe and outlined the circle of his activities here on earth."

In the first year of its existence the Communist Government of Russia looked on religion with contempt and underestimated its force. It thought that if it deprived the church of its material resources and carried on a few religious discussions in public the roots which Eastern Christianity had fixed in the soul of Russian people would quickly die. A great Russian ecclesiastic informed The New York Herald correspondent that "events have proved the Government to have been wrong in this estimate. Religion in Russia was cleansed and strengthened by persecution and repression. The Government suddenly became aware that the church

was strong and well organized when it began to take away the church's possessions, so it decided either to destroy the church or to bring it into subjection.

During the trial of the fifty-four one frequently heard the president of the court and the accusers speaking of the ecclesiastical hierarchy's existence as "illegal." The official *Isvestia* read the same meaning into the decree separating church and state. "The very fact of the archdeacons having met together at Archbishop Nikander's," writes the *Isvestia*, "proves, when taken in connection with all the other evidence, the existence of a 'special hierarchy,' constituting something in the nature of an independent state. Yet, according to the decree separating church and state, the existence in this country of a 'church hierarchy' as such is impossible. The decree allows only the existence of separate religious communities, not joined together by any administrative power and freely electing their clergy, who most certainly must not be confirmed by 'Episcopal councils.'"

Somewhere or other in the secret recess of the Communist party there ripened a plan for gaining possession of the very mechanism of the church administration by abolishing the Patriarchate and reestablishing the synodal system, with a State apparatus of control in the form of an Ober-Prokuror. But it was somewhat awkward for Communists to start reforming the church administration when they had so often declared that the church was no concern of theirs and should be ignored, just as witchcraft, fortune telling, devil worship, Taoism and all other superstitious practices. Therefore men of straw were needed to "reform" the church administration in the name of the church, for the good of the church and for the good of Christianity in general. These men of straw were soon found floating about on the surface of the revolutionary stream. First, there was the so-called "initiative group" of priests.

The most notable figure among them is Bishop Antonine, a man of considerable theological erudition, but of unbalanced judgment and imperfect education. A doctor would say that there is some pathological fault in him, and he would say so with all the greater conviction if he discovered the fact that Antonine had twice undergone treatment in a home for mental cases. As an Archbishop he was a failure. He has been kept long as a curate. Then he was without employment. Then he had a small ecclesiastical appointment in Vladikavkas, but did not get on well there and eventually came on to Moscow, where he placed himself in retirement. Last year when the Soviet Government became enthusiastic about organizing public discussions directed against religion Bishop Antonine stood up successfully against Lunacharsky, and became popular with the faithful in Moscow.

At the trial of the fifty-four he came forward as a witness for the prosecution and testified as a specialist in canon law, that the Patriarch's message on the wrongfulness of confiscating the Eucharistic vessels had no religious character and was not justified either by ecclesiastical law or by the traditions of the church. From this it followed that the Patriarch's message was of a political and counter revolutionary character. Reference to this expert opinion occurs in the summing up which led to the death sentences pronounced on the priests.

At the trial of the fifty-four we find him among the experts for the prosecution, and side by side with Bishop Antonine. These two were joined by the two Petrograd priests, Vedensky and Krasnitsky, who for some unknown reason left their parishes and appeared in Moscow.

On May 6, two days after he had been made to appear in court, the Patriarch, who had for two years been under house arrest and had had reasonable liberty for communicating with his flock, was isolated. All the monks who said mass in the Patriarch's private chapel and lived under the same roof as the Patriarch, as well as all the servants, were sent to prison. Tikhon's rooms were occupied by a guard and by agents of the political detective service and an ambush was arranged in them. Everybody who appeared and who was ignorant of what had happened to the Patriarch was allowed to enter the reception room, but was then detained and searched. Those who had any documents on their person were sent to the prison of the Cheka.

The supreme ecclesiastical power and the Moscow Episcopal power ceased to exist. Bishop Antonine's group therefore decided, with the help of the civil power, to get control of the church administration; but as they were not armed with the necessary canonical powers they made a determined effort to obtain these powers.



that seventeen nations are even now engaged in diligently preparing for the next war and specifically that a large corps of the best trained, most intelligent and capable officers of our army is constantly so employed. And this is his vivid description of what this preparation by our army officers for the next war is: "The plans being perfected will determine how your boys shall be drafted, clothed, armed and subsisted, trained and transported to the field of operations, how they will be deployed, blooded by trial battle and finally plunged into the fury of conflict. It is being determined whether their dead bodies shall be buried or cremated, how the shell-shocked, gassed and wounded men may most quickly be rehabilitated and hurried back for further effort, and how more and more of your boys and others like them shall be gathered with least delay and pushed into the shambles to replace those who have been destroyed."

The definite warnings to us to prepare for the next war which we are thus receiving from the highest officials of our Government are obviously based on the conclusion that our country is to remain permanently outside the League of Nations, and on this assumption, the official warning is wise and the thinking on which it proceeds is sound, for unless international relations shall be placed under some other and better control than they have been in the past, clearly another World War is inevitable.

For centuries, international alliances, coalitions, ententes and Four-Power and other treaties have served to promote rather than to prevent war; arbitration and conciliation, effective in minor disputes, have proved futile in matters of great international concern; and a long train of conferences, congresses and concerts of nations paved the way to the late World War. There is no other alternative, if the League of Nations, the latest and supreme effort of our civilization to subdue international anarchy to the rule of reason and the reign of law, is to be rejected, there remains for us only to accept the counsel of our officials and of despair and to prepare to make the next war as destructive of life and property and happiness as all of our science and invention, our wealth and power can possibly render it.

But now consider with me what this next war must be. Military men all over the world are describing it, and in barest outline this is something of the picture which they draw.

Submarine boats have already become undersea men of war with vastly increased power, sailing radius and armament and destruction; tanks have become land battleships, to add new horrors to the struggle in the field; airplanes of constantly increasing speed and power will carry death and destruction not less to cities far in the interior than to soldiers on the battle front; bombs have been devised ten times more destructive than any used in the World War; and poison gases, compressed into small volume, have been discovered so deadly in character that released from shells fired by long-range guns or dropped from the air, spreading by their own expansive force, they will destroy whole armies and cities in a single night. This preparation for the next war extends even to meeting the prospect that some enemy in desperation or depravity may release disease germs on camps and cities, with possibilities, of effects on the

human race from the thought of which we turn away in horror.

The inexorable march of events has thus brought our generation face to face with the fateful necessity of deciding whether the advance in science and learning, which we thought would make gods of men, shall prove the destruction of our social order with all its promise for the welfare of mankind, or whether with this advance we have also developed a wisdom and self-restraint and courage capable of achieving a corresponding advance in international government which will substitute justice and reason and co-operation for the brute force of war.

I wonder how fully the American people realize that this refusal of ours to join the League is notice, definite notice, to fifty-two other civilized nations that as a nation we prefer to settle differences with them in the old savage way of war rather than by resort to this new agency of peace, and that they, many of them our late allies and friends, must look upon us as a potential enemy against which they must combine and arm themselves on land and sea and in the air in preparation for another world war.

Surely, we have thus found sufficient reason for our joining some league or association of nations to avert the calamity of another world war.

But now since as an organization we propose to urge the entrance of our Government into the existing League of Nations on some terms, we care little what they may be, consider with me what this League is, first fundamentally and legally and then what it has proved to be in two years of practical experience.

The Covenant of the League, in my judgment—and I speak now as an experienced lawyer—requires each nation subscribing to it to assume just four obligations important enough for discussion here.

Eliminating optional arbitration and refusing to believe it possible that our Government can ever submit a case to the Council or Assembly so without merit that there could be a unanimous finding against us, the fundamental and most important obligation we would assume by joining the League would be in substance an agreement that we will not go to war against any other member nation until after we have submitted our differences to the Council or Assembly for decision and a published report, but with the right, abundantly reserved, to thereafter go to war—to appeal to the gun and torch—if we should wish to resort to it.

Fifty-two civilized nations in the most solemn manner possible have signified their belief that such a pledge as this would, in practice, make an end of war in the world, even though theoretically the right to resort to it would be reserved.

The time required for investigation of the facts of a dispute would give opportunity for war passions to cool, but, more important, it would give the people of the contending nations an opportunity to weigh the merit and significance of the quarrel against the uncertainty, the horrors and the cost of war, and, yet more important, the delay would result in the forming of a world public opinion which would be focused by the League as was never possible before, against which few nations would have the temerity to fling themselves to destruction.



It should not be difficult for our Government to assume this obligation, for it has to-day treaties with more than twenty nations each containing this provision for delay and investigation before either party shall make war on the other, every one of which has been duly entered into with the advice and consent of the Senate of the United States. These have significantly come to be known throughout the world as "Treaties to Promote Peace."

Assuredly we are on solid ground in saying that there is no sound reason why this fundamental obligation of the Covenant of the League of Nations should not be accepted by our Government on its merits, and also because we are already subjected to it in treaties with all the important nations of the world save Russia, Germany and Turkey.

Fifty-two other nations, each as jealous of its liberty and independence as we of ours, have assumed this obligation. Why should America hesitate? Why be afraid?

Consider with me next the remaining, subsidiary obligations.

The first of these relates to the limitations of armaments, and very surely, if it can be given effect, there is no provision of the Covenant that will contribute more toward securing the permanent peace of the world, for all experience serves to show that rivalry in arming inevitably leads it to war.

The League is not given the power to limit the army or navy of any nation, but the Council is directed to formulate plans for the reduction of the armaments of all nations to the lowest point consistent with national and international safety and to submit such plans for the consideration of the various Governments.

Thus, the obligation we should here assume by joining the League would be only to consider the plans which may be proposed, with unrestricted right to accept or reject them, but to be bound by them for ten years if once accepted. Only distrust of ourselves, distrust in the capacity of our own Government to take care of our own interests in accepting such plans can make us hesitate to assume this obligation, and the enthusiasm with which the people and even the Senate of the United States accepted the treaties for naval limitation a year ago assures us that again we are on solid ground in urging the present Administration not to delay entry into the League on account of the responsibilities which this obligation involves.

Fifty-two other nations, great and small, each as jealous of its sovereignty as we of ours, have accepted this obligation—why should America be afraid?

The third obligation is under Article XVI and consists in an agreement to join the other nations in imposing a world-wide economic and social boycott upon any Covenant-breaking member of the League.

The present state of dependence of the nations each upon the other; some for food, some for raw materials of manufacture, and all for markets, renders this the new substitute of the modern world for the savagery of war. If Germany and Austria had known that if Belgium should be invaded, instantly every other country and market in the world would be closed to them for either purchase or sale of every character, they never would have entered upon their desperate enterprise. The

statesmen of all nations, the men who speak the last word for or against war, are a unit in declaring confidence that this universal boycott will prove a powerful agency in preventing further wars. Again, fifty-two nations, great and small, have assumed this obligation—why should America hesitate—why be afraid?

But now I come to Article X, which has been so widely proclaimed as a promise of enduring peace and as a certain portent of many wars.

I think it very clear that this article, when read with Article XVI and XVII, renders it necessary for any Government entering the League to assume the possibility, remote though it be, of being at some time obliged to join the other free and honest nations of the world in defending liberty and independence from the assault of the predatory and the false—just as we were obliged to do in 1917 without the League.

But, even this remote possibility of war within the League can come to us under Article X only with the consent of our own representative on the Council, for such a decision under it must be a unanimous one, and with the consent also of our Congress, for it is too clear for discussion that the treaty-making power is subject to the constitutional limitation that only Congress can declare war, and this all the other nations know as well as we and they are dealing with us on this understanding. No reputable lawyer that I have ever heard of thinks to the contrary, outside, of course, of the United States Senate.

But, since there are timid souls who may differ with us, let me say that it is entirely clear that a single sentence stating that in joining the League we interpret Article X as being subject to our constitutional limitation that only Congress can declare war would certainly guard against either legal or moral obligation attaching to any refusal of ours to join in a war commenced within the scope of its terms. There's not a nation in the League nor a person in this country who would object to such a reservation.

But once again. Since this Article X must be discussed on the basis of America having suddenly turned timid, if not craven, even the demagogue shouting—"Send our sons to the shambles of Europe—never"—must be silenced by the vote of the Assembly of the League on Sept. 27, last, which, for the purpose of giving effect to the disarmament provisions of Article VIII directed the Council to prepare a form for "A Regional Treaty of Mutual Guarantee" to be submitted to all the members by the terms of which all obligation of any member to go to the assistance of another under that or any other provision of the Covenant will be limited to nations in the same part of the globe—meaning on the Continent in which the occasion for war shall arise.

When our obligation under this Article X, so luridly pictured as drafting and driving our boys into the shambles of Europe under orders from foreign powers, is thus limited by practical construction and by definite treaty to this side the Atlantic, as every candid critic of the League believed it must be, surely even the most timid of our Little Americans must cease from troubling in the happy release from imaginary fears which will thus be brought to them—for thereby this terrifying ar-



ticle becomes our old familiar friend, the Monroe Doctrine, wearing a not very new face.

And then, there is every prospect that Ireland and Germany will both be safely within the league before the end of another year—"a consummation devoutly to be wished"—among other reasons because it will restore many a statesman to "normalcy" of mind and many a voter to a sane American outlook.

When to all this we add that the first article of the covenant in express terms provides that any nation may withdraw from the league on two years' notice, it is difficult to regard seriously the vehement expressions two years ago of fear that entering the league by our country would involve such complete surrender of our liberty and independence and sovereignty that our lost freedom could be resumed only at the end of long and bloody wars with nations—every one of which would prefer our friendship to that of any other nation under the sun.

These, in my judgment, are the only obligations important enough for us to discuss in considering whether or not our Government should enter the League of Nations. The object of them all is to promote permanent peace; they represent the best thinking of the strongest men of many nations directed to that end; all the other free and honest nations have accepted them; and, therefore, because there is no danger but, on the contrary, much of hope and healing for us and for all the nations in every one of them, our Government should enter the existing league with such reservations as to it may seem wise.

If all this be true, why, you are asking, did the Senate of the United States find so much fault with this covenant of peace?

First of all, it is historically but most unfortunately true that whenever any treaty is sent to the Senate, even by a President of the same party as the majority that body instantly becomes critical, if not hostile. You all remember how the Senate so amended the peace treaties negotiated by Roosevelt and Hay as to destroy them, and

how Hay, with characteristic felicity of expression, referred to the members when in action on that occasion as "The Gray Wolves of the Senate."

"'t is true, 't is pity;

And pity 't is, 't is true"

The real difficulty, however, in this case was that the Senators insisted upon reading into the Covenant things that were not there, but which were born of their fear that the treaty was a scheme of cunning European statesmen to manoeuvre our feeble country into a position in which they could make war upon us, which, of course, was the last thing in the world that any of them desired to do. The Senators seemed incapable of realizing that almost every one of the men who helped frame that Covenant had been standing for four years looking into the gulf of despair, each with his country on the brink of it, and most of them with one or more sons lost in it. They seemingly could not realize that these men in framing this League of peace were not pettifogging lawyers writing a petty contract, but that they were statesmen as honorable as themselves, consciously dealing with the greatest problems of all time and consciously writing their own place in history when thus striving to make an end of war—to render it impossible for such a catastrophe as that through which they had just passed to come again to desolate the earth. To them, as to the boys in the trenches, it was a "war to end war." "Never, never must it come again," and in the light of this high purpose the Covenant should be read.

The plain truth is that this League of peace became so promptly immersed in party politics and so shamefully misunderstood and misrepresented in the seething discontent incident to the aftermath of the war that it has never had a fair hearing either in the Senate or by our country, and it is, I repeat, the purpose above all others of this organization for which I am speaking tonight to do what we can to lift it out of party politics and to place it again before our country in a candid, nonpartisan way for reconsideration upon its merits.

## "Ours an Enterprise of Hope"

By Robert E. Speer, D. D.

President of the Federal Council of Churches and Secretary of the Presbyterian Board of Foreign Missions

[The following article is a portion of Dr. Speer's great address to the Foreign Missions Conference at Bethlehem, Pa., this month. It was delivered in the historic Moravian Church there.]

**A** MAN may rationally view the missionary undertaking today with a confident and hopeful spirit, on clear grounds that he can describe to other men. We are made hopeful and we communicate hope first of all by grasping the reality of the facts. Let me name only four of these facts—

First is the indisputable fact of the miracle of re-deemed and transformed individual persons. I was not surprised that when, last night at our little Latin-American dinner in New York, Mr. Day tried to report to us, in the brief time that he had allotted to him, his impressions of Mexico, he turned instinctively and irresistibly to the remembrance of individual Christian men and women whom he had met all over the States of Mexico, in whom the miracle of a purified and transformed character had been wrought by the power that goes with the message of the living, transforming Christ.



One wonders, as he talks with some of the young leaders of India today, how they can miss this point, in their new opposition which they are voicing against the low-caste movement, for example, an opposition which is, as a matter of fact, one of the most interesting and perplexing problems in the life of the church in India today. One wonders that some of their young leaders do not see and appraise this miracle of change in individual personal character among these poor outcast folk, dropped through the bottom of human society, who are as nothing, a people who were not until Christ touched them and made them a people who were.

They come thronging back into my own mind tonight, these men and women whom I met across the world this last year, the intellectual peers, some of them, of the best we have in our own land, and the spiritual equals, if not the spiritual superiors. One sees what they were, against what odds they hold their gains from Christ, the power that is pouring out from their lives, drawn from no source except the great original source, and he cannot have any misgivings as he comes home from those living friendships that he has formed with these men and women all over the world, a new order of the Apostles of Christ, as visibly and really re-made as those men whom Christ gathered into His little group years ago and sent out re-made to be the re-makers of the world.

Or take, secondly, the fact of these great tides of changing life and truth that are visibly pulsing through the world. I have quoted many times to friends recently the editorial of Mr. Nateson's paper, "The Indian Social Reformer" in Bombay, on the occasion of the arrest and imprisonment of Mr. Ghandi. Many of you must have become familiar already with these striking words. Mr. Nateson is referring to the impress made by the trial and imprisonment on the thought of India, and he says, "That while it has shaken the faith of some people in the efficacy and morality of non-violence as a political method, it has prompted a much larger number including many who have set themselves for years to counteract the proselytizing work of missionaries to turn to the figure of Christ upon the cross in reverent contemplation. Orthodox Hindus, militant Arya Samagists, devout Mohammedans, and of course, Brahmans, have had their minds turned to Calvary in commenting upon the event. It may be said without exaggeration that the Mahatmi in jail has achieved in a short while what Christian missions had not been able to achieve with all their resources of men and money in a hundred years. He has turned India's face to Christ upon the cross.

One need not pass any judgment on Mr. Nateson's comparisons, but one can rejoice in his positive statement. It was one of the things that interested us most as we passed through India trying to study the movements under the surface of its life, the new standards of judgment which had come, the new courts to which appeals were made. We left Bombay a day or two after Christmas and I remember the leading editorial on Christmas morning in the Bombay "Chronicle," which is, I suppose, the leading Nationalist newspaper in India, in which it justified the ideals that lay behind Mr. Ghandi's life, and the principles on which the Nation-

alist movement was going forward. The National Congress was in session at Ahmedabad and it was making Mr. Ghandi absolute dictator over Hindus and Mohammedans alike, mind you; and the Bombay "Chronicle" was justifying the departure from old ideals and the acceptance of new conceptions, not by any appeal to Hindu scriptures, by any citation of Hindu Dieties, but by appealing straight to the spirit and principles of Christ.

A friend sent me the other day the report just issued on the subject of prostitution in that great city. One read it with many different grounds for interest, but with none that equalled the interest he felt in it because it was illustrating the great shift in moral conceptions, due to the transformation of ideals and of judgments controlling the common thought of men, some of whom were unaware how far they were being brought under the dominance of the mind of Christ. A hundred illustrations we could cite here this evening by putting our minds together, of the way in which the thought of Jesus is penetrating the life of the world, and the mind of Christ becoming the standard by which all the life of mankind must be judged.

Or take, third, the striking fact, as one looks back, say over a hundred years of history, of the way in which, very slowly, but still very surely, we have been subjugating the conscience of nations to the ideal of missionary obligation. When the East India Company was at work, it made no missionary apologies for its acts. If it wanted to take land it took it without any pretext that it was doing it as a trustee or for the benefit of the people of whom it was taking possession.

The selfish principle felt no need of apologizing for itself a hundred years ago. How great was the change that had taken place when the Congo Free State was set up, for example, barely a generation ago, when old political ideals had ceased to be any longer possible, when nations could not think any longer, or act any longer under old categories that their moral sense had not questioned before. And then turn today to the mandates under which the different nations have been assigned by the League of Nations territory taken over from Germany, recognizing a new principle of national trusteeship and of missionary duty and reflect what influences have brought about this change in the common minds of men with regard to the relationships of nations, within a hundred years.

Or take only one other fact which can be put in either one of two ways—the growing consciousness of men that we have in the Christian gospel the only hope of the world, or put otherwise, the growing despair of men that there is any other hope of the world unless we have that hope in Christ.

I will not linger on the facts longer. If there were time we could multiply them, the indisputable facts which a man needs imply to look at and grasp, in order to have his feet set on a safe road to sure confidence and hope with regard to the steady progress and the sure ultimate triumph of the reign of Christ over the life of the world.

In the second place a man who is, or wants to be, hopeful today can justify his hope to himself and others



by the apprehension of a true perspective, by seeing more accurately than we have been accustomed to see the days of a hundred years ago when our enterprise began. I was reading this last week in two volumes of the *Missionary Magazine* of the old "Massachusetts Missionary Society" in the decade prior to the incorporation of the American Board, and those old discolored, time-worn books brought back with great vividness to one's mind the air that men breathed in those early years of the last century when the modern missionary enterprise in America began. All that one ever needs to do in a discouraged mood is to turn back and read of the actual missionary sources, and enter into the actual spirit of men in the days when the great hearts launched this missionary enterprise at the beginning.

We stand in the midst of the difficulties and problems of our own day, and we often come at them child-fashion, as though we were the first men that were ever called upon to deal with them. Why, all this has been the stuff of missionary administration from the beginning, and our problems now are not one bit more difficult, and our resources are far nearer and richer than those with which the founders had to deal a century, even half a century ago. What we need to dispel a great deal of our cheap despair is simply an accurate knowledge of the earlier terms of comparison. Let any man go back and measure those days against our days and he will thank God for the way and the distance we have been led.

Think of the change that we ourselves have seen, those of us who have been a generation now in this missionary enterprise, both inside and without. We have seen this issue of the native church and the mission grow up within the last thirty years. How much happier are the men who live in the generation in which that issue has become acute than the men who lived in a generation when that issue was dead. We have seen, ourselves, an amazing growth of the spirit of tolerance across the world. I contrast again and again what I saw in the Mohammedan world twenty-six years ago with what I saw in the Mohammedan world this year. And while of course the eddies have come again, and will come yet once more as we are experiencing them now in Northwestern Persia, where six months ago the stream was running almost without a hindrance, but where now, due to the Turkish successes, a little back eddy has set in, the stream moves on. All one needs to do is to look over a little longer time, and he sees how far and fast the great steady current has borne on.

And outside the missionary enterprise also, almost all of us here can remember the day when an American Secretary of State said that an American missionary when he went abroad forfeited his political rights and became a political pariah on the face of the earth. We heard an American Secretary of State saying that within our own time. No man will talk that way in our day, nor in our children's day.

I say all that men need to do is simply to look back and see accurately the conditions of the times that have gone and then to grasp the facts of our own day, and many of the clouds will go out of his sky and the surety of a great hope deepen in his heart.

In the third place, we can assure our own hope and propagate the spirit of hope in the churches at home by being ready ceaselessly to enter into larger calls of duty. I wonder whether a great deal of our despair has not been due to our over-familiarity with too long accepted boundaries to our tasks, whether again and again energies that were adequate to a task when we assailed it have not died down simply for the reason that we took on no new task. The very preservation of those energies, not to speak of their enlargement, was dependent upon our courageously assuming new and larger obligations.

One sympathizes deeply with those European Missionary Organizations who are compelled by financial condition to curtail their work and to contract their fields. I never saw anything sadder this last year than missionary stations being abandoned, and great missionary organizations that only a few years ago led all of the missionary work of the world, closing missionary enterprises and reducing their work. Let us hold fast just as long as we can here in our American societies to the principle of expanding duty. I think back over the history of our own Board, for example, and I remember again and again when we had come to the point where our work was beyond our resources, where there was no way whatsoever to enlarge our resources except to enlarge our work and make sure that our work could still be more in excess of our resources than it had been before.

And I think back when Korea was occupied and the Philippine Islands and the Province of Hunan; and I think now over our proposed occupation of unreached areas of the Province of Yunnan and our taking over work in northern Mesopotamia, and our new tasks in Northeastern Persia and Northwestern Afghanistan. It is not because there are any surplus resources for these new tasks, but because we believe that unless we assume larger tasks we shall not continue equal to the tasks that we have already assumed.

And collectively, how urgent is the appeal of these larger tasks in this day. There is the task of a more adequate geographical occupation of the world. Since coming back I have heard men say that the old missionary call is not valid any more, and that we cannot go any longer to the students of this land with the appeal that we used to address to them in the earlier days, of tremendous unoccupied fields still waiting for men to come out, for pioneers. There are huge unoccupied areas in the world to-day, great geographical areas unoccupied, great strata in the lives of nations unoccupied as yet, and great typical problems standing out in the nation, in the Church even in the missionary enterprise, with which the Christian Church has not yet begun adequately to grapple. This racial problem, for example, is one of them. Do we intend to surrender it to men of the school of Madison, Grant and Lathrop Stoddard? Their books have got a vogue and a power in America that no Christian books dealing with the race problem under Christian principles have as yet acquired. Does the Christian Church mean deliberately to turn its back on the problem of race, and surrender that problem to men who are going to mislead humanity into the morass into which some men with their false interpretations of



history and of human life are leading many to-day.

I say again, there are as great calls to the Christian Church to-day to pass out into new and larger tasks as the Christian Church has ever had in any earlier generation; and that to feed the fires of a blazing hope in the Christian Church to-day we must be courageous enough to grapple with the new and larger tasks.

And last of all, we shall preserve our own hope and foster a deeper and a richer hope in the hearts of other men, if we will keep our grasp unrelaxed upon the great spiritual foundations, the sufficiency of our Gospel, and the adequacy of the power of our risen and living Lord.

There is creeping very subtly into many of our schools and colleges to-day—and outside of our schools and colleges, too, you can find it without difficulty—the view of the missionary enterprise which Frick sets forth in a book that is criticised in a book review by Dr. Micht, in the current number of the *International Review of Missions*, the view that we have been familiar with from the beginning, that Christianity is only one of a number of rival religions, which are to single together and pool their best, so that the collection of their best will

be the ultimate faith of mankind, instead of the old idea, exclusive, if you please, that the Christianity of the New Testament is an absolute faith. Our knowledge of it is not absolute. We need all the help we can put to understand the faith, but the faith is an absolute faith, with one Lord, the only name given under heaven and among men, the only way and truth and life.

If there is to come a parting of the ways in the days just ahead of us, it must come, for the only missionary enterprise that will endure and prevail, must rest in the future on the same foundations on which it has rested in the past. It is not a quest for something that Christianity does not possess. It is an effort to share with the world, the things that Christianity does contain, that to be sure we ourselves do not adequately apprehend, of which we cannot set up ourselves as being the exclusive interpretation, but that are there, not needing to be supplemented, or corrected, or enriched. It is all there, in Our Lord, Jesus Christ, Himself, the one sufficient Savior, the adequate Light of the world, the full Desire of the nations.

## A More Unified Approach to Christian Education

By Robert L. Kelly, D. D.

Head of the Council of Church Boards of Education and the Association of American Colleges

[*The following was delivered as an address at the Annual Meeting of the Executive Committee of the Federal Council of Churches of Christ in America, Indianapolis, Indiana.*]

*First of all the churches must be jarred from their state of self-complacency.* It is true that much has been accomplished within the last few years in the field of Christian education. We may point to the enlarging work of the Council of Church Boards of Education in affiliation with the Association of American Colleges; to the recent marriage of the International Sunday School Association and the Sunday School Council of Evangelical Denominations; to the hundreds of millions of dollars which have been contributed freely by the members of the churches since the war to the denominational colleges; and to the constantly rising tide of enrollment for the past three years in the theological seminaries.

But the failures of the church in Christian education are tragic enough to keep us all humble. Many agencies to-day, alas, in numerous instances in increasing measure—denominational colleges, theological seminaries, boards of education, and even interdenominational councils—are in a perpetual state of armed neutrality. Many have been surrounded since their founding and are still surrounded with barbed wire entanglements.

The churches need to repent for their educational sins of omission and commission. In the State of California the religious forces are now so repenting. The religious world was startled a few days ago with the announcement that the Superior Court had handed down a decision making the King James version for the Bible a sectarian book, and, therefore, preventing its purchase by school libraries or by any other agency supported by public funds. I hold in my hand a certified copy of the decision with a covering letter by the clerk of the Supreme Court of California. The decision of the Superior Court is unanimous. It sets forth that there is just one point at issue; namely, whether the King James version of the Bible is a sectarian book, and calls attention to the requirement of the State Constitution and to the Political Code which provides that it shall be the duty of boards of school trustees "to exclude from schools and school libraries all books, publications, or papers of a sectarian, partisan or denominational character." The argument of the Court is that "since controversies have waged for centuries over the authenticity of the various versions of the Bible, each sect insisting that its version is the only truly inspired book" and that since the King James version is recognized by Protestant churches as the official version, it is within the meaning of the law a sectarian book within the meaning of the Political Code. The decision may



be considered ridiculous, but it is based professedly upon the centuries of contention of the churches.

It is a hopeful situation that the religious forces of California, now that it may be too late, are bringing forth fruits meet for repentance. All with one accord, they are appealing to the Legislature—Protestants, Catholics, Christian Scientists, Jews—urging that a definition of the meaning of sectarian be enacted before the case goes to the Supreme Court, which will prevent any standard version of the Bible from being considered as sectarian. How blessed it is for brethren to dwell together in unity; and under the threat of an adverse decision by a Supreme Court, they can so dwell.

*In the second place, the churches must recognize their educational function.* There is no denying the fact that in many cases the educational arm has been paralyzed through disuse. Certainly there must be no less emphasis on evangelism at home and abroad, national and international, but the churches must learn to think and speak the language of education. Our boys and girls are speaking that language and they understand it and approve it; the language of the laboratory, the classroom and the athletic field; the language of science, of sociology, of evolution. They must be taught that Jesus was the world's greatest teacher; that in a not unimportant sense, He was the world's first great biologist. The world needs to be saved and it also needs to be taught. If it is taught aright, every field of education must be permeated with the spirit of Christ. If this is done, it will have to be done by the churches. It will not be done officially by the State.

A few of the denominations are keenly alive to this situation. A notable illustration is found among the members of the Methodist Episcopal Church, South. That church is not hiding its educational light under a bushel. It affords a striking illustration of a new and widespread awakening to the problems of Christian education. The awakening did come too soon for the Methodist Episcopal Church, South. During their seventy-five years of history, they have lost no less than ninety-nine colleges and universities and one hundred and twenty-six academies. Perhaps many of these educational adventures were ill advised, but it is a fearful wreckage of educational agencies within three generations. The salvation of the churches as well as of the children depends upon the diffusion of the spirit of Christ into every phase of educational activity; and only as this is done, will a prophetic vision be developed among our young people against the demands of a new day.

*Churches must see their educational problem steadily and see it whole.* There is no institution, no denomination, no international council that now sees the whole

problem of Christian education. It has taken just fifty years for the enterprise of higher education under the auspices of a single denomination to come together on a united program in one of the Mississippi Valley States. A most unusual, perplexing and distracting courtship preceded the marriage of the Sunday School agencies referred to a moment ago; and strangely enough, at the very first convention after the marriage was consummated, indeed at the marriage feast attended by thousands of the friends most interested, the chairman of the committee on education of the new council took occasion to threaten the existence, not of the Sunday schools but of the church colleges. "If the church colleges do not do their duty," said this speaker, "they must be put out of business."

Perhaps the Episcopal Church has advanced farthest among the Protestant communions in their effort to unify their forces of Christian education. With the Episcopalians, this has become organic union. They do see their problem steadily and see it whole. The Presbyterian Church, North, is in process of uniting its educational agencies as well and to the same end; but as we know full well among the churches in general there are General Boards and College Boards and Sunday School Boards and Missionary Educational Boards and Publication Boards, and each is putting on drives or campaigns with little or no reference to the others.

Of course the organic unity of the educational organization is not necessary. What is required is unity of purpose, community of feeling, the spirit of co-operation. In very few of the churches are we now giving to individual missions and detached enterprises. Most of us have learned to give to missions. Some of us have ceased to make the distinction between home and foreign missions. But in the field of Christian education we are still interested in detached institutions and agencies. There is as yet no league of Christian education, or organization, or council. We have not yet seen our problem whole.

*The churches must assume larger responsibilities for Christian Education in the schools.* This means the Sunday schools, the week day schools, the private schools, the public schools. At a meeting of professors of girls' schools under private management in the United States, it was the universal testimony of the members present that since the war a generation of girls is found in the schools alert beyond anything heretofore known to the deeper things of the spirit. The churches must capitalize this hunger and thirst after righteousness in the schools. By authority of recent official action by the great central standardizing agencies of the country, the North Central Association, the Southern Association, and the authorities of literally hundreds of colleges, the responsibility for adequate Bible study in American edu-



cation is now placed upon the schools. These educational institutions and agencies are saying that when the schools teach the Bible as effectively as they teach other subjects, Bible literature will be accepted for admission to college. The college examination board in New York has declared that when the schools are teaching Bible and presenting students for examination, examination questions will be issued by them. The eyes of the leaders of Christian education are now on the schools.

*The colleges must reconsecrate themselves to the task of Christian education.* For generations they have been doing much. They must do much more. Here is the record of one small college placed in my hands within the week. This is a college whose enrollment at this moment is four hundred and fifty-five regular liberal art students. During its history it has had nine thousand students. This little college of one hundred years or more counts among its former students eighteen hundred ordained ministers of the gospel, forty-two moderators of the Presbyterian General Assembly, ninety-one presidents of colleges or universities, two thousand teachers, engineers, chemists and business men; four Cabinet members of the United States, eleven United States Senators, ten Governors of States, ninety-one United States Congressmen, nearly three hundred State legislators, twenty-one judges of the State Supreme Courts, two judges of the Federal District Courts, one hundred and forty-four judges of county courts, more than thirteen hundred attorneys at law, seven hundred doctors of medicine.

It is hardly worth while to expect to put this kind of college out of business. No one can say that it has served a larger purpose in training ministers than in training Christian laymen, who became United States Senators, Governors of States, members of Cabinets, and judges of courts. The denominational college has had a large program. It will continue to have this program.

At the same time, the denominational college meets an unparalleled opportunity at this moment and an unprecedented demand as well that it enlarge its work in the technical field of religious education. How can the schools teach the Bible unless they have trained teachers; and how can they have trained teachers unless colleges inaugurate adequate training. There is growing demand for approved courses in religious education.

And there is a growing disposition to meet this demand. Within the last few weeks a few venturesome souls in the faculties of the colleges in the Connecticut Valley conceived the idea of holding a conference in behalf of religious education in the colleges. It was believed by the most optimistic that forty members from these colleges might respond. When the day for the convention came, one hundred and sixty professors were present and the conference is reported of far-reaching consequence.

*The theological seminaries must become educational institutions.* Speaking of them as a class, they are not now such. They are training schools in fact if not in name. Many of them poorly equipped in personal and material resources. Of eighty-three hundred students in the theological seminaries in the United States and Canada last year, forty-five hundred at some time had at-

tended college. Only three thousand were college graduates; and of this number fully one-third were graduates of sub-standard colleges—colleges that have not been approved by the agencies of educational standardization. In other words, one-fourth of our ministers now in process of preparation in the seminaries are full-fledged college graduates. In this statement, no reckoning is made of the large number of students in the scores of training schools which do not call themselves seminaries. The churches must equip the seminaries so that they may make a real contribution to the work of Christian education. The preacher is the greatest leader of the church and if he fails to appreciate the power of the church's educational function the result will continue to be tragic indeed.

*The various agencies of Christian education must be Christianized to the extent that they show a disposition to yield.* Up to the present our psychology has been the psychology of the campaign, of the drive, of the program of extension. The time has come for adjustment, for distribution of functions, for apportionment of tasks. The time has come for yielding. In the field of Christian education shall we not put to the test the declaration of Jesus, "It is more blessed to give than to receive."

*The time has come for active unselfish co-operation.* The friends of Christian education must get together, and they must stay together, think and work and pray together. The college cannot say to the Sunday school, "I have no need of thee." The Sunday school cannot say to the seminary, "I have no need of thee." The seminary cannot say to the rest of the educational world, "I have no need of you." Alas, they can say this and they have said it and are saying it in many instances now. But the time has come to arrest this policy of negation, this blighting policy of isolation, this spirit of sectarianism, partisanship, preference and jealousy. The time has come for the churches to be aroused to their opportunity and their sacred duty.

Not long since the editor in chief of one of the great weekly newspapers of America, which is recognized as secular, and which has never been accused of being religious in summing up its conviction as to its own place in the life of America, said: "Such an affirmation is, of course, essentially religious. It means the worship of a God symbolized not as Power, but as Understanding and Love." And then it added: "Weekly publications with limited circulations are, of course, pitifully inadequate spokesmen of so vast and pretentious an idea. Its only sufficient spokesmen are the schools and the churches. But the schools and the churches are not aroused either to the grave existing danger to civilization or to their own opportunity and function. Some time soon they will wake up. Until that time comes very little may help. Even an insignificant weekly can do something to keep alive in those members of the community who believe in the power of truth to set men free."

What, therefore, a weekly newspaper dares to proclaim as its function for this day and generation, that I declare unto you as the educational function of the churches.



## An Open Letter from the Hartford Council of Churches

Dear Brethren in the Ministry:

The world is confronted by a most serious crisis. No man of thoughtful mind can blind himself to the disintegrating forces that threaten civilization. It is no time for easy optimism but for a stern and resolute facing of facts.

Another world war is possible. Some say it is being prepared. If it should come it would be destructive on a scale hitherto unknown. It might compass the utter collapse of modern civilization.

Certain it is that historic causes of conflict still persist in national rivalries and aggressive policies. These will have their inevitable issue so long as the war system remains as the court of last appeal.

The system, as the instrument of aggression, is condemned at the bar of public opinion. The spirit of humanity denounces it as intolerable. It is contrary to the fundamental principles of our democracy. It violates the heart of Christianity. As men; as citizens and as Christians we seek to abolish it as a system and to provide a proper substitute.

At such a time as this the church of Jesus Christ cannot be silent. Over against the system that so readily leads to war she not only urges her ideals of brotherhood for the individual, but as a constructive agent in human society she must promote an organization of mankind in harmony with her ideals and lending itself to the spirit of the Master.

Civilization finds itself in default because nations in their relations to each other are not thoroughly organized on the basis of justice and good will. Our civilization breaks down at the national boundaries. The mind of Christ cannot function fully or effectively under the present order.

Some way must be found to base all human relations, not only personal, but now particularly national, on a foundation where justice shall be the accepted standard. The will to good must be given a chance throughout the entire scale of human interests. Deference to the law of right inherent in man, now generally accredited by individuals, is the unmistakable requirement for international stability and peace.

Our Christian conviction is urgent that the United States shall find ways of co-operation with other nations

to avert the likelihood of war. A permanent relation should be established corresponding to the vital interests already actually involved. It is disheartening and unworthy of our noblest ideals for our nation to stand aloof when the needs of humanity are so pressing.

We commend the proposed participation of the United States in the Permanent Court of International Justice. We approve the informal co-operation our Government is now giving to the League of Nations along the lines of humanitarian interests. We urge the importance of some properly constituted association as an instrument of international understanding and co-operation. We should welcome a conference of nations, called by our President, to consider ways and means of reconstruction in a sadly disordered world.

We are convinced that something must be done and that right speedily to solve the grave and menacing problems and to bring mankind to a new level of reliance on the principles of justice interpreted in this free and open conference and maintained by co-operation.

Thirty ministers of Hartford and vicinity at the Hartford Ministers' Meeting on Dec. 18 entered into a general agreement to present to their congregations on the Sunday following Christmas, Dec. 31st, the subject of the World Crisis and Christian Responsibility. We hope that at an early date you will do likewise. A State-wide movement will have great significance. The statement above is submitted as suggesting the importance of the theme. Use it freely if it appeals to you.

CHARLES F. CARTER, Chairman  
Immanuel Congregational Church.

ERNEST deF. MIEL,  
Trinity Episcopal Church.

JOHN F. JOHNSTONE,  
First Presbyterian Church.

L. H. DORCHESTER,  
First Methodist Church.

J. N. LACKEY,  
South Baptist Church

December 23rd, 1922.  
Hartford Council of Churches,  
27 Lewis St., Hartford, Conn.



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Week-Day Religious Education\*

**T**HIS large volume is the most thorough discussion of the whole field of religious education by the pastors and church teachers in week-day classes and in the public schools. No one interested in the great problem—and it is one of the realest problems we have—and who wants to know just what has been done, and what the students of the problem believe should be done, can afford to be without this book.

The first seventy pages of the book are devoted to a thorough survey of the achievements in the various States of the Nation. This survey by Mr. Erwin L. Shaver is a record of most astounding progress. The writer of this page has been interested in religious education all his life, but he must confess he had no idea how widely week-day religious education was being practiced. This survey deals almost entirely with the activities of some three hundred and seventy public schools from which Mr. Shaver got data. Under fifty tables, with such headings as: Amount of Religious Instruction per Week for Each Pupil; Oversight by Public School Officials; Relation of the Sunday School and Church; Supervision by Pastors; Part Time and Full Time; and Percentage of Attendance, the whole system is most helpfully discussed, and the methods of many individual schools given as examples. The whole problem, when it comes to the Church approaching the school-master with the proposition of religious education in the public school is most succinctly and accurately put by Mr. Shaver in the following paragraph:

"In one of these latter cities the attitude of the public school head is worthy of attention. He takes the stand that it is the duty of the public school to take charge of the entire time of the child (aside from that directed by the family life) and fill that time with wholesome social activities properly supervised; hence a long school day. This attitude is not limited to this one place but is found in a greater or less degree in many of the more advanced school systems. What is more, it is in such places that the competition, if we may call it such without appearing to be unfair, is not only a matter of time, but of the character of the activity itself. The pupils do not care to leave their public school work for the less interesting class in religion. We must bear in mind the fact that in its appeal to initiative, social impulses and self-directed effort the modern public school does not rely upon truant officers and the old type of disciplinary measures to secure results. It is this very appeal to the active nature of the

child which leads him rather than drives him and produces a love for rather than an aversion to the school-room. This changed nature of the work of the public school is evident in the plans and purposes of the heads of our public schools. In conversations with these leaders the surveyor found repeatedly a new note sounded, namely, education for character and citizenship, which utilizes the best methods in educational theory and makes close approach to the very thing for which the church has long been standing. The more important fact is not so much, it seems, the crowding of the time schedule as the fact of a new purpose and a new method in public education. The latter as well as the former must be taken into consideration in studying the question of relationships between the public school and the new movement in religious education."

The aims of Week-Day Religious Education are discussed by fifteen experts and here an interesting divergence of opinion is apparent at once. One group advocated the teaching of the Bible primarily, trusting it to do its own work. The other group placed its emphasis upon behavior, social living and the expression of the Biblical spirit in life. To quote the summary on page 157: "The first group expressed convictions as follows: Store the mind with Biblical material and it will have its inevitable results. Secure a large increase of memory deposit. Get across as much of the Bible as you can in the one hour a week. Make information and memory two of the aims. Some suggested definite, clear, dogmatic teaching of the Bible and perpetuation of the Christian religion as interpreted by each Church. The emphasis of the other group was upon improving society; developing habits, attitudes and appreciations that would result in definitely Christian conduct; social living; Christian citizenship; behavior; social control by folks whose lives are motivated by religious ideals; to bring the experience of religion into more close contact with the week-day experience of the children." The weight of opinion seems to be on the side of those who desired to teach the Bible and allow it to do its own work.

The balance of this most valuable book consists of essays dealing with every phase of religious education—twenty-five papers altogether—by such men as Professor George A. Coe, Hugh Hartsonne, Professor Benjamin S. Winchester, Professor George A. Stewart, Dr. Jesse B. Davis and Walter Albion Ignious. There are thirty pages of diagrams. There is a report of the Con-

\*A Survey and Discussion of Activities and Problems, edited by Henry T. Cope; published by the George H. Doran Company, New York. Price \$2.00.



# INTERNATIONAL LESSON

## The Rich Man and Lazarus

By Rev. Stephen A. Norton

[*Note: THE CHRISTIAN WORK has been anxious for some time to have the International Sunday School lessons treated by the ablest man that could be found. Happily not only has it found one man, but several. Arrangements have been made with the Pilgrim Press of Boston to use each week the notable expositions of the Monday Club of Boston. This club is made up of several of the most outstanding preachers of New England. Every year they contribute short sermons on the International lessons. These are bound into a volume which has become an annual and highly valued institution, "The Monday Club Sermons." We are sure our readers will greatly appreciate these expositions—the best that can be found by such men as Doctors Barton, Jefferson, Bridgman, Brown, Dunning, Pierce, Sperry, Griffis, Bushnell, Page and Clarke. Anyone wishing the whole series in advance can secure the volume from the Pilgrim Press, Boston, Mass.—Editor.*]

LUKE 16: 19-31

"Between us and you there is a great gulf fixed."

Luke 16: 26.

THE consummate art as well as the vital message of this parable finds full expression in these words. The story leads almost imperceptibly but inevitably to this occasion. It is like a path one follows, through groves which obscure the scenery, at times over levels or even declivities; but when he reaches the height and looks back he sees that the path led all the way toward just this point. Jean Ingelow's beautiful and pathetic poem, "Divided," itself a parable, is like this parable of Our Lord. It is the story of two friends walking in the meadow with clasped hands, one on either side of a tiny rivulet. The rivulet broadens and becomes a brook, and they unclasp hands but still talk together. But the brook becomes a river, and at last the tidal harbor of ships, and the friends are forever divided:—

Glitters the dew and shines the river,  
Up comes the lily and dries her bell;  
But two are walking apart forever,  
And wave their hands in a mute farewell.

The tiny rivulet was the beginning of a great gulf fixed.

So we follow the story of a widening gulf.

Here were the rich man and the beggar as we first catch glimpse of them, separated indeed, but by a crevice which might have been quickly crossed—at least from the side of the rich man. How small a thing for him to step to his door before which lay a fellow mortal sick and hungry; how easily he might have supplied the most pressing need, recognizing the human relationship made the more obvious and real by want! But he kept his own side, the side of abundance and elegance and arrogant self-satisfaction. It is not suggested that this man was profligate or vile or had robbed the poor. He had simply ignored the poor. The starving beggar at his door was no concern of his. Let him share with the dogs if he could the scraps thrown on the garbage heap. The poor was divided from his neighbor.

We go on with the parable, and we find the gulf widening at the gateway of the cemetery. "It came to pass, that the beggar died." Well, what of it? Who cares? Bury him in the Potter's field and have done with it. The town, per force, will pay for a cheap box. "And the rich man also died, and was buried." He had a funeral; he was "entombed." See the procession moving in stately order through the streets; count the carriages; note what tribute is paid to "our distinguished fellow citizen" who was habitually arrayed during life in purple and fine linen, and who goes to his grave with solemn obsequies befitting his station. Rear over him the splendid marble shaft for which provision has been made in his will.

But we did not see from this side what is beyond the Potter's field and the gorgeous monument. We did not hear the rustle of the angels' wings. Jesus lifts the veil, and lo, the gulf has widened far. The veil is not lifted to satisfy our curiosity about details of the future life, but rather to reveal the truth that life goes on in its chosen way. The rich man is selfish still; he is thinking only of his personal wants and their gratification; for he has not found in the new surroundings the means to satisfy his tastes and desires. And yonder afar and at rest is Lazarus, "comforted."



We shall miss the deep meaning of this story if we spend our time trying to learn from it the exact status of those who have passed into the experiences beyond this life. The parable itself explicitly teaches that. Jesus was interested in the right use of opportunity here. To enforce the necessity of that he suggests in broad outline and in figurative language something of the inevitable connection of the present with the future. He uses language which his Jewish hearers understood. "Abraham's bosom" means little to us; it meant much to them. But the difference between the peace and the pangs here portrayed appeals to us. If the "flame" of which the rich man complains can have no material reality, the fires of remorseful memory are sufficiently real. And especially vivid is the picture of the wide separation and the impassable gulf. That voice saying, "Son, remember," must hush any feeling of injustice done Dives. One use of a future life must be to rectify the apparent injustices of this. Memory, going over the course of cold indifference in the presence of suffering that might have been relieved, can make no complaint of its award. Dives makes none. Thomas Hood tells the story of a selfish woman who in a dream saw herself in her past neglect, and saw also the faces of the poor she might have helped:—

Each pleading look, that long ago  
 I scanned with a heedless eye,  
 Each face was gazing as plainly there  
 As when I passed it by.  
 Woe, woe for me if the past should be  
 Thus present when I die.

With memory and conscience awake there is no need of other "flame." Conscience and memory must approve an award that has been freely chosen. Character is what we have made ourselves, it is not changed by a decree. It is not death but life which decides destiny. What one has made himself by his use of opportunity, by the way in which he has met the appeals along life's path, by the reaction of his soul to his surroundings—that is destiny. One who has hardened his heart in the presence of human sorrow, has cared nothing for the suffering of the needy, has lived only to enjoy his "good things," careless about those who suffer, has written his own destiny with the free hand of choice. We reap what we sow; we build our own prisons or palaces; we have no just complaint to make of the situation into which our own choices have led us.

The award of character is not only just, it is inevitable. There is a great gulf fixed between selfishness and loving service which may not be bridged by wishes. One may not live his life of careless indifference and find himself at the end of his journey where the path of struggle and sacrifice for the good would have led him. Diverging paths lead to different goals. Character made by the choices of the years is not changed in a moment; the gulf between it and character of the opposite kind is not easily crossed. We are not thinking about any arbitrary decree of God which has purposely made an

impassable gulf. We believe with Paul that nothing can separate us from the love of God, and that no gulf is too wide for him to pass over. But we are thinking of what is everywhere observed among men, that character tends to permanence, and destiny is linked with it.

What divine grace in the long eons of the future may be able to do for souls steeped in selfishness and sin we may not say; but surely we may say that a character of loving trust and one of arrogant egotism do not belong together here or elsewhere. Between them in the nature of things is a great gulf fixed. Professor William James in his great chapter on "Habit" is more insistent on this truth than are most theologians when he says, "The hell to be endured hereafter, of which theology tells us, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. . . . We are spinning our own fates, good or evil, and never to be undone."

Must we leave it so—"never to be undone"? I cannot think his parable gives warrant to that word. The gulf between good and evil is indeed fixed forever. The way back along that gulf we do not see. It may be there is no way back. And yet I think the parable we are studying gives a glimmer of light in that direction. We must remember it is a parable, a story to illustrate a truth. The man on the wrong side of the gulf is in "Hades," not in a final hell. And there must be something good left in him, else why his plea on behalf of his brothers—the first intimation of anything else than selfishness in his soul? Perhaps divine grace may yet bring a drop of water to make that seed of unselfishness grow. We may not dogmatize in the interpretation of this obscure parable, but the plea of Dives that his brothers may receive more light on the way would seem to have in it something beyond a complaint of injustice done himself.

But at best the plea of Dives for his brothers is mistaken; it has no basis in reality. Not more light, but more life those brothers need, even as he had needed it; more of the life of compassionate fellowship with God and good. There is light enough to lead men in the path of loving service. "They have Moses and the prophets." Nay, they have written on their consciences the message of the prophets—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" It was just that Dives had done. His brothers might do it if they would. No help in the performance of such duty would come to them from muttering spirits of the underworld. What God requires, what character demands, what destiny depends upon is the use of the light we have in loyal service of God in the use of the opportunities he gives us for human help. There need be no gulf between our souls and duty. It is not necessary to know all that the future has of marvel or surprise in order to know that right is right, that God is love, and that kindness is his law.

The gulf whose reality is obvious, and of whose broadening depths all should be aware, is that between love and selfishness, between kindness and cruelty, between ease and effort for the good. A life devoted to self-interest, intent only on the "good things" which may be secured and used for personal gratification, heedless of larger interests of the soul and of the world—such a



life is following a path which diverges more and more from the way of righteousness and peace. Between it and the way of the doer of the will of God a growing gulf is fixed. None need wait till the gulf is impassable before it is recognized. Every cry of need across the broadening chasm is warning as well as plea for help. It is the pleading voice of the old prophet, "O come ye, and let us walk in the light of the Lord." It is the gracious warning of Jesus, "He that would save his life shall lose it."

So we come back to recognize here and now the gulf, which here and now may be crossed, between privilege and privation. Here it is, the gulf between wealth and want, between power and penury, between the haves and have-nots of our human world. Nobody with eyes can ignore the gulf and its significance. Here are riches absorbed in sumptuous living, with overflowing abundance for table and for travel and for display. And here is grinding poverty, striving for enough to keep soul and body together in decency. We need not confine our gaze to individual cases of such contrast; we may think of society, meant to be a brotherhood but become the arena of struggle between classes, with the strong always in the ascendant and the weak always going to the wall. It is the broadening chasm of which we are thinking, and which must be bridged, rather, healed, for the future of society itself as well as of the souls composing it. How shall it be closed up unless power uses its privilege of *noblesse oblige*? Not glorying in opportunity for the sake of selfish gratification, but using opportunity for the healing of society's sores and the cementing of human bonds of brotherhood—this is the hope of rich and poor alike, of employer as of employe, of capital as well as of labor. The chasm must be closed. The powerful must use their power for all. If this nation could not live half slave and half free in

days gone by, no more can it in days to come. Brotherliness on the part of all who have power must supplant selfishness and greed of personal gain. Dives must share with Lazarus, not as a dole of charity, but as the recognition of human right.

One cannot discuss Dives and his relation to Lazarus in these days without thinking of the helpless peoples holding out their hands to us for bread and common comforts. Yonder are the survivors of persecution and massacre in the Near East, with no apparent hope save America. Nor is it for a day they must share our food and warmth. Those orphans must be fed and sheltered until they may care for self and go about the work of life. The remnants of the oldest church in Christendom must be saved as seed-corn for future harvests of righteousness in their land. Shall they share our abundance now? That was the question answered in the parable with scorn and indifference. And these are but examples of many others who look this way for succor.

And what of the people who are starving for the bread of life? We have the knowledge of a God of grace and mercy and peace, and multitudes have it not. Shall they share our privilege? Shall they also sit at the Lord's table and find their hunger and their thirst assuaged? It is for the people of privilege to answer. And answering they decree their own destiny. For none can keep the treasure of God who will not share it with others. Heaven is possessed by being dispensed. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." To go forth in service for the sorrowing is to find ourselves not only united with them in bonds of love, but with all the good and great who rejoice in the eternal kingdom of service. It is to share in closest fellowship the joy of Jesus.

STEPHEN A. NORTON.

## The Churches and the Arbuckle Case

(Continued from page 98.)

to be the judgment of the religious and social forces of the country.

Mr. Hays made a full statement to the committee explaining that his action had been taken wholly upon his own personal responsibility, without pressure from those who were financially interested in the Arbuckle films, because he did not feel that he ought to stand in the way of Arbuckle's "making good" in case the opportunity should come. Mr. Hays carefully explained also that this did not mean the "reinstatement" of Mr. Arbuckle in the employment of the motion picture producers.

For the Federal Council of the Churches, Rev. Samuel McCrea Cavern, one of the General Secretaries (who attended in the absence of the Very Rev. Charles N. Lathrop, the Federal Council's representative upon the Committee on Public Relations) declared that if the motion picture producers really cared at all for the confidence of the church people of the country they should neither release the Arbuckle films already in existence nor employ him as a star in future films. Similar expressions were made by Mr. John P. Moore, representing the International Committee of the Y. M. C. A., and by representatives of many other organizations.

The full statement made public by the Committee is as follows:

"The Committee on Public Relations, having received from Mr. Hays a report on the Arbuckle matter, is impressed with the sincerity and genuineness of his motives in showing a willingness to allow every one a chance to go to work and make good if he can. The committee, however, does not believe that there should be any action taken which would result in bringing Roscoe Arbuckle again



*A few churches have already adopted this book for their services*

# RESPONSIVE SCRIPTURES

(for Worship in Church and Home)

Cloth, \$1.25

By Robert Cluett

Author of "Day by Day with the Master" and "Every Morning"

A foreword by Dr. S. Parkes Cadman states, in part: "Mr Cluett has made an admirable selection in this volume. . . . It should be used for domestic as well a public devotion. . . . Pastors, teachers and religious educators may employ this lectionary as the basis for their work."

"I have looked over RESPONSIVE SCRIPTURES and am delighted with it. I am sure that any church using it will find their service enriched—I can commend the book heartily to any looking for a new responsive service."—*Rev. Edward A. McMaster, Pastor, Congregational Church, Williamstown, Mass.*

*At your bookstore or from us*

## ASSOCIATION PRESS

Pub. Dept. Inter Comm. YMCA

347 Madison Avenue

New York



before the public as a motion picture actor.

"In the judgment of the committee it would be extremely detrimental to the youth of America for Arbuckle's pictures to be released for circulation, since it is highly desirable that reminders which would naturally come with his reappearance on the screen should not be thus placed before the public. Such release would also, in the opinion of the committee, tend to destroy public confidence in the purpose of the motion picture industry 'to establish and maintain the highest possible moral and artistic standards in motion picture production and develop the educational as well as the entertainment value and general usefulness of motion pictures.' The committee, therefore, recommends to Mr. Hays that he advise the motion picture industry to refrain from exhibiting pictures in which Mr. Ar-

buckle appears, and that any consideration shown him, as an individual, should be along lines not involving his appearance before the public as a motion picture actor.

"The committee takes this occasion to reaffirm its desire to assist in every possible way in the improvement of motion pictures, and to express its confidence in the practicability of the program which is being developed under Mr. Hay's leadership for securing better pictures and for realizing the highest possible usefulness of motion pictures in the recreation and education of the American people."

**I**F you don't say, "I saw your advertisement in the CHRISTIAN WORK," how will our advertisers know that their advertisement is bringing returns? You want credit for everything you do. So do we. Make it a habit to say, "I saw your ad. in the CHRISTIAN WORK."

## THE COMMUNITY CHURCHMAN

*A Monthly Magazine for all churchmen who are community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

THE COMMUNITY CHURCHMAN  
2822 Annette St., Indianapolis, Indiana

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D. D., Greenville, Tenn.



### Pulpit Gowns

and Choir Vestment  
Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Pining

131-133 East 23rd. New York City

**COLLECTION ENVELOPES**—8c per pack of 52, n Cartons (Also Storehouse Tithers' Envelopes) write iDufold Trifold Company, Asbury Park, N. J.

## WHOOPING COUGH

Asthma, Spasmodic Croup  
Bronchitis, Coughs & Influenza

The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

Introduced in 1879 **Vapo-Cresolene** "Used while you sleep"

Send for descriptive booklet 63A  
Sold by Druggists

VAPOR-CRESOLENE CO. 62 Cortlandt St., New York



**MENEELY BELL CO.**  
TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY  
**BELLS**



## One Book a Week

*Continued from page 123*

ference on Week-Day Religious Education held in Chicago, March 31st of 1922 and there is an illuminating introduction by the editor of the volume, Dr. Henry F. Cope. (Sunday School teachers as well as pastors will find this book stored with helpful suggestions.)

While writing upon this subject mention should be made here of the extremely interesting October number of the magazine "Christian Education," (The Council of Church Boards of Education, 111 Fifth Avenue, New York), which devotes all its pages to a discussion of "The Religious Education of College and University Students in the United States." The sixty pages are full of

most valuable information and the discussion of the problem is from many angles. It is not an easy problem. There is no doubt that our higher education has become largely secularized and we all know that there is no adequate system of religious education in the United States for college and university students. Dr. Kelly and the other writers believe that all this can be remedied, that the colleges would not be hostile to such approaches as the Church might make, and that the Church is neglecting—they hope it will not be for long—a great opportunity.

**UNIVERSITY BIBLE COURSES** at home. Use spare time. Enroll now. Finest books. Best courses. Hundreds studying. Lose no time from your regular work. Catalogue free. Write Prof. C. J. Burton, Bible University Eugene, Ore.

## Bible Students

The Parallel Edition of Moffatt's "A New Translation of the New Testament" is now ready—the King James Version side by side with Dr. Moffatt's incomparable rendering. Dr. Moffatt supplies an Introduction to New Testament study.

Cloth, Net \$2.50; Imitation leather, round corners, Net, \$3.00; French morocco, limp, round corners, Net, \$4.00; Levant, divinity circuit, round corners, Net, \$6.00.



At Your Religious Book Store  
**GEORGE H. DORAN COMPANY**  
244 Madison Avenue New York

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d st., New York City

## Communion Ware of Quality



Best materials. Finest workmanship  
**ALUMINUM or SILVER PLATE**  
Send for Illustrated Catalog with  
**REDUCED PRICES**

**INDIVIDUAL COMMUNION SERVICE CO.**  
Room 304 1701-1703 Chestnut Street, Philadelphia, Pa.

## IRRESISTIBLE

## Join Our Delightful "Christian Work" Party

ON THE GREAT WHITE STAR LINE "S. S. BALTIC" SUMMER CRUISE TO THE HOLY LAND, EGYPT, TURKEY, GREECE, SPAIN ITALY, ETC.

**61 Days, \$600 and up, Starting June 27, 1923**

## A SURPASSING SUMMER VACATION OPPORTUNITY

For Ministers, College Professors, Teachers and Business Men

### IDEAL SUMMER WEATHER ON SHIP BOARD

With the Average Temperature on Shore lower than Boston, New York or St. Louis, Nights Cool. Practically no Humidity

Clark's 20th Cruise  
to the Orient

### STOP-OVERS IN EUROPE

Return tickets first class  
good on Adriatic, Baltic,  
Cedric, Celtic, etc.

Until

**January 1, 1924**



S. S. BALTIC

### A FASCINATING ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

**D. E. Lorenz, Ph.D.**, Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of Christian Work readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroad fees, etc.—everything first class.

**WE INVITE OUR READERS TO JOIN OUR PARTY**

**ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.**

Note:—A few vacant rooms are available on our Mediterranean Cruise, Feb. 3, 1923, and on our Round the World Cruise, Jan. 22, 1923.

Address: Cruise Department, **CHRISTIAN WORK**

70 Fifth Ave., New York City

When answering advertisements please mention the Christian Work

Luxurious White Star  
Transatlantic Liner

### S. S. BALTIC

23,876 tons register.  
Three great promenade  
decks — Sumptuous  
Public Rooms, 24 Suites  
with Private Bath.

**The Climax of  
Luxurious  
Travel**



# THE CHRISTIAN WORK

A Religious Weekly Review

FEBRUARY 3, 1923

---

Elements in Happiness

T. Rhondda Williams, D. D.

Mr. Coue in America

Observer's Letter

Anglo-American Friendship

Charles E. Jefferson, D. D.

The Christian Faith of Abraham Lincoln

E. B. Sanford, D. D.

The Ideals of a Chinese School of Theology

T. T. Lew, D. D.

LITERARY SUPPLEMENT

---

Three Dollars a Year

Ten Cents a Copy



Important Selections from

# More than 100 New "Revell"

A "REVELL" BOOK  
Ask for it

BOOKS OF THIS SEASON

COMPLETE LIST  
FREE

## FOSDICK | Christianity and Progress

By HARRY EMERSON FOSDICK, D.D.

Dr. Fosdick accepts the challenge of the Church today, and subjects the theme to a searching analysis in his new book. \$1.50

## SNEATH | Religion and the Future Life

Development of Belief in Life After Death  
Edited by E. HERSHEY SNEATH

Profs. Boaz, Jackson (Columbia), Hopkins, Bacon, Porter (Yale), Jastrow (U. of P.), Paton, MacDonald (Hartford Sem.), Fairbanks (Mich.), etc. \$3.00

## STRONG | What Shall I Believe?

A Primer of Christ in Theology

By AUGUSTUS HOPKINS STRONG, D.D., LL.D.

"The last message of a great teacher—one who devoted his life to the exposition of Christian creed and doctrines." \$1.00

## HILLIS | Great Men As Prophets of a New Era

By NEWELL DWIGHT HILLIS

Dr. Hillis' latest book strikes a popular chord. The subjects include: Dante; Savonarola; William the Silent; Oliver Cromwell; John Wesley; John Milton; Garibaldi; John Ruskin, etc. \$1.50

## VAN DYKE | Thy Sea is Great Our Boats are Small

and Other Poems of Today

By HENRY VAN DYKE, D.D.

These verses Dr. van Dyke describes as an attempt to give expression to certain present-day aspirations not possibly finding utterance before. 50c.

## JEFFERSON | Under Twenty

Messages to Big Boys and Girls

By CHARLES E. JEFFERSON, D.D.

An acknowledged master of clear, unmistakable presentation, which finds ample expression in admirable addresses. \$1.50

## DAVIS | Preaching the Social Gospel

By Ozora S. Davis, D.D.

The new book on preachers' problems today, by the author of "Evangelistic Preaching," is the next book every preacher should read. \$1.50

## DARBY | Jesus an Economic Mediator

God's Remedy for Industrial and International Ills

By JAMES E. DARBY, D.D.

Christian Index: "Dr. Darby's book will go far toward remedying conditions, if leaders in both camps—labor and capital—will study his message." \$1.50

## KING | Nerves and Personal Power

By Dr. D. MACDOUGALL KING, M.B.

Some principles of Psychology as Applied to Conduct and Health. With Introduction by Hon. W. L. Mackenzie King. \$2.00

## RADER | 'Round the Round World

By PAUL RADER

A clarion call for world evangelization, written by one of the most virile and compelling forces in present-day American Christian activity. \$1.50

## JOWETT | God Our Contemporary

A Volume of Complete Addresses

By JOHN HENRY JOWETT, D.D.

Among the pulpit-giants of today Dr. Jowett has been given a high place. Every preacher will want at once this latest product of his fertile mind. \$1.50

## JONES | The King of Love

Meditations on The Twenty-third Psalm

J. D. JONES, D.D.

Dr. Jones is one of the greatest of living preachers, and on both sides of the Atlantic, his splendid gifts are fully recognized. \$1.25

## BERRY | Revealing Light

By SIDNEY BERRY, M.A.

A volume of addresses by the successor to Dr. Jowett at Birmingham, the underlying aim of which is to show what the Christian revelation means in relation to the great historic facts of the Faith. \$1.50

## SPURR | The Master Key

By FREDERICK C. SPURR

Last Minister of Regent's Park Chapel, London.

A fearless, clearly-reasoned restatement of the terms of the Christian Gospel and its relation to the travail through which the world is passing. \$1.35

## BABSON | New Tasks for Old Churches

By ROGER W. BABSON

Suggestions for the solution of today's problems, clear-cut and courageous, regarding the physical, social, and spiritual salvation. \$1.00

## HARPER | The Church in the Present Crisis

By PRES. WILLIAM ALLEN HARPER

Hon. Josephus Daniels says: "Dr. Harper has ably presented the demand that the church shape the thought and life of the future. It is a book of faith with wise directions and guidance." \$1.75

## McGARRAH | Money Talks

Stimulating Studies in Christian Stewardship

By REV. ALBERT F. MCGARRAH

A wealth of fresh material, popular in style, yet deeply inspiring in tone. A companion volume to "Modern Church Finance" \$1.25

## PRATT | The Master's Method of Winning Men

By DWIGHT MALLORY PRATT, D.D.

Introduction by Frederick L. Fagley, D.D.

A plea for "personal evangelism," containing numerous instances of its proving the most effective agency of the Christian religion. \$1.00

## VANCE | In the Breaking of the Bread

By JAMES I. VANCE

United Presbyterian: "A volume of communion addresses marked by deep spiritual insight and knowledge of the human heart." \$1.25

## BOWIE | The Road of the Star

By W. RUSSELL BOWIE, D.D.

A volume of addresses which bring the message of Christianity with fresh and kindling interpretation to the immediate needs of men. \$1.50

## BRYAN | In His Image

By WILLIAM JENNINGS BRYAN

The epoch-making book against Darwinism that is awakening religious leaders—startling educators—influencing legislation! Eighth Edition. \$1.75

## CONWELL | Unused Powers

By RUSSELL H. CONWELL, D.D.

To "Acres of Diamonds," "Why Lincoln Laughed," Dr. Conwell has just added another volume of his choicest addresses, written out of the knowledge and wisdom of a man who has long faced the stark realities of life. \$1.25

## ATKINS | The Undiscovered Country

By GAUIS GLENN ATKINS, D.D.

A group of addresses marked by distinction of style and originality of approach. Dr. Atkins' work, throughout, is marked by clarity of presentation, polished diction and forceful phrasing. \$1.50

## HOUGH | The Strategy of the Devotional Life

By LYNN HAROLD HOUGH, D.D.

A book dealing with the problem of sustaining true spiritual life amid the vast life of a great city—a problem of increasing gravity. 75c.

## GUNSAULUS | Prayers of Frank W. Gunsaulus

By FRANK W. GUNSAULUS, D.D.

Christian Work: "Dr. Gunsaulus was one of the most richly-endowed preachers of his generation, and his prayers reflect a mind and heart wondrously full." \$1.25

## HALLOCK | A Modern Cyclo-pedia

Of Illustrations for all Occasions

By G. B. F. HALLOCK, Editor of "The Expositor."

A valuable handbook for Preachers, Sunday School Superintendents and all Christian workers. Nineteen hundred and thirty-eight illustrations. \$3.00

## CHAPMAN | Evangelistic Sermons

By J. WILBUR CHAPMAN, D.D.

Edited and Compiled by Edgar Whitaker Work, D.D., with Frontispiece

Strong, fervid gospel addresses, eminently characteristic of one of the great evangelists of his time. \$1.50

## TORREY | The Gospel for Today

New Evangelistic Sermons for a New Day

By R. A. TORREY, D.D.

A new volume of appealing addresses, by the well-known evangelist and Bible teacher, characterized by unusual clearness of statement and frankness of appeal. \$1.50

## BANKS | The New Ten Commandments

By LOUIS ALBERT BANKS, D.D.

Apt quotation, fitting illustration, drawn from literature and human life give point and color to his work, which is without a dull or meaningless page. \$1.50

## MITCHELL | The Drama of Life

By THOS. R. MITCHELL, M.A., B.D.

A series of reflections on Shakespeare's "Seven Ages," which has already won the enthusiastic endorsement of Sir William Robertson Nicoll, Chas. W. Gordon, D.D., (Ralph Connor) Archdeacon Cody and Prof. Francis G. Peabody. \$1.25

At All Booksellers, or of the Publishers

FLEMING H. REVELL COMPANY, Publishers,

NEW YORK, 158 Fifth Avenue

CHICAGO, 17 N. Wabash Avenue

When Answering Advertisements Please Mention The Christian Work

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 5

February 3, 1923

Whole No. 3008

### CONTENTS

WORLD OF TODAY.....	131
EDITORIALS:	
The World Conference on the Life and Work of the Churches: Rev. Frederick Lynch, D.D.....	135
Protestantism and the World's Necessities: Rev. S. Parkes Cadman, D.D.....	136
Elements in Happiness: Rev. T. Rhondda Williams, D.D.....	137
OBSERVER'S LETTER:	
M. Coue in America.....	139
THE WEEKLY SERMON:	
The Ideals of a Chinese School of Theology: Rev. T. T. Lew, D.D.....	141
GENERAL:	
The Christian Faith of Abraham Lincoln: Rev. E. B. Sanford, D.D.....	143
Anglo-American Friendship: Rev. Charles E. Jefferson, D.D.....	146
LITERARY SUPPLEMENT .....	148
ONE BOOK A WEEK:	
Heredity and Child Culture.....	155
INTERNATIONAL LESSON:	
The Spirit of Prayer: Rev. Henry Stiles Bradley, D. D.....	156

THE CHRISTIAN WORK; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Publication and circulation office, 75 Baker Street, Providence, R. I. Editorial and advertising office, 70 Fifth Avenue, New York, N. Y.

Subscriptions may be forwarded to either of the above offices.

Entered as second class matter November 18, 1922, at the U. S. post-office, Providence, R. I. under the act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

Printed by Norman C. Lynch Co., Incorporated, 75 Baker Street, Providence, R. I.; 70 Fifth Ave., New York.

## The World of To-day

### THE INVISIBLE EMPIRE

The reports from Bastrop, Louisiana, have made the whole country realize what it means for any body of men to attempt to rule a community extra-legally. The Ku Klux Klan of Morehouse Parish, Louisiana, is made up of men who like to consider themselves the best citizens. They set out to put a stop to boot-legging, gamb-

ling and bad living of every sort in their county. They intended to be in fact, as they sometimes signed their communications, "regulators." When they suspected that one of the young women of the parish was not living correctly, they went to her parents' home at night, and ordered the girl to come with them, put her on the train for Little Rock, Arkansas, that very night, and ordered her never to return. Later, as the result of a petition in the young woman's behalf, they relented enough to allow her to come home. According to the testimony given at the public hearing held at Bastrop, they took the choir leader of a Methodist Church away from his church one Sunday morning before service and whipped him in the woods, bidding him straighten up and be a man. He himself claimed to be a good citizen. Dr. McKoin, the Mayor of Mer Rouge, was one of the Klan's most dictorial leaders. When he reported that he had been fired on while driving his automobile, the Klan set out to find and punish the would-be assassins. Many of the citizens of the Parish believed that McKoin himself fired the shots which pierced his car. The Klan, however, concluded that two or three of the young men of the neighborhood were guilty. As the crowd came home from a ball game at Bastrop last August 24 a company of masked and armed men stopped the various cars and took five men off with them. They later released three of the men. The other two were never seen alive again. Under the leadership of Governor Parker, a brave and determined man, the Louisiana state authorities set out to solve the mystery. After the state police had begun searching for the bodies a tremendous unexplained dynamic explosion on the border of Mer Rouge, a Morehouse Parish lake, brought to the surface the bodies of the two lost men. Their bodies bore the marks of fiendish torture. The Louisiana Attorney General ordered a public hearing at Bastrop, Morehouse Parish county seat, to gather testimony as to the mur-



# THE WORLD OF TO-DAY

der and as to the activities of the Ku Klux Klan. The investigation revealed the Ku Klux as an organization some of whose purposes were good, but which pursued them by wholly indefensible means. The hearing also showed that a good part of the Parish people approved the Ku Klux and that those who bore witness involving it were, not infrequently, in terror of their lives for fear of the Ku Klux revenge. It would seem that every state threatened by the Ku Klux should make even the wearing of a mask in public a serious crime. But most of all is the need of developing a public opinion which will leave law enforcement to legal authorities. Any other policy is the result of anarchy or leads to it.

## THE MISSIONARY SITUATION IN ALASKA

On September 12, 1922 the last land grant college of this nation was established three miles from Fairbanks, Alaska, under the name of the Alaska Agricultural College and School of Mines. While one can find signs of progress in many places in Alaska, nevertheless the territory suffers from booms and depressions as have many mining districts. The bulk of the population has moved out of Douglas, for instance. House after house in the town is boarded up, store buildings are deserted, and the mine property is being wrecked. Except for an occasional Roman Catholic service and a very sparsely attended evening services at the Episcopal Church, every church in the town was closed until the Congregationalists opened a Sunday School. The Sunday School has prospered. Valdez likewise is declining. Anchorage, where eight thousand people lived six years ago, hardly numbers eighteen hundred now. Nome, which looks so great a dot on the map, is a town of but four hundred people. After all the years of missionary work in Alaska, among both whites and natives, there is not a single self-supporting church there. With but one person in every ten square miles on the average, self-supporting churches are scarcely to be expected. Ten mission boards are at work among the fifty-five thousand people of the territory, supporting one hundred thirteen stations with a missionary for every five hundred people, at a cost of nearly \$5 per capita in contributions from outside of Alaska. The amount of money spent is by no means improper. The impropriety lies in the denominational rivalry. In the report on missions in Alaska presented at the Home Missions Council at Atlantic City last week, Dr. S. Hall Young, the veteran Presbyterian missionary, bluntly said, "Lately the Episcopalians have

sent a man to Point Barrow, and have talked of establishing a mission at Wainwright (near Point Barrow.) This would be a distinct encroachment, and their mission would be composed of our members." We only quote the statement as an illustration. The superintendent of the Congregational work in Alaska summed up the Alaska situation in these words:

As a whole, all missionary investments in Alaska have not accomplished what I think they might and could accomplish if sectarian propaganda could be submerged in a cooperative process of Kingdom building. The effective ministers in Alaska are earnest men who would like to do community service in a large and undenominational way. The people would rally to a guaranteed single church for each town program. This is as fine a field for home missionary demonstration of unity as China is for the foreign workers. If a practical federation of churches in Alaska were worked out in the principle of one church with a resident pastor for each place, and only one until that church was self-supporting, a new spirit would be put into the ministers I have met. To this very end the Home Missions Councils' Committee on Comity and Co-operation has called into being the Associated Evangelical Churches of Alaska, with its Central Committee. "All phases of missionary work in Alaska are under the care of that organization," according to the Chairman of the Committee on Comity. The new organization should in due time function efficiently. We look for the day when the denominational directors of missions will frankly base all their plans on their honest opinion as to what the view of Jesus would be in facing the same problem. They will be interested in genuinely Christianizing the people and the social order and no more concerned for a particular denomination than He would be.

## THE GRANT CONTROVERSY

We sincerely rejoice that Dr. Grant has raised the great fundamental question of liberty of thought in the Church. We of the Church are too much inclined to gloss over the question. We will give men liberty, but we want nothing said about it. We recognize that other men in the pulpit differ from us; we are willing that, so long as they are genuine followers of Jesus, with His marks upon their thinking and action, they should lead their congregations along the roads of a Christianity which takes for granted God's teachings in biology and historical psychology; as well as in the social and religious ideas of Jesus. We expect the idea of liberty of thought to keep on growing in the Church. But none

# THE WORLD OF TO-DAY

of the great unified denominations have stood up and said to all the world, "Men are absolutely free to learn and to teach in the Church all that God teaches them, through every channel of His teaching, so long as that teaching touches human life." If the Church is a universal and eternal institution, as we like to say, it must come to this position. So the Episcopal Church in New York today has a great opportunity before it. Let Bishop Manning fairly face the proposition which Dr. Grant has brought forward in his letter. Let him honestly say that the Apostles' Creed represents the idea of Christianity and its form of presentation which the Church held perhaps three centuries after the beginning of our era. But the Church is bigger than the creed. The Church does not depend on dogmas. The Church is the organized body of those who in teachable spirit long to know the full will of God and practice it, who are convinced that the great essentials of the teaching of Jesus and the way of Jesus are in close conformity with that will and who accept His purpose of bringing near the Kingdom of God as their absorbing purpose. Let Bishop Manning say, "The Church is not afraid of any truth God has to teach. It is the most open-minded, humble-minded institution in the world. It enters the kingdom of God because it is as a little child. And every man of sincere openness of mind will find himself at home and at peace within its universal fold." If he will do it, he will send a great breath of freedom and reality through the Christian world. May the men of this generation grasp the opportunity that is presenting itself, in denomination after denomination, so to define the Church and so to let all the world know its reality.

## BISHOP MANNING AND DR. GRANT

For many years the Episcopal Church of the Ascension in New York has had the reputation of being a sort of "low church cathedral." Before Dr. Percy Stickney Grant made it known over the country by his forum and utterances it was a center of liberalism in the diocese of New York. Certain very recent events, however, bring Dr. Grant's relationships with the Episcopal Church into more prominence than ever before. Sunday, January 14th, he preached a sermon, which included, among other things, the following: 1—A presentation of the limitation of the usefulness of church buildings as the result of their consecration (this applies especially to such churches as the Episcopal), and condemnation of

the use of buildings for church services only. (These matters became an issue several years ago when Bishop Burch limited the forum of the Church of the Ascension by ruling that meetings must be held in the parish house rather than in the church building and by insisting that topics be submitted to him for censoring. Any man whose head had not been touched by the hands of a bishop could no longer speak publicly in a consecrated church.) 2—A statement to the effect that Jesus did not have "the same power as God," and also an opinion that this view is shared by most ministers who have studied science in the modern universities. 3—A statement of disbelief in any peculiar power of priests because of consecration or of bishops through apostolic succession. 4—The opinion that marriage has significance and sacredness by the will and consent of society and of those who are married rather than because the Church has stamped it a sacrament.

The sermon, as was to be expected, aroused much criticism in Episcopal and other circles in New York and elsewhere. As was also to be expected Bishop Manning called on Dr. Grant Wednesday, January 17th, and discussed the sermon with him. As a result the Bishop gave the newspapers the following letter addressed to the rector of the Church of the Ascension.

Since my conversation with you last Wednesday afternoon I have given most earnest thought to the matter which we then discussed. That conversation was, as you know, in some important points not reassuring to me, and I feel called upon to let you and the church know clearly what my judgment is in the matter.

You will, I hope, believe that what I write is not written under any sense of irritation nor with personal feeling of any sort. If you were my own brother I should feel obliged to write you what I am now writing. If I understand you aright you confirm as correct the reports of your sermon preached last Sunday and also other utterances which you are reported to have made since that time.

The impression which you have given to the church and to the public is that you deny the miraculous elements of the Gospel and that you no longer believe the statement of the Christian faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian faith which not only every minister but every member of this church is required to accept. As a minister of this church you are obliged constantly and publicly to declare your belief in it.

At your ordination you were asked publicly and solemnly, "Will you then give your faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ as the Lord hath commanded, and as this church hath



## THE WORLD OF TO-DAY

received the same, according to the commandments of God, so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?" To this question you replied, "I will so do, by the help of the Lord." If you cannot now conscientiously accept and teach the Christian faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church.

In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the church as set forth in the creed, or if you do not accept this faith you should voluntarily resign from the ministry of this church.

This in no way restricts or conflicts with your personal liberty or your freedom of thought. You are at liberty to teach whatever you believe, but you are not at liberty to deny the faith for which the Protestant Episcopal Church stands and at the same time continue as one of her ministers. It is incumbent upon all of us to follow what we believe to be the truth wherever it may lead us, and if it leads you outside the Episcopal Church, it is your duty courageously and honestly to follow it there, but so long as you elect to remain a minister of this church loyalty to its creed is a binding obligation upon you. If you do not believe in Jesus Christ as God and Saviour you are restricting your own freedom and injuring yourself by remaining in your present position.

The question here involved is one not only of theology but of honor and good faith. According to your own statement it appears that you have not only given up belief in this or that less important doctrine but that you have lost your belief in the Saviour Himself as He is presented to us in the Four Gospels and in the Apostles' Creed. You will say that this church allows great liberty of interpretation as to the meaning of the articles of the creed. This is quite true, and I rejoice in the great liberty of thought which this church allows and desire to uphold it to the utmost limit that is lawful and right. But interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation which is in fact denial is a misuse of language. There is great liberty of thought and expression in the Episcopal Church, but this does not give her ministers the right to deny the essential faith for which the church stands.

In a great charge to the convention of this diocese entitled "Law and Loyalty," which I would gladly make my own, Bishop Henry C. Potter said, "This church has her standards of faith embodied in the creeds and offices and articles which, taken together with Holy Scripture, are her rule of faith. In the interpreta-

tion of these there always has been, and there always will be, a certain latitude of interpretation for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the church, and in debilitating the individual conscience is, I think, no less certain. . . . Out of all the conflict and clamor of opinions, above all the vagaries of individual sentiment or inclination, there rises that thing which we call loyalty, whether to God, or our country, or our mother, the church."

I do not believe in heresy trials if these can possibly be avoided. They ought never to be necessary in the church, where the spirit of love and patience and fellowship should reign. If any man knows that he cannot fulfil the terms upon which he holds his office in the ministry he should voluntarily retire from it. But to quote again the words of Bishop Potter: "Toleration in a body which professes to hold and teach revealed truth must have its limits."

I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Saviour, or if it is not possible for you to do so, then to withdraw from the ministry of this church.

Thus Bishop Manning deliberately takes the position that the doctrines of the Church must be enforced and that the thought of rectors must be controlled. His is simply a statement that what the Church has ordained, no matter how many years ago, must be followed to the letter now. Dr. Grant must profess what the Church has decreed about Jesus rather than what he himself believes to have been the nature of Jesus. Consent to a creed is of more importance than interpretations of Scripture by the individual mind and conscience. What the Church has ordered to be the religion about Jesus is paramount over what the mind and conscience of a man believes to be the religion of Jesus. My church is the final authority, not the conscience of the individual. Conformity is a requisite of spirituality. "Toleration in a body which professes to hold and teach revealed truth must have its limits"—to be enforced, of course, by the bishops and the majority of the clergy. Is it to be true of the Church at large that a man may not follow what he honestly believes to be the truth and still remain in it?

Dr. Grant, on Sunday, January 21st, preached a sermon on "A Constructive Program," in which he amplified his own position, but did not directly answer Bishop Manning. Later in the week he published his answer to the Bishop. These will be found in next week's issue of THE CHRISTIAN WORK.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CHILDREN'S DEPARTMENT

Violette Reynolds

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

Nehemiah Boynton  
Williams Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin  
Shailer Mathews

Charles S. Macfarland

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolf Keller

Churches of Christ in America. The discussion was very earnest and it was voted at the end of the three days' session to call a Universal Conference of all the Churches to consider Life and Work. The presiding thought, voiced again and again, was that the world was waiting for some utterance of the universal Church on the great social, economic and international problems facing the world; that this utterance should be worthy of the divine and glorious character of the Church and of such nature that all the world should heed; that it might go out to the world as a divinely inspired, prophetic, fearless message to the governments and peoples of the world.

The question of the time for the conference was debated and it was felt that although the need of the church's help was urgent it was better to come together with careful preparation and large representation three or four years later than to meet at once in an unprepared state. It was also voted that the Conference be one of *Churches*, to which the delegates should go up officially appointed by the various communions with power to speak for the Churches. A large international committee was created with four divisions: America, the British Empire, Continental Europe and the Eastern Churches. These groups were to interest the churches in their own field in the great conference and then come together again a year or two years hence for conference. The Archbishop of Sweden was elected Chairman of the International Committee and Doctors Macfarland and Lynch joint secretaries. The American Committee organized itself soon after the return of the delegates to America and Dr. Arthur J. Brown was made Chairman, Bishop Luther B. Wilson, Chairman of the Executive Committee, and Dr. Henry A. Atkinson, Secretary. Most of the Protestant communions have already appointed representatives upon this American committee.

Last August the International Committee met in Helsingborg, Sweden, as the guests of the Archbishop of Sweden. The three days' sessions were devoted to discussions of plans and subjects to be treated at the Conference. The date of the Conference was set for 1925 and the place chosen was Stockholm. It was voted that six commissions should be set up to prepare reports on such subjects as the Christian solution of social, economic and international relationships, the Church's message to the world, which would include evangelism and missions, and Christian education. Each of the five branches will appoint its own commissions on these subjects and these commissions after having made a thorough study of their subjects will compare notes with the commissions appointed by the European brethren so that a joint report may be presented at Stockholm. The American commissions have already been appointed.

The meeting held in New York was well attended and the day's discussions brought to light three things. First of all there was a general feeling that unless the conference at Stockholm should be really representative of the whole of Christendom—at least of Protestant

## The World Conference on the Life and Work of the Church

THE well attended meetings in New York last week of the American Branch of the large International Committee of arrangements for the World Conference on Life and Work of the Churches in 1925, brought before the world again one of the great recent ventures of the Churches. When the World Alliance for International Friendship through the Churches was meeting at the Hague in the summer of 1919 Archbishop Soderblom of Sweden, Dr. Macfarland and a few other outstanding churchmen drafted a resolution which was brought before the World Alliance to the effect that the Alliance recommend to the various national federations and churches of the world that a great ecumenical conference be officially called to consider the life and work of the churches in the period of chaos and reconstruction which the churches are facing. The resolution was passed and a small committee met in Paris soon after to take the first steps to persuade the official bodies of the churches to take action.

In the summer of 1920 a very representative body of churchmen came together in Geneva at the call of Archbishop Soderblom and the Federal Council of the



# EDITORIAL

Christendom—it would not be worth holding. All communions must be there and have many of their ablest leaders there. The Churches must feel such an interest in the matter that the Conference will stand out in history as having as determining an influence upon the life and work of the Church as Nicea or Constance had upon its doctrine.

Secondly, some message must go out from the Church that shall be so arresting that all Christendom will heed it and know where the whole Church of Christ stands upon the great moral, social and international problems of the world. The time has come for the Church to make some pronouncement as to just where it stands in regard to the whole social order. Particularly did the delegates present feel that the time had come for the Church of Christ to speak to the world some word upon war.

Thirdly, the feeling was expressed that unless the Church was willing to take the Conference so seriously that it is willing to have its delegates take time—no matter how much time—to give the utmost debate and prayer to the great issues facing Christendom, it was not worth while to meet at all. Upon this point we feel very strongly. The very existence of civilization is at stake. Great wounds exist that can be healed only by divine wisdom and divine help. Millions of men in all lands are confused, distracted, perplexed, looking for guidance and finding none. Faith is at a very low ebb. Enmities and hatreds are poisoning humanity. Powers of darkness are stalking over the earth. These millions are looking to the Church for some word of faith, of light, of guidance, of assurance—some positive, confident word. Many are waiting upon the Church to utter this word. The right word from the whole Church of Christ might be one saving, stabilizing word for civilization. The Conference in the light of these chaotic, threatening conditions should be willing to sit together for weeks, or months, until this word is framed. If the Conference at Constance could sit five years to save a doctrine surely the Conference at Stockholm should be willing to sit as many weeks or months to save a world. Has not the time come when the Church must take itself seriously and count no cost of time or money if it can save the world from the present slough of despond? It is Christ or chaos.

F. L.

## Protestantism and the World's Necessities

**S**ONS and daughters of the Reformation are under heavy bonds for the good behavior of Democracy, and of its concomitance in Nationalism, Socialism, Industrialism and Capitalism. Having helped to draw the wine, they have to regulate its drinking. Should it prove too heady a tipple for under-nourished brains and moralities, the world has a right to call upon

Protestantism for an explanation and a remedy. It is easy to talk about the progress linked with our paternal faith; but there is no progress, as the term is usually understood, apart from ethical progress. Far more important than the sale of indulgences in the sixteenth century was the rise of Capitalism, the abolition of the old economics, the release of individual energies in other than spiritual avenues. The founders of modern trade and manufactures were sheltered by the spirit of revolt against hierarchies and feudalisms. Socialism and even Bolshevism now aim to supplant Capitalism as it once supplanted Feudalism. We witness the creation of a monstrous governmental engine in Russia, more complicated than those of mediaeval monarchy and the Renaissance Papacy, and far more destructive of individual liberties, rights, and moral obligations. Protestants are dealing, not with Tetzels or a Medician Pontiff, but with Lenine, Trotzky, and other less notorious but scarcely less influential malcontents and despots. If the Reformers asserted anything, it was religious independence; freedom of conscience, of thought, of utterance, as against monopolized authority and uniformity of belief. Their protest created forces which travelled beyond their desires, and were reduced first to a spiritual, then, later, to a political philosophy. This philosophy culminated in the Revolutions of the Eighteenth century. The search for an economic philosophy ensued, and is now in process, embarrassed by selfishness and greed, and by the errors and crimes of preceding eras. We, as Protestants, cannot dodge the historical consequences of our ancestral policy. The prime service we can render the world is to set our own house in order, that we may wisely apply the teachings of the New Testament Evangel and of Old Testament ethics to the phenomena I have named. The useless quarrel with modern learning should cease. The wastes and confusions of denominationalism should be done away with. The foundations of a true social science should be laid, with allowances for the human equation. And not only Protestantism, but the whole Church of God, and all rightly disposed people, will have to find or make room in the divisive institutions of mankind for the universalism of which genuine Christianity is the living soul. In brief, reintegration by means of pacific interpretations, and without concessions to the baser elements, is the capital business of the Church, as it is the crying necessity of the world. Probably it will be a slow process, moving with Time's ameliorating drift, and exterminating many cherished prejudices. But the course it takes is the important matter.

I do not plead for the pleasing of hypercritical ones who ask for better bread than can be made with wheat, nor for the satisfaction of anaemic starvelings who crave a fool-proof world. Still less, if possible, should apostles of the mundane be coddled. They would explain away every religious mystery, and sterilize the finest spiritual instincts. The jaded moods of the secularist are no more helpful than the fanatical harangues

# EDITORIAL

of the zealot. Too many suppose that men and women who have an intelligent faith should always retreat before those who either have it not or make it repellent to their fellows. The ostentatious triviality of much current opposition and fault finding is unable to conceive the realities of Protestant conviction. A great deal which is paraded as modern thought is not thinking at all, but simply a deplorable conglomeration of erroneous ideas which will not subside, despite repeated exposures. Illogical, capricious, irrelevant, this type of mind takes short cuts, in cross country fashion, to coveted conclusions. But there is an intellectual realm of true scholarship, occupied by men of profound and scientific learning, which Protestants should regard with reverent affiliation. Our fellow Protestants have a large representation there, and they share in its illustrious achievements. Those mistaken clergymen and laymen who attempt to placate an effete orthodoxy by strangling the thinking and inquiry of that realm will fail, and they ought to fail. Believing souls cannot long escape the invasions of organized knowledge, nor is there any need to evade them. It is the sole function of science to deal with visible realities. It is the sole function of religion to deal with the boundless realities of the invisible universe. It is the function of a well equipped Church to heal the breaches of faith and intellectualism by its vital correspondence with the love of truth. The center of its trust is neither a creed, nor a book, nor a cosmogony, but a Person and a Life. It assimilates whatever is assimilable, because it administers the ultimate life and law of human being. It supplements science and learning without defaming them. Warned by its past annals and by the futility and hollowness of ecclesiastical conflicts with knowledge, it welcomes every verified conclusion as an addition to the truth which sanitates society. The research that matures and disciplines the reasoning faculties is grateful to such a Church, because its own vehicles for communicating spiritual verities are thereby enlarged. The casual and purposive interpretations which all learning presupposes and religion supplies are among the world's chief needs. It implores us for a spiritual ideal in more complete accord with the meditated experiences of life. And Protestantism should fulfil its request without forfeiting intellectual integrity at the behest of blind obscurantism.

S. P. C.

## Elements in Happiness

WHEN we come to reflect upon the easy way in which we have all been wishing each other a Happy New Year, it might be well to think of a few things we ought to mean in doing so. 1. We ought to refuse the notion of finality to the estimates we have formed the other people, especially where those estimates are unfavorable. To form an unfavorable es-

timate of another person is always a certain impoverishment in our own life, which we must suffer if the estimate is just. But it is well to consider that no estimate can be fair to all there is in a character, and we should therefore hold ourselves open to new discoveries. Behind a certain manner or habit which is not agreeable there may be something quite admirable, and we should not be led by the manner to an unknowing sort of judgment. And again a judgment which is just at one time may be unjust at a later time, because there are so many possibilities in character which cannot be gauged at any one particular period. The idea is much too prevalent that people never change. As a matter of fact changes of temperament and even of disposition often do take place. There is no doubt that our estimates of other people are very vital elements in our own happiness and often in theirs. Upon these our behavior largely depends. They make all the difference between smooth working and friction, between joyful fellowship and constant irritation. You may have made up your mind that the other person is unsympathetic, or does not understand things as you do, so certain subjects are tabooed, many avenues of communion are closed, you feel tongue-tied even when you are seething with feeling within, you do not express yourself because you think the expression will be misunderstood, so there is no real happiness between you. It would be well to make another attempt at a deeper mutual understanding. We must hold ourselves ready to revise our estimates of each other. I am quite sure that much unhappiness is prolonged in life through attaching finality to such estimates. One has seen cases where they have been discovered to be ill-founded; something broke the seal of judgment under which mutual sympathy was imprisoned, and it sprang forth in a new stream of joy. Individuals often have no idea how it would affect their happiness in 1923 if they could make themselves at the beginning of it entirely willing to reconsider their unfavorable judgments of other people, willing to see good points in those they dislike, and to make the most of any good they discover in them.

The same must be said of judgments concerning people in the mass. Many are unhappy with the thought that the world generally, that society is untrustworthy or unfriendly. These judgments are sometimes reached by quite good people who have perhaps once or twice been betrayed, who have several times been unfortunate in friendship, and who are over-sensitive. There is a great difference on this point between different temperaments; some are naturally more open and easily trustful than others, though they are not necessarily better in any fundamental virtue. These two types will find the



# EDITORIAL

world very different in its attitude towards them. On the whole the open and trustful attitude will meet with a response in kind. It may be rebuffed, it may even be betrayed; but response in kind may be fairly expected, and will usually be found. Many people who are so lonely need not be so lonely as they are. They may have difficulties in temperament, and perhaps in their history, but we have to take life in hand and apply *will* to it along the lines of trustful wisdom. If we do so, most of the difficulties can be overcome. A quick eye to discover the friendly good, and the helpful sociability would make a tremendous difference to many lives.

2. It is equally important for men and women to hold themselves open to revise their estimates of themselves. Especially those who underestimate themselves, and do not as a consequence count in the world's upward life for anything like what they ought to count. Self-depreciation is quite a common fault, and many glorious possibilities of service and of happiness are unexplored because of it. To believe too little in yourself is to fail in duty to the world. It is also to leave a source of joy and happiness untapped. If at the beginning of a new year everyone, instead of thinking of himself as great or small, would just determine that he will count on the right side of life for every ounce of his power, be it much or little, what a tremendous difference it would make to multitudes of people. Christianity would make every individual important and precious in the sight of God, and an instrument of God's work in the world. Traditional Christian theology perhaps went too far in claiming for man the central place in the universe. Our planet is not central as men used to think, and there may be higher beings than man in the universe. But it remains true that man is the highest work of God known to us. And if our planet is only a speck of matter in space it is of no less importance to us than it was when men thought differently. If we can no longer claim that the sun and the moon and the stars were created on purpose to give us light on the earth, their service even in that respect is not less than it was before. The vastness of the universe does not really belittle man. Rather the fact that he has discovered it, and can think of it, makes him greater than he was. It would be a strange thing to argue that because Columbus discovered America, and America was so big, therefore Columbus dwindled in significance. Christian theology may have monopolized God too much for one planet, and especially for man, and confined God too much to one particular plan for doing men good.

But it remains true that the highest knowledge of God possible to us is by the revelation through man. And that human nature, which, in spite of all its mixture and its wickedness, flowers in pity and self-denial, in mercy and love, does reveal something very glorious beyond itself in communication with it. This is the revelation of God, the full meaning of which is seen in Christ. It is the mistake of some theologians ancient and modern to draw the veil very deeply and darkly over man-

kind in general in order to show up the uniqueness of Jesus. They need not; Jesus is unique enough when you have given humanity its fair due. Surely Jesus Himself often told ordinary men to look into themselves for a clue as to what the character of God was. And it is always true that the best in man is the revelation of God, and his moral and spiritual nature is really the source of revelation. If this were not so, men could not have recognized any divinity in Jesus at all. It is a tremendous mistake to try and exalt Jesus at the expense of general humanity, and to prove His uniqueness by denying the life of God in men. The more you know the love of God in your own heart, the greater will Jesus become to you. That God has given to everyone of us something of Himself, and that therefore there is for each some work of His to do, some truth of His to declare, some beauty of His to manifest, some divine purpose to fulfill, which no other individual can fulfill is, I think, a truth of the Christian religion. I do not see that this belief is invalidated by anything in science, or in psychology, or even in Christian theology. This kind of estimate of men will never produce pride or arrogance; nothing is so sure to produce the combination of humility and power. When we feel that the Highest is urging up from within, and manifesting through us, then "Our utmost for the Highest" will be the motto of our life, and the utmost will appear to be too small. I should despair of the Gospel if it meant bringing Christ to men who were entirely devoid of God in themselves. The very hope of the appeal is that there is that divine spark in every man which may be kindled to glorious flame by the igniting fire of God's great Son. It is on the basis of the realization of what He is that man can become what God wants him to be.

3. Happiness in religious life demands that we should not let any experience mark the limits of attainment, or any work done be the terminus of achievement. Believe in the possibility of richer experience, of wider knowledge and of nobler work. "High hearts," says Dr. Martineau, "are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march to useful service." There are those who "do good only to see the better, and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action is ceaseless aspiration." There are new depths to fathom, new heights to climb, in the adventures of the spiritual life. No experience of the past is a measure or a limit to what the soul may find and do. In this faith the soul may always find newness of life. Formal religion can become very stale and tiring; stagnant theology can become a burden and a fetter, but the eager mind and the high heart will thrill to new revelations, and find that the years of life are new with the joy of God.

T. R. W.

# THE OBSERVER

## Mr. Coue in America

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

MR. COUE has made his triumphal tour. Upon his arrival in New York the great dailies devoted whole pages to him; but he was soon relegated to the back pages because he worked no miracles in that city. Indeed there was a distinct note of disappointment seen in the daily write-up of the reporters. They had evidently expected him to stand on the City Hall steps and as the lame, the halt and the blind passed by, lay his hands upon them and they would rise up and run off leaping and shouting as when Peter laid hands upon the cripples years ago. Instead of that they discovered a very unimpressive, modest man who disclaimed any miraculous or even hypnotic powers; who had no deep or new psychological secrets to reveal; who made no claims such as the Christian Scientists make of having a new religion that would heal all diseases flesh is heir to; but who merely and quietly said that he had discovered through long years of experience in the little city of Nancy that, "As we thought of ourselves, so to a great degree we were." This is as old as philosophy and it is in all religions. There have been teachers of it and healers by it by the thousands through the ages. In our own day Mr. Trine, Mr. Dresser and others have been preaching it—with much more. All the prophets of healing by prayer and faith and divine power flowing into us have taught auto-suggestion as emphatically as does Mr. Coue. So Mr. Coue comes bringing no new thing except himself and his triumphant reception. In Cleveland the city turned out to greet him. (This is the most hopeful thing I have read of an American city in a long time. Before this it has always been a victorious prize fighter that the cities have met at the railroad station.)

Mr. Coue is a very interesting man. He is gentle, modest, looking like a storekeeper in a small town. (He is a druggist in Nancy.) He does not quite understand all the fuss that is being made over him. Some years ago he heard of an American who had written some books on the influence of the mind over physical states. He sent for them and they interested him so much that he began testing out these theories on some

ailing friends in Nancy. He had considerable success and began developing theories of his own as the years went on. To the world he has summed up his own views in two phrases which have become universal property; one: "Every day in every way I grow better and better"; the other: "It passes." There is nothing new in either one of these phrases, but Mr. Coue has had the power of making people believe them as they said them. Indeed this seems to be his chief claim to uniqueness among the thousands of people who have said much the same thing. Perhaps I can do nothing better than devote the remainder of this letter to an account of his work at Nancy by one who was present at several of his meetings and made a rather thorough study of them. I quote from "Emile Coue: The Man and His Work" (Dodd, Mead and Company) by Hugh Macnaghten of Eton College:

"In describing my own experiences at Nancy, let me say at once that I witnessed no miraculous cures, but although this disappointed me at the time I now regard it as a positive advantage, because it would be so easy to be biased and misled by a single exceptional case and consequently to miss, or at least to misinterpret, the whole meaning of M. Coue's work. Beyond doubt there have been not a few instantaneous cures which might be, and probably were, regarded as miracles by the majority of those present at the time, but M. Coue would never be one of this majority; he is never tired of affirming that he works no miracles, all he claims is that he is able in most cases to help us to cure ourselves. 'I cannot help you,' he would say, 'if you have broken an arm or a leg; in that case you will go, if you are sensible, to a surgeon; but I may be able to help you to to recover the use of a limb or an eye which from the mere fact of long disuse has ceased to act as a limb or an eye in being.' It is true that at times he has seemed to achieve much more than this. A helpless cripple carried into the room has left M. Coue's presence on his own feet, cured and triumphant; but the explanation is simple; the cripple had long ceased to believe in the possibility of walking and therefore the



disbelief had translated itself into a real inability. The moment that he believed M. Coue, who had told him that he had the power of walking, that moment he was able to walk. As he first walked, shouting, 'Je marche, je marche,' and presently ran round the room, doubtless he seemed to himself a living and walking proof that miracles do happen; but to M. Coue he presented only one more example of the truth that, what you think, in the sphere of possibilities of course, tends irresistibly to become true for you.

"At the first *conference* we were about a dozen English of the upper and upper-middle class and about the same number of French, of whom the majority were poor. As M. Coue goes his round and questions each of those present, one by one, there is plenty of evidence of human suffering in the long but unmonotonous tale of various ills from which the many patients are suffering. Yet almost invariably the pervading tone is one of hopefulness. The sceptic of yesterday is a little less sceptical today, in another's eyes despair is changing to a gleam of hope, my nearest neighbor slept better last night than on any night during the last ten years; the woman next to him says, 'I feel a little better, but——.' Here M. Coue cuts her short, for 'buts' spoil it all. Almost every one was better, and there were no miraculous cures. Some improvement, however, took place before our eyes: one old man, who at first could not raise his arm, ended, thanks to much encouragement, by raining blows on M. Coue's shoulder, though not, I must admit, as vigorously as M. Coue himself would have desired. Another man, with rheumatism in both knees, after a little rubbing by M. Coue and many repetitions of the *ca passe* formula, found himself able to walk with comparative ease. Any such visible improvement was infectious and we all took courage. When M. Coue has made his round and has said some words to each of us, he tells us to close our eyes, and recites his gospel of health; we are just to listen without effort; a wise passiveness is best; indeed, we may sleep if we will, for our subconscious mind never sleeps and never forgets, and so his words sink in. We are to be very careful to eat slowly and turn our food into a kind of paste before we swallow it; thus certainly, but only thus, will constipation cease to be. We shall sleep soundly; our dreams, if we dream, will be pleasant; troubles and worries will melt away and we shall awake and sing; there will be no more fears, no more thoughts of unkindness; shyness and self-consciousness will vanish.

"And how are we to win this great reward? Very easily it seems; without effort. As soon as we nestle on the pillow we are to close our eyes and recite without stress, but just audibly, the well-known formula some twenty times: 'Every day in every respect I grow better and better,' or, if we think that those things are better said in French, 'Tous les jours, a tous points de vue, je vais de mieux en mieux.' It seems childish, does it not? It is really childish, and that is a very different thing. And if we wish we can add the childish words, 'par la grace de Dieu,' or 'Thank God,' and so turn it into a prayer. Does this sound to you more like the Pharisee's prayer than the Publican's? To me it rather recalls the Samaritan who of the ten healed of leprosy alone returned to give thanks to God. Whenever in the

course of his little sermon M. Coue mentions a disability or sickness, from which any one person in particular among his audience is suffering, he approaches that person and touches the part affected. One hardly realizes it as strange that he should remember as he does the ailments of some thirty persons, many of whom he is seeing for the first time. Only very rarely he makes a slip, as when, for instance, he touched a friend of mine on the thumb that was not gouty, and said that very probably it would soon be like the other. Thank goodness; he is too intensely human never to make a mistake, and he will, I know, forgive me for hoping that in his particular forecast he was mistaken. He is himself as quick as lightning to take advantage of any mistakes that his patients make in describing their own condition, and his quiet humor is a constant source of delight. Nor are there wanting humorous episodes. For instance, hardly had M. Coue finished speaking of the certain cure of constipation when the sufferer he had been addressing hurried from the room, announcing, with mingled surprise and triumph, that the event was going to justify the prediction. These things are said more easily, without offence, in French; there was only a little ripple of sympathetic laughter while M. Coue smiled at the startling sudden fulfilment of his promise. Yet always M. Coue is careful to assure his audience 'I cure no one,' all that he offers is his help in teaching others to cure themselves. On Friday there were two lectures in the afternoon, the first by M. Coue himself and the second by his friend and follower M. Rene de Brabois. Let me quote a single sentence which specially appealed to me from the second lecture. Our friend (we feel from the first moment that he also is our friend) is speaking of sleeplessness. How is sleep to be recaptured? This is his answer: 'Si vous faites un mouvement pour l'attraper, il vous echappera comme un oiseau,' i.e., 'Make ever so slight a movement to capture sleep and it will escape from you like a bird.' It is fatal to call in your will, to make an effort, to determine to go to sleep. If you say, 'I *will* go to sleep,' imagination will answer, 'No, you won't'; and by a law which knows no varying the will yields to the imagination. You must say, 'I am going to sleep,' or better say it in French, 'Je vais dormir,' repeat it very quickly making the sound of a humming bee (*comme une abeille qui bourdonne*) over and over again, but above all make no effort to sleep."

The above is the best description I have seen of Mr. Coue's work. One contributory cause to the success of such seances as those described here is the fact that where several people are all gathered together seeking health, interest in one another's success helps each individual both to concentrate and to believe. It is the old story of the individual effort being augmented by the group effort. Perhaps this has a good deal to do with the success. It is all very interesting and there is no doubt that there are great forces in us, which if rightly used and guided, can lift us out of many ailments. It is a question worth asking whether if these efforts are supplemented by prayer and faith they could not lift us even further out of our troubles.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Ideals of a Chinese School of Theology

By Rev. T. T. Lew, D. D.

Dean of the School of Theology of Peking University

*[The following sermon delivered at Dean Lew's inauguration, is of considerable significance coming as it does from far away China. Dr. Lew is a leader and scholar of great vision and is at the head of a remarkable movement in China. Our readers will be interested to know that Peking University has just launched a million dollar building program to make possible the removal to a new site near the Summer Palace where the institution may realize to the full its great possibilities. Construction of the school and theological building is already under way.]*

THE Church catholic has poured into China, for over a century, financial resources, her best manhood and womanhood, and with painstaking care and in spite of numerous difficulties, has laid down the foundation of the Church, and entered an educational scaffold on which to build the super-structure of the Church. The pioneers and the martyrs would rejoice to see the gathering of today in this land of martyrdom, the realization of a University School of Theology. We who are here today are overwhelmed with its significance and a sense of grave responsibility. As one who has been called unexpectedly to respond reluctantly to serve the School as its Executive Officer, I hesitate to state anything beyond an acknowledgment of gratitude for your unusual confidence in an inexperienced and unqualified young man. Yet, as the School is also young and indeed is in its infancy, I venture to think aloud before you, my comrades, what our hopes for the School should be, as the first act of my allegiance.

The School of Theology of Peking University should be first of all a training school for ministers to a world torn in pieces by racial prejudices, class struggles, petty differences and unforgiving attitudes. It should send out ministers of reconciliation; ministers who will follow the Redeemer to bring peace, love and good-will among men and who will affect the atonement between sinful humanity and the holy, righteous Father. To a world hungry for hope, joy and comfort, disappointed in promises made in good faith but never realized, it should send ministers of evangelism, proclaiming to every creature the Gospel of the Son of Man. To a

Church which has been under the tutelage of different nationalities and which has entered into a period of definite self-consciousness and self-realization, a Church which is still depending upon the tutelage of her friends and benefactors of other races, in a church which draws workers from every principal denomination of the Protestant Church, and from almost every leading country of Christendom and which embraces the activities of one hundred and eight organizations, it should provide ministers of co-operation who will defend bravely and protect wisely the comprehensiveness of the Church, leading the Church and its twenty-four thousand workers through the labyrinth of difficulties and conflicts in order to accomplish the great common task of evangelizing China.

For a Church definitely looking forward to make herself felt in the coming new social order and whose respect for learning is part of her sacred inheritance, for a Church whose greatest need is spiritual life made intelligent with proper, definite, intellectual equipment, for a Church which has found her life through the educational effort of her founders, the School of Theology shall provide ministers for teaching, well qualified to undertake the task of educating the thousands of students within her walls, and the countless number who are waiting to come in. For a Church whose spiritual life was formed in the crucible of fires of persecution of the early days, and purified and intensified by continuous heroic sacrifice and repeated martyrdom, a Church whose appreciation of spiritual life, as evidenced in the products which have come from the humble past and is intensified by the on-rushing of competing demands and lurid attractions of the modern age of changes and vicissitudes, a Church which possesses a rich heritage of poetical imagination waiting to be developed, and gifts of expression which need to be consecrated, the School should provide ministers of worship well trained in the sacred arts of worship, leading her four hundred thousand Christians to the Holy of Holies, enjoying the privilege of genuine communion with God and to worship Him in the beauty of holiness.

But to make our School adequate for the training of such ministers, our School must stand as the granary of rich heritage of the Church catholic. The Church in



China, by the grace of God began her life many centuries later, which has enabled her to enjoy the privilege of a rich deposit of spiritual experience, intellectual findings, and the results of social experimentation. As the mighty force of Christianity moves on through the centuries, touching at various points human achievements and failures, absorbing, regenerating and purifying the arts of the ancient and mediaeval worlds, of extinct and extant races, it has accumulated possessions which surpass any other organization of the human social order. To enjoy such heritage is the greatest boon of the Christian Church of China. Our School of Theology should be a place to which people can look for the availability of a contact with such a heritage. Our School shall serve as its guardian and transmitter.

Serving as the training school of ministers with full appreciation of the past, its respect for historical continuity shall not fix its outlook only toward the past. Our School shall in the third place strive to be the rallying point and the recruiting ground for the Prophets. God forbid that our School shall be a house of manufacture, turning out priests and priests only, whose only ability is to perform prescribed formula, whose chief accomplishment is to fulfill the punctilious observances of antiquated practices, whose eloquence does not go beyond the parrot-like repetition of set doctrines, and whose zeal is confined to the blind championship of the faith of other people, and whose only virtue is slavish acceptance and obedience to the deliberations of those who have lived before them. No, the world is suffering from a famine of prophets. The paralyzing condition and ineffective service of the Church throughout Christendom in meeting the pressing demands of the age is not a reflection upon the Church for the lack of priests, but a ringing rebuke to her for the lack of prophets. The heart-broken cry of the Master over Jerusalem is just as poignant today as it was eighteen centuries ago.

The Church has not been without prophets, but she has killed them, and behold she is still in this very day persecuting the few who are still living. Loyalty to the faith has been misdirected from the right channel, to the channel of fighting against progress, the covering up of new flashes of heavenly light. The cry of repentance and of revolution has been again and again drowned in the mocking voice of "Crucify Him, Crucify Him." If our School of Theology can in any way serve the Christian Church of China and the Church catholic as a whole, it must make itself the rallying point for the prophets from all the corners of the earth. Its teaching, its life should furnish fires to produce that metal out of which prophetic stuff can be made. Their own people may not respect them, their own church may disown them and the multitudes who are after bread rather than Truth may stone them; they shall find at least one place where they can feel that there are some who have not bent the knee to Baal.

But the Church does not live only upon the sudden flashes of insight of the Prophets. Truth does not become available to people and its benefit reach the multitude always and only through the voice crying in the wilderness. Our School shall in the fourth place, fix itself to become an efficient laboratory of the investigators and experimenters of Truth. Investigation car-

ried on prayerfully, reverently and fearlessly, unmolested by any considerations of selfish interest, be it that of individuals or parties, untrammelled by prescriptions of well-meant intentions but hurtful results. Investigators shall live under no shadow of worry and anxiety. Their only fear should be their failure to follow the light of God to Calvary. Along with investigation must go hand in hand experimentation. Experiments should be devised for the application of every truth which is worth investigation to the point where it can be made a part of the life of the Church, and through the Church a part of the life of the people. The lovers of Truth shall point to Peking as a place where the cruel sceptre of conventionalities does not and cannot hold sway.

Truth in intangible form scarcely benefits anyone. The Peking School of Theology should, therefore, in the fifth place, become an inspiring study for the spiritual artists, a place where they may give free play to their constructive imagination and articulate expression to spiritual experience and intellectual findings. There the artists are inspired; they see visions; they build new standards; they re-evaluate and re-interpret and accomplish that which is urgently needed today, restatement.

Future generations should find in the Peking School of Theology a place where revelations are not the stories of by-gone days but spiritual messages of Christianity, always enjoying perpetual youth and inexhaustible vigor.

Finally, the School of Theology shall strive always, first and last, to be a strong force for genuine Christian character. Her environment and her life should imprint upon its constituents the unmistakably clear marks of a Christian. The School is to provide Christian ministers and the supreme task of the Christian ministers is to build character and reproduce Christ's likeness in weak human nature, through His regenerating power. The School shall mould its men and women to be the true children of a loving Father, and it shall teach the Church to live in peace and harmony, to love to agree to differ at the same time: to have a good sense of proportion, an inflexible will of resisting the encroachments of evil machinations which lurk around the Church, and to conquer all obstacles which interfere with the development and the perfection of Christian brotherhood and all embracing communion of saints. "By their fruits ye shall know them." This is the acid test and the Peking School of Theology not only does not fear but should always be in a position to welcome it.

Are these ideals too high and the standards too ambitious? Dare we say that they are? In the metropolis of this great nation, in the continent, facing a new world and entrusted with the responsibility by the Church catholic. What else can we do? With pigmy force and meagre resources, what else can we do, but with humble and reverent hearts place our five loaves and two fishes at the feet of the Master whose eighteen hundred years under Galilean sky, in the same evening glow blessed them and multiplied them, and what is more all were satisfied and there were left remaining fragments a hundred fold more than the original little offering. In this spirit I come with trembling, yet joyful heart, to associate with you, the members of the faculty of Theology, and co-workers of the University.

# The Christian Faith of Abraham Lincoln

By Rev. E. B. Sanford, D. D.

Honorary Secretary of the Federal Council of Churches of Christ

FROM early manhood an earnest student of the Bible, Abraham Lincoln after passing through a time of doubt and perplexity came in his later years to firm confidence and trust in the verities of Christian faith.

Fifty years ago I spent an enjoyable evening with the Reverend Dr. Miner who was pastor of the Baptist Church in Springfield, Illinois, at the time Lincoln was elected President of the United States. The parsonage was almost next door to the Lincoln home and the families were on close neighborly terms. The horse and carriage of Mr. Lincoln were frequently offered to Dr. Miner for his use in making calls upon parishioners living on farms outside the city. The Baptist pastor was naturally deeply interested in the career of his lawyer friend and neighbor and rejoiced in his election as President. He stood near him on the day when he made his tender farewell address to the company that gathered about the train that was to take him to Washington. These words could only have fallen from the lips of a follower of Christ: "My friends," said the man on his way to martyrdom and immortality of fame, "no one not in my situation can appreciate my feelings of sadness at this parting. To this place, and the kindness of these people I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which vested upon Washington. Without the assistance of that Divine Being who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

It was a tearful company of neighbors that saw the train bear away the man whom they had known in the years that from obscurity had brought him to a commanding place of influence in his home city and state and had now, by the will of the people, made him the greatest personality in the nation. We can understand that those who had followed with pride the career of

their long time and honored friend, with peculiar interest and solicitude, watched his action during the fateful days of the War for the Union. At a heart-breaking period of this strife, that filled so many homes with tidings of death and suffering, sickness invaded the White House and the youngest son of the President, "little Tad," the pet of the household and the constant companion of his father, was stricken by illness that in few days proved fatal.

In the hour of this sore bereavement the thought of the President turned to his old ministerial friend in Springfield. He wrote to Dr. Miner asking him to spend a week as the guest of the "White House." At once responding to the invitation, he had during these days an opportunity of close companionship with the President, and was permitted to witness the pressure of innumerable duties which this war time brought to the attention of the sorrow-stricken head of the nation. In long afternoon drives the President found the coveted opportunity of conversing with his friend regarding the theme that was then having a constant place in his thought. That theme was the light which the Scriptures give upon the destiny of man and the immortality of the soul. Mr. Lincoln bore testimony to his friend that in Him who is the "Resurrection and the Life," he alone found hope and comfort.

In these hours of companionship Dr. Miner said he was struck with the unconscious feeling of respect and affection which Lincoln manifested in all his contact with the private soldiers of the army. As their carriage passed along the streets the President quickly acknowledged the salute of officers and would recall their names for the benefit of his friend. But when the salute was given to some private on duty, Dr. Miner said that, evidently in an unconscious way, Lincoln would partly rise from his seat. It was the outward expression of his inner heart thought and respect for the soldier in the ranks.

The friends parted with the hope that some time they might be neighbors again in their Springfield homes. But this was not to be. Their next meeting was to be beyond the shadow of mortality in the land of light and immortality.



# Bolsheviki Warring on Religion

**Patriarch and Metropolitan of Petrograd Held as Traitors—Archbishop of Moscow and Other Anti-Soviet Prelates Seized—Priests and Laymen Executed for Opposing the Pillage of Churches by Red Soldiers**

*By Courtesy of the "New York Herald"*

Moscow, Nov. 1.

**A**CCORDING to the official report of May 12, the Archbishop Vedensky, the priests Kalinovsky, Krasnitsky and Byelkov and the Preceptor Stradnik made their way to the Troitsky monastery, the greatest in Russia, if not in the world, to see the Patriarch, who was under arrest there. (He is now under arrest in the Donoskol monastery, also near Moscow.) Krasnitsky enumerated the Patriarch's wrongful acts against the Soviet power. "Under your guidance, Patriarch Tikhon," said Krasnitsky, "the church has fallen into complete anarchy. By your counter-revolutionary policy and particularly by your opposition to the confiscation of the church valuables, it has lost all authority and all influence over the people. I call upon you to summon immediately a general assembly of the church and to cease completely administering the church until that assembly has given its decision."

Such is the Bolshevik story, which adds that "after some reflection the Patriarch signed his resignation, with a transfer of his powers to one of the higher hierarchs until such time as the church assembly met." The official statement carefully refrains from giving the name of the higher hierarch to whom Tikhon transferred his powers; and the general impression made by that statement is that the Patriarch admitted the truth of the charges made against him by Father Krasnitsky and agreed to submit himself to the judgment of the proposed assembly.

The New York Herald correspondent has been able to obtain from the highest source a full and authentic account of what happened on this occasion. It comes in a confidential note from an eyewitness and I give it here.

The priests mentioned above came to the Patriarch late at night and made him get out of bed. His Holiness came in a nervous and disturbed state of mind, but when he saw who were waiting for him he quickly regained possession of himself. The Bolshevik priests intimated that as a result of his arrest the church would remain without supreme guidance; but that as the Government would not permit any bishop proposed by His Holiness to replace him, it would be better if he named, as temporary acting Patriarch, Bishop Antonine, in whom the civil power had complete confidence. This Tikhon refused to do. Then the priests gave him to understand that, should he persist in this decision, all the eleven condemned persons would be executed, whereas if he obliged the Government by appointing Antonine as his successor their pardon was possible.

Some present or future Russian painter will be able perhaps to do justice to this scene and make of it a worthy companion picture to that awful one in the Tryetakovsky Gallery at Moscow, where John the Terrible is represented as embracing the body of his son, whom he himself murdered.

Scene. Night. A monk's cell in the great Troitsky monastery. On one side the old Patriarch, holy, but weak and simple minded. On the other side a group of debauched Communist priests who had all of them been police spies, urging the Patriarch to appoint as his successor, with unlimited power over the ancient Church of Russia, a degenerate Archbishop who was secretly associated with the Bolshevik leaders and who was, moreover, of unsound intellect.

The argument lasted all night. Finally Krasnitsky pointed out that the Patriarch was a prisoner. Under the circumstances he should, in accordance with the ordinance made by the supreme church administration on November 7, 1920, hand over his power to one of the two substitutes put forward at that time. These were Agafangel, the Metropolitan of Yaroslavl, and Vennamin, the Metropolitan of Petrograd. The Patriarch agreed to hand over his powers to one of these two, leaving the selection to the Government. The priests asserted that the Metropolitan Vennamin would never be allowed to take over the administration, but that there was no objection to the Metropolitan Agafangel. They also

assured the Patriarch that the civil power would put no obstacle in the way of a general church assembly. The idea of calling such an assembly was welcomed, indeed, by the Patriarch. According to the ordinances of the 1917-1918 assembly, which re-established the Patriarchate in Russia, assemblies were to be summoned by the Patriarch every three years.

As a result of this long conversation, which lasted until daylight, the Patriarch signed with his own hand two documents, a letter to "Comrade" Kalinine, president of the All-Russian Central Executive Committee, and a letter to the Metropolitan Agafangel. The text of the first ran as follows:

12th May, 1922.

In view of the extremely difficult position of the church administration, which is the result of my having been summoned before a civil court, I consider it in the interests of the church for me to place temporarily—that is, until the church assembly has been summoned—at the head of the church administration either Agafangel, Metropolitan of Yaroslavl, or Vennamin, Metropolitan of Petrograd.

PATRIARCH TIKHON.

In his second letter the Patriarch informed the Metropolitan Agafangel of his appointment as Acting Patriarch, and begged him to come to Moscow as quickly as possible. Both letters were handed to the priests for delivery.

"Thus the Patriarch resigned neither his office nor his power," say the higher hierarchs of the Russian church.

On the day after an official notice announced to all Russia that the supreme head of their church had temporarily abdicated, all the Government newspapers published an appeal "to the faithful sons of the Orthodox Church of Russia," signed by "Bishop Antonine, representative of the progressive priesthood of the town of Petrograd." Then came the names of the "progressive priests": A. Vedensky, V. Krasnitsky and E. Byelkov of Petrograd; M. Stradnik, a preceptor; S. Kalinovsky, E. Borisov and V. Bykov of Moscow, and Rusanov and Ledovsky of Saratov.

"The heads of the priesthood have taken the side of the people's enemies," wrote the Bolshevik priests, "and the result has been that counter-revolutionary movements are continually breaking out inside the church. The latest of these unfortunate manifestations occurred when the church treasures were converted into bread for the hungry. On that occasion when there should have been a joyful movement of love toward our sinking brethren, there was instead, an organized opposition to the State. This opposition led to bloodshed and that blood was shed by men who wanted to prevent bread being given to Christ, when he was a-hungering. By refusing aid to the hungry, the church people tried to bring about the overthrow of the State. The appeal of the Patriarch Tikhon became the standard around which the counter-revolutionaries gathered clothed in the garments of the church."

The signatories declared they considered necessary the immediate summons of a general assembly to try those responsible for the destruction of the church, to decide the question of church administration, and to establish normal relations between the church and the Soviet Government, which had signified its assent to summoning this assembly. The Government newspapers gladly opened their columns to this proclamation.

Disgusted by this proclamation, friends and parishioners of the signatories demanded explanations. Bishop Antonine declared he was compelled to sign by the threat that if he refused the eleven condemned priests would be shot. Father Ledovski said the same. Father Bykov said that he had refused to sign, but that his name, nevertheless, had been printed among the signatories. A short time after



Father Borisov publicly seceded from "the Initiative Group."

On May 13 Father Vedensky and Krasnitsky, with a Government agent, went in a Government motor with the Patriarch's letter and the text of the above appeal to the Metropolitan Agafangel, Yaroslav. But they wanted him first to obligate himself to be guided by the Government through them. Agafangel demanded freedom of action and refused to sign any such document. He gave the priests only a letter for the Patriarch in which he said that he accepted the charge and would leave for Moscow as early as possible.

But he was unable to do so. Counting on Agafangel's advanced age, the Government had thoughtlessly consented to his appointment as Acting Patriarch. It hoped to find in him an obedient tool who would cover by his ecclesiastical authority all that was done under the dictation of the civil power by Antonine and his associates. But the Metropolitan retained more obstinacy than the Government had supposed, and it was then decided not to permit him to leave Yaroslav. The following night a search was made in his house by the secret police but no evidence against him was discovered. Nevertheless Agafangel was compelled to state in writing he would not leave Yaroslav and the Patriarch's letter notifying him of his appointment was taken from him.

On May 19 the Patriarch Tikhon went in an ordinary carriage without guard through all Moscow to the Donskoi Monastery. He stopped at the famous Iversky shrine to pray before the Blessed Ikon, Virgin Mother, venerated throughout Russia for centuries. Before leaving the shrine he blessed the assembled people. When he entered the Donskoi Monastery all the entries and exits were closed by Red soldiers. The "progressive priests" seized his rooms as soon as he left them. The Bolshevik representatives removed the seals from the archives in Chancery and then handed over to the "progressive priests" the whole machinery of the church administration.

"The progressive priests," partly from Moscow, partly from other towns, do not enjoy much respect of the laity, but they made an effort to obtain assistance of the best Moscow clergymen. Kalinovsky, Vedensky and Krasnitsky went around to such of the bishops as were not in jail, inviting them to join their group and scattering everywhere the most deceptive promises. They appealed to Bishop Ilarion and V. V. Guriev, secretary of the Supreme Church Administration, both in prison, promising them immediate release and quashing of the prosecution pending against them, but they only succeeded in winning over Bishop Leonide, an insignificant personage. To have some shadow of right to administration of the church they needed powers of some kind from the Patriarch, and they finally obtained those powers by deceit.

\* \* \*

The priests of the old church, having no longer a center of union in the person of the bishop, act without confidence or harmony. But the faithful have shown hostility to the usurpers at public discussions instituted by the "initiative group" to propagate the new church policy. Three of these overflow meetings took place in the hall of the Conservators, holding three thousand persons. Statements and discussions accompanied by continual outbursts against the "reformers" who were called "traitors," "Jews," "murderers" and asked, "How much are you being paid by the secret police?" Bishops Antonine and Leonide were overwhelmed with insults on leaving the church after the service. May 29 was set for the consecration of Father Albinsky as bishop, the ceremony to be performed by Bishops Antonine, Leonide and Ionannika. But from early morning thousands of people blocked the entry to the cathedral, so that neither the bishops nor the candidates (who had been warned beforehand of what was awaiting them) dared appear in the cathedral, and the laying on of hands had to take place in the small chapel of the Patriarch. Not long ago a woman in Petrograd threw a stone at the High Priest Vedensky, wounding him in the head.

The program of "the initiative group" is clearly given in the *Living Church*, its organ in the press, and also in its original appeal. Its first task is to call the assembly. Here they will apparently exhibit gerrymandering, violence, deceit and corruption enough to make the most corrupt political "boss" in America blush with shame. All bishops hostile to the new church will be arrested on various pretexts or obliged to sign an undertaking not to leave their dioceses. Therefore they will be unable to attend the assembly. The Bolshevik Government holds the railways and will not allow unfriendly prelates to travel.

The tasks of the assembly will be:

(1) To judge and depose the Patriarch for his anti-Gov-

ernment actions. The civil power will try to show it is trying the Patriarch not as head of the Orthodox Church, but as a political criminal. But civil power will not prosecute until the Patriarch is dethroned and unfrocked. Even now the Soviet newspapers call him always by his original name in the world, not by his ecclesiastical name and title, Patriarch Tikhon. It is first necessary to detach the church from the Patriarch, and the "reformers" must convince the assembly that the Patriarch was guided by political and not by religious motives. To condemn the eleven priests to death it was necessary, as we have seen, for the Soviet Government to obtain the adverse expert opinion of Bishop Antonine, and in order to condemn the Patriarch it needs the adverse expert decision of the assembly.

(2) This unfortunate country, torn to pieces, has its only symbol of unity in the Patriarch. In him is the national center to which it tends. This is no secret to the Soviet Government. So the assembly, after having condemned the Patriarch, unfrocked him, given him back his name in the world and driven him forth from sanctuary in order that he may be seized by the Bolshevik police and tried for his life as a political criminal, will then declare that the monarchical principle has had its day for the church also. In other words, they will do away with the recently established Patriarchate, decapitate the church and replace the Patriarch by a synod; that is, by an impersonal and arbitrarily composed Soviet of bishops, priests and laymen—lackeys of the Government, which is already waxing enthusiastic over the advantages of the synodal system—as if "Comrades" Bronstein & Co. cared for any system of church government.

(3) The third clause of the assembly program touches on the relations between the new church and the State. "The separation of church and State must be recognized by the church, distinctly, unalterably, once and for all." But this separation is conceived in the somewhat original form of a complete subordination of the church to the civil power. Patriarch Tikhon dwelt on that very point when I saw him in April, 1920. "The State has separated itself from the church," he said to me, "and I think it has acted wisely, but it should therefore refrain from continually meddling, as it does, in ecclesiastical affairs."

Most readers of The New York Herald are aware of the political position in Russia. The Communists who rule Russia place at the head of all institutions, which are filled with secret enemies of Bolshevism, so-called "Communist Cells" of two or three men, to observe, inform and terrify the employees of those institutions. Now, Bishop Antonine and his colleagues are preparing at the present moment for the church a Communist Cell of that kind. And it is probable that such a cell will be formed, if it has not been formed already. A number of clergymen and laymen have applied to the All-Russian Central Executive Committee for permission to form themselves into such a cell; but it is significant that they have so far concealed their names. Let me quote, however, from their somewhat vague and long winded application:

"Being desirous in the measure of our understanding and force to aid the Soviet Government in the matter of the national religion," they propose "to form, in connection with the Central Executive Committee a special All-Russian Committee for dealing with matters affecting the Orthodox church. An Orthodox bishop, fully authorized to deal with ecclesiastical affairs, should be at the head of this committee."

The proposed committee is charged with several duties. The first and most important is, "to select from the whole mass of the Orthodox priesthood and laity those persons who recognize the justice of the Russian revolution and are loyal to the Soviet power, to protect those persons from any adverse church decisions and disciplinary punishments that may be inflicted on them by the Patriarchal administration." This paragraph is printed in heavy type. It is evidently the center of gravity. But the committee's duties are not confined to this. It is also to compel the church to assist the Government in the execution of its Communistic schemes.

(4) The last important point in the program of the assembly which is to be summoned is the formal blessing of communism. This economic doctrine now wishes to receive religious justification. "The Church," writes the reformers, "cannot remain indifferent to the spectacle of the struggle now going on against social economic untruth, against social economic inequality, against the existence of capitalism in the Christian world. It must condemn from the religious and moral point of view the principle of inequality in the social economic world, must condemn it finally and unalterably."

*Continued next week*



# Anglo-American Friendship

By Rev. Charles E. Jefferson, D. D.

Minister of the Broadway Tabernacle Congregational Church, N. Y.

**M**R. WALTER H. PAGE, one of our greatest ambassadors to Great Britain, wrote many wise things, but none wiser than this—"I do know something about the British. I know enough to make very sure of the soundness of my conclusion that they are necessary to us, and we to them, else God would have permitted the world to be peopled in some other way." There are reasons why the United States should cultivate the friendship of all the nations of the earth, but there are special reasons why she should begin with Great Britain. There are reasons why America should be the ally of all nations in the great struggle for liberty and justice, but the nation with which it is easiest and most natural for her to unite is Britain. One can think of a union of the United States and Russia, the United States and Spain, the United States and Japan, but all these seem artificial combinations compared with the union of the United States and Britain. We belong together, as Page said. We are necessary to each other.

It is easier for us to work together than it is for us to work with any other foreign people, because in the first place, we speak the same language. We can understand each other without the aid of an interpreter. It is not easy to think in a foreign tongue. A difference of language is always a barrier in international intercourse. It can be surmounted but not without effort. When we converse with Britain, we are mutually intelligible from the start.

We have the same traditions, legal and social and ecclesiastical. We are a conglomerate people. Many nations have made their contribution to our life. Within the last hundred years three million three hundred and nineteen thousand Russians have entered our gates; four million seventy-eight thousand Austro-Hungarians; four million two hundred and eighteen thousand Italians; and five million five hundred thousand Germans. All these have brought with them inherited characteristics and customs. Each racial stock has left its mark on our thought and feeling, and has variously modified our career. But all of these foreign countries put together have not exerted the influence on our national character which has been exerted by the eight million three hundred and thirty-three thousand Britons who have found a home under our flag. In the first place, the British immigrants have for the most part been men and women of superior quality. The immigrants from Russia have been almost entirely from the peasant class, and the same is true of the immigrants from Italy. Germany has sent us not a few from her upper classes, but the bulk of the Germans have come from her peasant population. On the other hand, multitudes who have

come from England and Scotland and Wales have been educated and resourceful men of high social standing, intellectually and morally equipped to become active forces in the shaping of community life. These British immigrants have come at strategic times in the course of our national development. Between 1620 and 1640, there came to New England twenty-five thousand Englishmen who exerted a greater influence upon the civilization of the new world than any other twenty-five thousand people who have ever crossed the Atlantic. These Englishmen laid educational foundations which have exerted a moulding power over the American mind and heart through nearly three hundred years. These men cut channels through which American feeling has flowed to the present hour. They created reservoirs of life from which refreshing streams have flowed all the way to the Pacific. It is because our colleges and universities were nearly all founded by men moulded by British culture and dominated by British ideals that the soul of Britain has been stamped upon the American people as has been the soul of no other nation. We have learned to think at the feet of Britain. It is her poets who sing to us. What foreign poets can compare with Shakespeare and Milton, Byron and Burns, Tennyson and Browning in inspirational power over American hearts? We are not ignorant of the statesmen of other lands, but certainly our American boys are more familiar with Cobden and Bright, Disraeli and Gladstone, Chamberlain and Lloyd George, than with the statesmen of any other European country. The treasure house of English literature is open to us because we have the key. No other foreign novelists have ever found so large a place in our hearts as that occupied by Scott and Dickens, Thackeray and Trollope, George Eliot and Rudyard Kipling. Nations fed on the same intellectual meat come at last to possess similar aspirations and entertain like ambitions. It is fitting that they should work together in noble causes.

But it does not follow that two nations will be friends because they speak the same language and read the same books. There are reasons why the maintenance of friendship between America and Britain is especially difficult. Language is a possible blessing, but it is also a source of embarrassment. We always know what the British are saying about us, and it would be well sometimes if we did not know. They also know what we are saying, and this is not always conducive to an increase of friendly feeling. Not a sarcastic or cutting word spoken by either side escapes the other. Both nations have cultivated the freedom of speech to the point of license, and Britons and Americans are alike in being sometimes brutally frank. We speak oftener of

Britons than of any other foreigners, and in our talk there is sure to be many a foolish word. Britons also sin with their tongue. "Behold how great a matter a little fire kindleth." The tongue is indeed a fire. It sets on fire the course of nature, which includes London and New York, and sometimes there is no doubt that "it is set on fire of hell."

We are in especial danger of clashing because we are so much alike. We are commercial above all other peoples and we go to the ends of the earth in search of trade. Both of us are keen for concessions. We itch for special privileges. Both of us want the earth. It is natural that we should again and again step on one another's toes and fall into ugly humors. Commerce works for peace, and it also works for war. Because the Briton and American are adepts in exploitation, it is inevitable that there should be occasional clashes. In reaching for oil wells and gold mines, both nations forget sometimes their good manners.

Then again, we are not unlike in disposition. If the Briton is arrogant, the American is bumptious. Neither one likes to be talked down by the other, and yet that is what both are inclined to do. Arrogance passes easily into insolence, and insolence settles down into contempt and hatred. If we were more different in temperament, we should be less likely to quarrel.

Moreover, both peoples have memories which are not pleasant. A Briton does not forget that America was once an English colony, and an American does not forget by what process that relationship was discontinued. It is foolish to remember unpleasant things so long, but people do it, and it is not easy to change human nature. One of the blackest curses of war is that it lives in the memory for generations. Americans do not forget the war of 1776, or the war of 1812, or the war of 1861, nor do Britons forget them either. It is because of these memories, which, like smouldering subterranean fires, burn on in the heart, that we need to cultivate with unflagging zeal the feelings of appreciation and good will. The past becomes a curse when we allow it to spoil the present and blight the future. Britons now alive are not responsible for what their fathers did in the eighteenth century; nor are we accountable for what our fathers did. We are responsible for the building of a happier and nobler world. Remembering wrongs eats up strength, and nourishing feelings of resentment is degrading. The heart is healthy only when it is sweet. Life is strong only when the spirit is friendly. Instead of brooding over George III, it is more profitable to brood over Edmund Burke, and instead of meditating on Lord North, it is more sensible to meditate on Charles James Fox. The most English section of the English people have always been our friends. They stood with us through the revolutionary war and through our civil war, and they will in every coming crisis be found standing by our side. There is a higher Britain, as there is a higher America; a coarser and more earthy Britain as there is a coarser and more earthy America. It is important that the better America and the better Britain join hands in working for the betterment of the world. There are great tasks to be accomplished in the coming years. There are mighty perils to be met, vexing problems to be solved, giant ene-

mies to be combatted. No one nation alone is sufficient for the arduous work which lies just ahead. Kindred nations must get together. They must consolidate their strength. Britain and America should work together because of their enormous size. The biggest of the empires and the biggest of the republics belong together in the great conflict for mankind. For these two giants to hold aloof from each other would be a betrayal of humanity. They are the two richest of all nations. Gold has been given to them above all others. The gold must be spent in the service of the human race. To squander it in arraying themselves one against the other would be a crime, for which there could be no forgiveness. They are close together physically. The Atlantic is but a brook, and often India is not far away. In the western world the two nations touch. We have a common boundary of three thousand eight hundred and ninety-eight miles. That is the most beautiful boundary line upon the planet. In all its vast length there is not a fort, not a gun. That line is a revelation and a prophecy. It reveals the disposition of the two nations. We trust each other. We are neighbors; we are friends. Friends we are going to remain forever.

When nations are friends they help one another. At the Washington conference, on the reduction of armaments, Britain in the person of Mr. Balfour, came to our assistance. When Mr. Hughes, our Secretary of State, laid before the conference the radical and amazing proposals of the American Government, Mr. Balfour promptly arose and declared the willingness of the British Empire to fall in with the American plan. His attitude rendered it impossible for the other nations to stay out. They all came in. Britain and America standing together set the pace for all the world. In that hour it was made clear again what is the power of these two mighty nations when on any point of world policy they are agreed. There is no reform too great to hope for if only the two English speaking nations work together. There is no sore on the body of humanity which cannot be healed if only Britain and America combine their skill.

But nations cannot work effectively together unless they like each other. The hearts must be attuned, before the hands can do their perfect work. There must be a disarmament of the heart. Suspicions must be cast out. Ugly feelings must be overthrown. Hasty and irritating words must be discarded. Mutual confidence must be established in the hearts of the common people, and good will must be permanently enthroned. It is not to be expected that all Britons shall think like all Americans, or that Americans shall agree in all points with their British brethren. Uniformity of opinion is not essential to a genuine and rewarding friendship. Again and again we shall differ in opinion, and our policies on diverse matters will be far apart, but this need not break or even mar our friendship. Our ideals are one, our purposes are one, our spirit is the same, and, therefore, war between us is "unthinkable," as Roosevelt long ago declared, and a growing friendship is natural and wholesome and to be expected. By the decree of the King of Heaven, we are comrades and friends, co-workers in the great enterprise of bringing the whole earth under the sovereignty of Love.



# The Literary Supplement

## The Recent Outstanding Biographies

### THE STORY OF A VARIED LIFE

*An autobiography by W. S. RAINSFORD. Doubleday, Page & Company, New York.*

The last few months have been very prolific in biographies, both here and in Europe. Here we have had Mr. Lansing's Memoirs, Mr. Page's most remarkable volume of letters, the letters of Mr. Lane, Mr. Depew's Memories of Eighty Years, Mrs. Field's Memories, the story of Cardinal Gibbons' career by Mr. Hill, Dr. Levermore's Biography of Professor Dutton. To this list of outstanding biographies Dr. Rainsford's story must be added. In some respects it is the most interesting of all; it is so intensely human and so intimate. Dr. Rainsford has kept nothing back, beginning with his earlier years. Indeed, these stories of the childhood years are intensely fascinating. The pictures of the father and mother, the early home and severe school-days are drawn with truthfulness. They were not altogether happy days. The schools where the boy suffered have largely passed away, but many others have told the same story of the schools in England and Ireland of those days. Dr. Rainsford says he never attended a really good school either in Ireland or England. There are very vivid pictures of the London to which the boy went from Ireland when his father was called to St. John's, Belgray Square. He was a sensitive, over-grown lad who found himself in the vast city without very much interest in anything and without much guidance. He did meet Theodore Waterhouse and he exercised the first real formative influence on the boy. He taught him that there was little success in this world without brains and the disciplining of them. Dr. Rainsford says he did not like work then and never has since, but Waterhouse taught him to force his mind to several hours' systematic work each day. This has been the salvation of his life for he always has got his sermons by hard work. His contact with East London while engaged in mission work interested him in emigration schemes. Meanwhile he had ominous threatenings in his chest. He went to Canada in connection with this work and there also in the great wilds found healing. He also found himself. He decided to enter the ministry of the Church of England.

Returning home, he entered Cambridge University. His college life was unsatisfactory. He was too much of a genius, too individual. He worked hard but alone. He made few friends. His vacations among the poor of London brought him real returns. In looking back over those days, he realizes how much more he could have done for the people had he understood that the fault was in their training and surroundings more than in themselves and that what they needed was not the old super-natural gospel, but a new city, new homes, and human sympathy and love—what Jesus took to the oppressed of his day. He went to Norwich from Cambridge but soon he began to have doubts about things. He found his mind balking at the recital of the baptismal service and the Athanasian Creed. He resigned and came to America as a missionary—what outside of the Episcopal Church we should call an evangelist. His

story of his experience as an Englishman to these first missions is both extremely humorous and pathetic. The upshot of it all was that he was so successful that he was called to St. James', Toronto. His experience here was extremely interesting. During his first months of preaching, while he was preaching his old mission sermons the great church was packed. Then his own ideas began suddenly to change. The new ideas of the Bible; the more liberal interpretation of theology; the changed emphasis on the character of God suddenly possessed him—the ideas Munger, Smythe, and many others were preaching, and Rainsford, always true to himself, preached accordingly. The attendance fell off, as it had done in Munger's church, and Smythe's in New Haven at first, but soon others took the places of those who left and in time Rainsford was master both of his own thoughts and of the situation.

The balance of the large book is taken up with the story of St. George's, New York. All of my readers know that story and I need not tell it here. But there is no better or more stimulating and suggestive book to the minister who wants to reach the people—all the people—around the church than this story. When he came to St. George's, New York, he found a huge church from which all but a few of the original parishioners had moved away. All around it was a new population of immigrants and working boys and girls. Rainsford determined to make this church a parish church again. The whole wonderful—wonderful is not too strong a word—story is told here in detail and with exciting vividness. I know no dime novel more full of incident and some of it was of the dime novel kind. The end was four thousand enrolled communicants and a great parish house swarming with people from the neighborhood. These things contributed to the wonderful success of this venture. First of all was the fact that Rainsford and his assistants—often students from the seminary—dropped everything else and went right into the homes of the people. They even went into the saloons. They opened a Sunday School behind a bar-room. They gradually convinced the people that the church was *theirs*.

The second contributing cause was that Rainsford was able to enlist the original group which he found when he came from J. Pierpont Morgan, W. J. Schiefelin and others of the great and wealthy at one end, to the German sexton—who plays a great part in the book—at the other end, in the most devoted, loyal spirit. They toiled with him night and day. Mr. Morgan good-naturedly growled about not being able to do his work so busy was he at St. George's. (Some of the most interesting passages in the book are the glimpses of the many men Rainsford knew intimately—Morgan, Roosevelt, John Morley, Brent, Brooks, Tyng. There are dozens of them. There are many interesting sidelights on Mr. Morgan's character.)

The third element in the success of the venture was the preaching. For years Dr. Rainsford went into the pulpit and talked to the people. He knew the human heart, as who could help knowing it living among the people as he did, and his sermons were directed to their needs. The church had open arms for everybody, free pews, with many ushers waiting to seat the people; the continued emphasis on the church as the *home* of the people. During all this time Rainsford was preaching

# THE LITERARY SUPPLEMENT

the most liberal theology in the most outspoken way (much to J. P. Morgan's disgust, who hated the theology and loved the preacher, who contradicted him on Monday and was the first man there on Sunday.)

The personal element in the book is very prominent. Dr. Rainsford very frankly tells the story of his transition period. He started with the older, evangelical gospel and ended with a faith which it is hard to distinguish from Unitarianism. The story runs all through the book but one chapter is devoted to "Changes of Belief" in which he sums up the process. He outgrew the individualistic emphasis on Christianity long ago. The mistake is to be thinking about the salvation of one's soul. Brotherhood is the great thing and humanity will create new forms of Christian morality to meet the new social needs. As to him himself religion now means "the giving of the best we have to the best we know." He thinks the church is lumbered up with outgrown doctrines, creeds, and methods. One keeps articles that have absolutely nothing to do with Christian faith or life, miracles and the like. Christianity is the consecration to the Christian ideal—the only hope of the Church is in liberation.

By FRANCIS E. CLARK, D.D. *United Society of Christian Endeavor, Boston, Mass.* Price \$5.00.

Friends of Dr. Clark have been waiting for this book for a long time. Now that it has come, it is like a letter from one friend to another. The book has all the simplicity and charm of Dr. Clark's own character. It is not only a story of his life, but it is a story of his travels and of the many friends he has made in all parts of the world. The opening chapters make a delightful sketch of his father and mother. His own childhood is passed over briefly but it is interesting as showing the influence of a really Christian home upon character. Of course the chapters dealing with the pastorate at Lewiston, Maine, are absorbing because it was here that the Christian Endeavor movement was born. It was born just when the churches were perplexed with the problem of its young people, what to do for them, how to make the church a real element in their lives and it came as a Heaven-sent answer to this great need. It spread rapidly throughout the nation and in a few years there was a Christian Endeavor Society in almost every Protestant church in all the world. Those churches that did not adopt it formed societies which were largely founded on it, such as the Epworth League. Dr. Clark, of course, soon had to resign his pastorate and give all of his time to this rapidly growing work. When it was organized into a national society he became President and soon he became President of the world society. For many, many years he has devotedly given himself to this work alone and that without any compensation. It will be a great surprise to many to know that Dr. Clark has never received any salary as an officer in the Christian Endeavor Society. He has lived largely upon the proceeds of his pen.

Of course some of the most interesting portions of the book are the stories of Dr. Clark's travels. He has attended conventions in almost every city in the world. Between the meetings of these various national and local groups he has traveled in many lands and rested in many towns of Europe. During all these years of travel, he has written letters home, not only to the Christian Endeavor World but to all religious papers,

and in many of the secular papers these letters have always been read with eagerness.

Of course another charm in the book is the picture of the great men he has met in every land. Dr. Clark has been fortunate in his acquaintance with the great and the good in all countries. Being himself of a most friendly disposition, he has everywhere made for himself friends and much of the charm of these glimpses of great men is that they are pictures of their personal, companionable characteristics rather than of their commanding greatness. In these pages one sees Mr. Moody and a hundred others at home.

As one reads on from page to page he becomes quite engrossed in Dr. Clark's theories of Christian nurture. On the whole, they are so natural and so sane. There have been criticisms on the part of many of one or two features of the Christian Endeavor movement, particularly that of the pledge. The chief criticism has been that the pledge in its minuteness and details is seldom kept. To all such criticisms Dr. Clark brings the answer and evidence of experience. After all the proof of his theories has been their workableness. To those who criticize the Christian Endeavor movement, Dr. Clark simply answers, "See what it has done." It should be said, however, that no one has been more open to suggestion than has Dr. Clark. Persistent in one aim, he has been the most broad-minded of men.

Finally, a word should be said about the delightful pages in which Dr. Clark describes the process of fulfillment of one or two of his long-cherished personal ambitions. Through all his life he had always desired above all things else not only to have a home but to make the home himself. His story of the buying of the old farm in its practically delapidated condition and how he rebuilt the house and rescued those acres of swamp, scrub oak and weeds is charming. Through all the pages of the book there shines the character of a gentle but persistent soul.

## LIFE OF CARDINAL GIBBONS: Archbishop of Baltimore

By ALLEN SINCLAIR WILL, M.A., LL. D. *E. P. Dutton & Co., New York.*

The Life of Cardinal Gibbons in two handsomely printed volumes of six hundred pages each has been written by one who not only has had all records, correspondence and memories of many who were close to the great Cardinal at his command, but by one who was the close and intimate friend of many years' standing. This accounts for the personal touch, the human note running all through these volumes. We have here many delightful pictures of the gentle, kindly man as well as the long record of his public achievements and his career as a great ecclesiastic. Mr. Will had even held long talks with the Cardinal on his own philosophy of life with the purpose of some time being able to give the world an intimate and accurate picture of the Cardinal. Indeed Mr. Will began work on this biography as far back as 1909, not beginning at that time the daily conversations with the Cardinal but beginning to collect material from every source, that he might have the Cardinal's advice in the matter. (Mr. Will published some of the notes for the present biography in 1911 in a volume of four hundred pages.) The Cardinal had also kept a journal since 1868 which Mr. Will had at his disposal.

The Cardinal's life was intimately bound up with Baltimore. He was born there and spent most of his



# THE LITERARY SUPPLEMENT

life there, having served for a time in North Carolina and as Bishop of Richmond. As Archbishop of Baltimore and later as Cardinal, he soon came to be identified not only with the Roman Catholic Church throughout the nation, but with public life in all its phases. The biography does well to dwell upon this, for he had more contact with Protestants than any other Roman Catholic Prelate in America has ever had. Living near Washington he became the beloved friend of practically all the Presidents and was constantly called to Washington to give advice on public affairs. He was a born counsellor, adviser and peacemaker. Irenic, gentle of disposition, kindly toward everybody, he helped to heal many a wound, smooth many a sea. His counsel was always being sought by Rome, and to him is largely due the sensible course which has generally been pursued by the Vatican in this country. The case of Henry George and Father McGlynn is told at some length and is "a case in point." The Cardinal used every influence to head off the demand by many American ecclesiastics that Henry George's book be openly condemned. In the Cahensly movement Cardinal Gibbons showed how he could fight when occasion occurred. Our readers will remember that this was a movement to perpetuate the nationalities of foreigners in America by using their languages in the churches and appointing bishops of their nationality. The Cardinal saw this was destructive of every fundamental principle of Americanism. He comes out with a tremendous utterance against the movement, declaring that "God and Our Country" should be the watchword of everybody in America. He came into touch with every great movement during his long life and his liberal views on most subjects along with his intense Americanism and his companionable nature made it possible for Protestants as well as Catholics to work with him. For instance, he served for many years with a group of Protestant leaders on one of Mr. Carnegie's peace foundations, and relationships were of the kindest and most helpful nature.

The latter half of the second volume is devoted to estimation of his character and work, of his interests and personal life. The world war was a terrible blow to him and he never quite recovered from it. We are told in the chapter on his preaching that great numbers of Protestants were always present whenever he preached. In another chapter we are shown how much of a reader he was. Consumed with great executive tasks and administrative burdens, with a worldwide correspondence, we are told that he insisted on having a part of every evening when he was at home for reading the great books of the language. Mr. Will points out how his many sermons show the vast extent of his reading. There are interesting pages devoted to the extreme pains he took to keep himself physically fit. He really lived the simple life, he ate sparingly but always of nourishing food, he insisted on exercise in the open air every day and after he had gotten well over into the 80's it was not an uncommon thing to see him starting out for a three-mile walk in the environs of Baltimore. The writer of this review remembers how once he was talking to the Cardinal about Mr. Carnegie and was telling him how Mr. Carnegie walked around the big reservoir in Central Park every afternoon, rain or shine. Cardinal Gibbons speaking of this walking about instructed the writer to take back to Mr. Carnegie a challenge for a walking match. This was when both of them were well over into the 80's.

Among his friends he was all sweetness and gentleness. There was a kindly play of humor in his talk.

His relations with the Protestants were of the friendliest nature. When under severe attack by those who maligned him, it was seldom that he answered with a bitter or revengeful word. To those Protestants who would like really and truly to understand the best there is in the great Roman Catholic Church in America we would cordially recommend the reading of this book.

## CONFESSIONS OF AN OLD PRIEST

By S. D. McCONNELL, D.D., LL. D. *Macmillan & Co., New York.* Price \$1.25.

It is an interesting thing that just as Dr. Rainsford's story of his life which is so largely devoted to the story of his change of faith is published, Dr. McConnell's little book—it is only two hundred pages—should appear, which is pretty much the story of the same experience. Dr. McConnell has been for fifty years a minister in the Church. He was raised in the Scotch Presbyterian Church but his ministry has been in the Protestant Episcopal Church, as our readers know. It has been a very successful ministry and Dr. McConnell came to rank among the eminent preachers of his denomination. This book, however, contains almost nothing about his work. It is the autobiography of his mind, the story of the change from orthodox Christian faith to—well, what shall we call it? Perhaps the best word is his own. He believes in a church which is based simply and only on the Saviour, God. It should be "freed from bondage to history, untrammelled by Scripture, unharassed by definitions, open without question to all who 'neath life's crushing load' would find solace for their body and soul in symbolic union with the spirit and body of the broken God, the promise of all religions, the cry which makes all creeds one." This sounds very much like John Haynes Holmes' community church platform. In fact it is difficult to see how Dr. McConnell's general attitude is any more Christian than is that of Mr. Holmes. Dr. McConnell in tracing the path by which he has come to his present "emancipated position" examines the New Testament records with some minuteness. There are chapters on: Who was Jesus; The Ethics of Miracles; Jesus of the Gospels; Jesus and Christianity; Paul's Christianity; Jesus and Christ. The result of his examinations during the years began to satisfy his own mind that the Christ of the Church is not the Christ of reality, or the Jesus of the Gospels at all. But much more than that Dr. McConnell cannot feel that Jesus was right either in his idea of God or in his ethical teachings. Dr. McConnell is not sure that the loving Father of Jesus is the true delineation of God. He is sure that the teachings of Jesus are many of them impracticable and if universally adopted would lead to chaos. Not much is left of Jesus to Dr. McConnell except the sweetness of his character. Paul has given us an interpretation of Christ that is utterly foreign to anything in the Gospels. It is the Old Testament "Messianic," "proprietary." Not the religion of Jesus at all. Dr. McConnell discovered too, in his researches that our ideas of history are as far from the truth as our ideas of religion. The world that Jesus came into was not lying in moral darkness at all. "Instead of a 'heathen' world lying in moral darkness I saw one alive with moral earnestness." The real religion of today has come to us from the Gentile and not the Jew. It is time we stopped teaching our children these old fictions, time, too, we stopped teaching them about the Jews who were spiritually stupid and morally dull from the first. Dr. McConnell sees the thoughtful people everywhere leaving the



# THE LITERARY SUPPLEMENT

Church. The Church must open her eyes to these facts. "But she must look at things as they are today, not as they were in the fourth century or the twelfth or the eighteenth. She should no longer rest in a fool's paradise. . . . But the fundamental principle is the churches' door must be wide open and a welcome offered to everyone who wishes to enter and wishes to live his life following the Christian ideal, and upon no other condition expressed or implied." The dogmatic and too confident tone of Dr. McConnell's pages will considerably rile up the scholarly reader. He makes sweeping statements for which there are absolutely no foundations and states other disputed facts as though they were universally accepted.

## Latin America

In March the Fifth Pan American Conference will be held at Santiago, Chile, and we therefore take pleasure in calling the attention of our readers to the following books on Latin America

### HISTORY OF LATIN AMERICAN NATIONS

By WILLIAM SPENCE ROBERTSON, *Professor of History of the University of Illinois*. D. Appleton & Company, New York. Price \$4.00.

This is the first comprehensive and reliable history of Latin America that has been printed in the English language. Its author has specialized in Latin American history for many years and has already produced a number of notable works in this field. Here he has undertaken an almost impossible task in one volume; so that the lack of detail in the history of each country is often disappointing. He has so thoroughly mastered his subject, however, that the generalization can be for the most part accepted without question.

The first six chapters are introductory to all of Latin America and as a background for study of the individual nations since they gained their independence. They cover the following: The environment of Latin America; European background; Discovery and conquest; Latin American colonies in the sixteenth century; The old regime in Latin America; Winning of independence. Then follow twelve chapters on the individual countries. Chapter seventeen includes Cuba, the Dominican Republic and the Central American Republics. The last two chapters are on problems and ideals of the Latin American nations and the relation of Latin American nations with other states.

The bibliography is comprehensive and well selected.

### PROBLEMS IN PAN AMERICANISM

By SAMUEL GUY INMAN. *George H. Doran Co., New York*. Price \$2.00.

Here is presented for the first time a book dealing with the whole question of relations, racial and political, between the United States and the twenty Latin American republics. It represents a collection of material gathered by Mr. Inman during his seventeen years association with Latin American countries and presents his matured views on the lessons that past relations have for the development of closer friendship between the Americas in the future. Some of the most important chapters are: Assets of Latin America, Problems of Latin America, The Monroe Doctrine in Latin America, Pan American Conferences, Latin America and the World War, Problems of the Caribbean Countries, and

the Next Step to Inter-American Friendship.

This book is particularly valuable in preparing the mind of North Americans to confront the problems that will be discussed at the Fifth Pan American Conference to be held in Santiago, Chile, in March 1923.

### THE NEW LATIN AMERICA

By J. WARSHAW, Ph.D. *Thomas Y. Crowell Co., New York*. Price \$3.00.

This is a valuable book. It is human rather than historical in its treatment of Latin American life and problems. The author shows the tremendous development in Latin America during the last decade and in the chapter on "The End of Isolation," as well as throughout the book, he points very clearly to the fact that these twenty southern countries must now be considered an important part of the world. Some of the more interesting chapters are: Changing Industries, Paramount Foreign Interests, International Rapprochement. The Growth of Nationalism, Social Development, Public Enlightenment and Education, Cultural Development, The Position of Women, and As Latin America Sees Us.

The author speaks of four common misapprehensions which the reading of this book will dissipate; first, looking upon Spain as a decadent nation; second, lumping together Mexicans, Porto Ricans, Bolivians and Argentinians indiscriminately as "natives"; third, unduly stressing immoral conditions (Latin American morals are nothing more nor less than European Latin morals); fourth, considering Latin America as unsafe because of its revolutions, which in most instances are simply the clash of two leaders with a hand full of followers and cause no more destruction than our strikes.

### GUIDE TO LATIN AMERICAN HISTORY

By HALFORD L. HOSKINS. *D. C. Heath & Co., New York*. Price \$1.00.

Every student of Latin American history should possess this book since it has not only a large selected classified bibliography of material relating to Latin American history but has also a well-worked out syllabus for each of the historic periods in the development of Latin America and also for the various problems of those nations, including a splendid collection of references to Pan American and international relations.

### CRUSADING IN THE WEST INDIES

By W. F. JORDAN. *Fleming H. Revell Co., New York*. Price \$1.75.

The author, as agent of the American Bible Society, has lived in the West Indies for many years. He is a man of education, liberal spirit, a close observer and a lover of the people about whom he writes. While the object of the book is plainly missionary, there is much of general interest, character study, social conditions and commercial information for travelers. The most valuable part of the book are the four chapters on Haiti. While they are little more than travelogues, a clear picture is given of the life of the people. The dearth of material on Haiti makes this section of particular interest. Two chapters are given to Porto Rico and two to the little known French Islands. Rapid development for Santo Domingo is predicted. The last chapter includes observations on the importance of speaking good Spanish, climatic and sanitary conditions and a suggestion as to the supplying of good literature to Latin America.



# THE LITERARY SUPPLEMENT

## MEXICO AND ITS RECONSTRUCTION

By CHESTER LLOYD JONES. *D. Appleton & Company, New York.* Price \$3.50.

This is one of the sanest books on Mexico written during recent years. It is one of the several volumes that have been produced recently at the instance of the Doheny Foundation, established by Mr. Edward L. Doheny, the oil magnate. This volume does not bear, as do some of the others, the odor of petroleum. Professor Jones, formerly of the Political Science Department of the University of Wisconsin has already established himself as a dependable authority on the Latin American question. His discussion of Mexico's present status, following ten years of social revolution, of economic conditions, the Mexican laborer, the foreigner under the new constitution, and of public finances, each of which is given one or more chapters, are most helpful, though of course some of his interpretations will be questioned.

## INCA LAND

### Explorations in the Highlands of Peru

By HIRAM BINGHAM. *Houghton, Mifflin & Company, Boston.* Price \$5.00.

Plenty of romance has been written about the great Inca Empire and its civilization. But here is the best authoritative word of a scientist. Facts here brought out are not dry in the least, however, and those who have enjoyed Prescott will enjoy this modern "true tale" just as much.

A remarkably interesting account of expeditions conducted in 1911, 1912, and 1915 under the auspices of Yale University and the National Geographic Society to explore and map certain parts of Peru.

Professor Bingham's discovery of the wonderful Inca city of Machu Picchu on a well-nigh inaccessible peak of the Andes was called by the New York Times "the greatest archaeological discovery of the age." Buried beneath a jungle, its site inhabited only by three families of wandering Indians, this great stone city of the Incas was found in an amazing state of preservation, its temples, homes, streets, and burial caves bearing mute evidence of the high civilization of its founders.

The book is profusely illustrated and would make a beautiful gift volume.

## HISPANIC ANTHOLOGY

*Poems translated from the Spanish by English and North American poets. Collected and arranged by THOMAS WALSH. Hispanic Society of America, New York.* Price \$5.00.

The Hispanic Society of America has rendered a signal service to all interested in the Spanish tongue by the publication of this splendid volume which makes available to those who do not read Spanish or Portuguese some of the finest poems written in these languages. No volume that has appeared for many years will contribute more to the real understanding of the genius of the Hispanic peoples than will this one.

Translations are given of authors from Cervantes through Santa Theresa, Camoens, Juana Ines de la Cruz down to the modern poets like Ruben Dario and Amado Nervo. Among the translators are such well-known English speaking poets as William Cullen Bryant, Lord Byron, John Hay and Longfellow. The more modern poems are rendered into English verses by such writers as Dr. Thomas Walsh, Dr. Peter Goldsmith,

Elijah Hill and Edward Fitzgerald. The reading of this volume will do more for a real appreciation of Spanish, Portuguese and Latin American life than the reading of a dozen books of travel.

This is the fourth volume of the Peninsula series of Hispanic notes and monographs which includes essays, studies and brief biographies issued by the Hispanic Society of America.

## SOUTH AMERICA TODAY

By SAMUEL GUY INMAN. *Committee on Co-operation in Latin America.* Price 50 cents.

This is a recent report of Mr. Inman's observations on his trip to South America in 1921. The new social and religious developments are treated. The chapters are as follows: The Labor Movement, The Feminist Movement, The Temperance Movement, Movement to Modernize Education, Present Day Religious Conditions. Those who have not kept posted concerning social developments since the war will be surprised to see how rapidly these movements have taken form in South America. In the introduction the author says, "Political revolution in South America is being succeeded by social revolution. This outstanding impression is being borne in upon a present day visitor to the great continent in whatever direction he may turn."

## The Drama and Religious Training

### DRAMA IN RELIGIOUS SERVICE

By MARTHA CANDLER. *The Century Company.* Price \$3.00.

The night has a thousand eyes, but Miss Candler must have a thousand and one. How else could she know so intimately the numberless religious dramatic productions in all parts of America during the past ten years? Her book is a compendium of the religious dramatic movement of our day. It is a critical evaluation of the movement. But it is more than that. Beneath the painstaking analysis and permeating the graphic descriptions of the various forms of religious drama, runs the burning enthusiasm of the prophetess. Miss Candler believes that the message of the church is the message that this generation needs for its own salvation and the salvation of civilization. And she believes that the dramatic medium is a most effective method of presenting that message with convincing power and beauty to the minds and hearts of modern young people.

There is a feeling in some quarters that the rapid increase in the use of religious dramatics is only a tendency to degrade the church. One cannot read this book and retain any such conception. Miss Candler finds the drama in the church developing, not toward entertainment, but toward worship. And she finds in that fact a "significant indication of our increasing spirituality." "Ten years, even five years—even a year of the right sort of effort in the experimental theatre of which we have been speaking cannot fail to have a regenerating influence upon the social, artistic, and spiritual life of the community." She gives an excellent summary of the practical steps taken thus far toward national organization of the movement for religious dramatics. And the Interdenominational Committee on Religious Drama which she mentions as the next step, is already a reality, such a committee having been appointed by the Federal Council of Churches.

Miss Candler has done her work exceedingly well and her book will be a standard for many years to come.

# THE LITERARY SUPPLEMENT

## THE DRAMATIC INSTINCT IN RELIGIOUS EDUCATION

By THOMAS W. GALLOWAY, Ph. D., Litt. D. *The Pilgrim Press.* Price \$1.75.

Dr. Galloway is a Doctor of Literature; yet he knows how to express himself. He is a Doctor of Philosophy; yet he can say what he has to say in one hundred fifteen pages. He has been a Presbyterian elder these many years; yet he has retained his sense of humor.

He holds in this book that the primary purpose of plays and pageants in the church school "is to develop the children in the drama." But the five religious dramas which form the second part of the book, and which, we are told, were prepared by young members of his church school, show a very definite sense of dramatic values. This book will not supplant Miss Miller's book on the dramatization of Bible stories, which is a more elaborate and thorough-going treatment of the whole subject. But if Miss Miller's book is exhibit A, Dr. Galloway's is exhibit B in the evidence that young people are capable of dramatizing Bible stories under intelligent leadership and of gaining genuine educational values in the process. As Dr. Galloway says, "choice is at the core of character. . . . We want to develop in our boys and girls the *power* and the *disposition* and the *habit* of making right decisions or choices, whatever may be the circumstances." The production of religious dramas he finds to be the most faithful method of this development. His principles and methods are practically identical with those of Miss Miller, but in the actual production of drama he has shown a little more sense of dramatic values and has been less concerned with using the exact Biblical words.

## Religious Education of Children

### STORIES FOR SPECIAL DAYS IN THE CHURCH SCHOOL

By MARGARET W. EGGLESTON. *Published by the George H. Doran Company.* Price \$1.25.

Another book of original stories from an experienced worker in the field of religious education. The aim therefore is usually evident, and is implicit in the story. There is never a dragged-in moral. The point of approach is often that of some occasion in the Church year, Rally Day, Thanksgiving, Christmas, the New Year, Young People's Day, Good Friday, Easter, Mothers' Day, Memorial Day, with some less usual times, such as "graduation of seniors." Many are from Mrs. Eggleston's own experience. One of the most valuable things is the suggestion that a story be used in the opening worship of the Church School to help give the needed atmosphere.

### AS THE TWIG IS BENT

By ARTHUR H. LIMOUZE. *Published by the Westminster Press.* Price 40 cents.

Arthur Limouze is not only one of the pioneers in the Daily Vacation Bible School movement, but is still one of its leaders. Many schools have in their assemblies what is known as a "habit-talk," as distinguished from the Bible lesson, and this series of 26 habit-talks is the best we have seen. The movie habit, table manners, earning, giving, praying, worshipping, reading are included. The habit-talk has this advantage over the

children's sermon, that it may be followed by a project in which they participate. This book would be stronger if it led to self-imposed projects of the pupils.

### THE MOUSE THAT STOPPED THE TRAIN

By J. E. PARSONS. *Published by H. R. Allenson.*

Twenty-one stories, or rather children's sermons, unique in that they are for younger primary children rather than for juniors. They are about things the six-year-old understands. They are good, too, in spite of the title, and in spite of the moral that sometimes is appended. The dedication is good, "To my father, who by telling stories for nearly twenty years made Sunday afternoon a happy time for hundreds of tiny tots who passed through Southwick Sunday School, and to my mother who cared for the children at home, and made Sunday evening memorable for us by her winsome way of telling the old, old stories from the grand old book."

### EVERY-DAY LESSONS IN RELIGION

By CLARA BELLE BAKER. *Published by the Abingdon Press.*

The three together make the third primary course in the Week-Day School series, Miss Colson's "First Primary Book in Religion" and "Second Primary Book" being its companion volumes, though for younger grades. The two smaller volumes of this set are readers, for the children, in spite of which they have quite unattractive covers. The stories in them are in splendidly clear type, and are well illustrated; a little more than half are Bible stories retold, and a little less than half, poems. For example, after "The Baby of Bethlehem," and "The Gifts of the Wise Men," which are well told in Bible language, a third lesson is the old carol, "Three Ships" (in the treatment of which in the teacher's book, however, is no suggestion that the ships are really ships of the desert, camels). The stories are "probably the first Bible stories that the children have read. To guide the child in his first reading of these greatest stories is a privilege which the teacher must accept with prayerful humility." The suggestion is that several copies of the readers be accessible in the room when the children enter the room for their first session in the fall. The sixty-four lessons are intended to cover a single year, which means roughly, two lessons a week. Some teachers, the author says, may prefer to change the order slightly, and take the harvest lessons in November, but the teacher who follows the order of the book will find no inappropriateness, for children will read in January about camping expeditions and seem to enjoy the contrast. We regret that the picture to illustrate the lesson on the brown thrush had to be one of a brown thrasher, which is not even a cousin.

### A FIRST BOOK IN HYMNS AND WORSHIP

By EDITH L. THOMAS. *Published by the Abingdon Press.* Price \$1.25.

A hymn book for leaders of music in kindergartens, and Beginners' and Primary Departments, to be compared with the old "Blue Jenks," to which it is far superior. It was much needed, not only for its hymns but also for its marches. Yet it is not final. Many fine tunes have mademorganatic marriages with inferior words, for example, weak words to "Integer Vitae." And some of the tunes are unworthy of the words,



# THE LITERARY SUPPLEMENT

especially the older "infant class" tunes. Some revisions, as of "Fairest Lord, Jesus" bring hymns nearer the child's experience, and yet there are some notable omissions, in a field where good material is hard to find. It is weak in seasonal hymns, and stronger in missionary ones.

## Economic and Political Aspects of Life

### THE ECONOMIC BASIS OF POLITICS

By CHARLES A. BEARD. *Alfred A. Knopf, New York.*

Recently "Wallace's Farmer" said editorially that politics is the arena where economic groups strive for advantage and mastery. These lectures of Prof. Beard drive home this definition. First we have an admirable synopsis of the teachings of Aristotle, Machiavelli, John Locke, Madison, Webster and Calhoun. In the second chapter, by means of numerous illustrations, Prof. Beard demonstrates that the State is made up of economic groups. Then comes a discussion of the doctrine of political equality as it has been expounded by Rousseau and as it has been attempted in democracies. The final chapter is on contradiction and outcome. Here Prof. Beard points out that "the democratic device of universal suffrage does not destroy economic classes or inequalities. It ignores them. Herein lies the paradox, the most astounding political contradiction that the world has ever witnessed. Hence the question arises: Does political democracy afford to mankind a mastery over its social destiny? To ask this question, according to Prof. Beard, is to answer it in the negative. For his final conclusion he goes to James Madison in the Tenth Number of *The Federalist*: "To express his thought in modern terms: a landed interest, a transport interest, a railway interest, a manufacturing interest, a public-official interest, with many lesser interests, grow up of necessity in all great societies and divide them into different classes actuated by different sentiments and views. The regulation of these various and interfering interests, whatever may be the formula for the ownership of property, constitutes the principal task of modern statesmen and involves the spirit of party in the necessary and ordinary operations of government. In other words, there is no rest for mankind, no final solution of eternal contradictions. Such is the design of the universe. The recognition of this fact is the beginning of wisdom—and of statesmanship."

### INCENTIVES IN THE NEW INDUSTRIAL ORDER

By J. A. HOBSON. *Thomas Seltzer, New York.* Price \$1.75.

Mr. Hobson starts by saying that the old economic order is collapsing. The new is being built. "The new order emerging in this country (England) is neither State Socialism, Syndicalism, Voluntary Co-operation nor Guild Socialism, but a blend of these and other schemes, varying with the conditions of the several industries. But it embodies certain common objects: (1) The abolition of unrestricted profiteering; (2) the substitution of representative government for employers' autocracy; (3) measures of apportioning the product equitably and by pacific agreement among the parties interested in the industry." Mr. Hobson's thesis is that

there will be incentives in the new industrial order which will compare with or exceed those of the old. He presents his case very ably, and it very much needs to be presented in these days when the defenders of orthodox economics foretell nothing but dire consequences if the old order should be changed. There are chapters on Economic Activities and Their Incentives, Psychological Tests of the New Industrial Order, Brains in Industry, Incentives to the Efficiency of Labor, the Interests of Consumers, the Government of Industry. Mr. Hobson is a prominent English Economist and what he believes and attempts to prove is of great value to those who want to change the present economic order.

### GUILD SOCIALISM, An Historical and Critical Analysis

By NILES CARPENTER, Ph. D. *D. Appleton & Co., New York.* Price \$2.50.

Dr. Carpenter is now Instructor in Social Ethics at Harvard. This book is the result of eight years of study of the "Guild Idea," including personal investigations in England, where it has been most successful. The material is arranged in three parts: historical, descriptive, critical. The last is particularly interesting, though the other two are also admirable summaries. The author believes that the Guilds will make a real contribution toward solving industrial problems, but he is rather dubious now, after this thorough study, in regard to their value. He believes that the guilds disregard fundamental economic considerations, that they do not square to the facts, that they misread economic history and theory, etc. But he also pays tribute to the achievements of the guilds, their attempts at industrial democracy, their willingness to co-operate, the value of their experiments. The book, on the whole, makes valuable source material on the subject.

### PUBLIC RELIEF OF SICKNESS

By GERALD MORGAN. *The Macmillan Company, New York.*

This book brings together very valuable information, including studies of cash relief and medical treatment by State-aided, voluntary insurance in Denmark and by compulsory insurance in England and Germany. All of these accounts are objective and frankly point out the weakness as well as benefit of the systems. The author takes his stand, however, for a separation of cash relief and medical relief and makes an interesting and effective argument for the adoption of compulsory health insurance for cash benefits only in America. He thinks medical relief should come from public health centres.

### ROBINSON CRUSOE, SOCIAL ENGINEER

By HENRY E. JACKSON. *E. P. Dutton & Company, New York.* Price \$3.00.

This is a well-written and fascinating book, with an attractive title. Mr. Jackson pleads for the recognition by employer and employed of the fact that they can be allies, that by a discovery of a community of interest there can also be found the road to industrial peace. Interpretations of the story of Robinson Crusoe make Part I. Mr. Jackson calls it an undiscovered book. In Part II. we have presented the lessons which modern industry can learn from Robinson Crusoe, and in Part III. Mr. Jackson elaborates on "How Robinson Crusoe solves the labor problem." The book is a rather roundabout plea that industrial groups should co-operate for the benefit of each and all.

# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Heredity and Child Culture\*

**D**R. CHAPIN is a distinguished child specialist, but he has written a book of especial interest to ministers. He says a great many sensible things, not only about heredity, but also about social work, and his point of view is religious in the best sense. He has inherited a strain of religious interest, and again and again there bobs up his old-fashioned idea that the family is an institution of first importance and that the home is the best thing in American life. One comes away from the book with a new confidence in the importance of building up and ministering to the families of one's parish, and a new perception that ministering to people in age groups instead of in families has distinct limitations. Dr. Chapin's clear-cut common sense about institutional care for children is refreshing. This is a book for church workers to turn to for guidance in their social work, to be studied, especially by the leader of that neglected arm of the church, the Cradle Roll, and to be put in the hands of parents.

Dr. Chapin is one of America's best-known child specialists. A graduate of Princeton in the distinguished class of 1877, he has not only a large private practice, but has also given himself freely in social work. One of the founders of hospital social service, he has probably done more than any other living man to encourage childless couples to adopt dependent children, and the method he has worked out in the Speedwell Societies for caring for children in supervised and subsidized homes instead of large and expensive institutions is creative work of highest importance.

The latter method of caring for dependent children has come in for severe criticism from the Roman Catholic Church, which, in practice, is building up all over America huge child-sheltering institutions instead of developing Christian homes. As the author says, the United States, and, we think, especially the sections where Catholicism is strong, are institution-ridden. New York State, Maryland, California and the District of Columbia actually pay out huge sums of money each year to support public charges in privately run buildings. The whole system is wrong. The general death rate of children under two years in New York has been about one-fifth that of institutions. "Aside from infection, the infants in institutions often progressively lose weight and lie in rows of cots in an apathetic condition, as there are usually too few attendants to take them up for needed change and exercise. It is especially at night that babies lie un-

attended from this cause. They rarely get enough fresh outside air: oxygen is needed as well as food to keep them in vigor. All these factors result in the devitalized babies so often seen in institutions. There is an extraordinary agreement on this question among those who have had the widest opportunity for observation and experiment." As a substitute for the institution, except in the case of defective children, he advocates the "unit system of intensive boarding out." Four units are operating near New York, the first of which was along Speedwell avenue in Morristown, New Jersey, where a strong committee of women were the local managers. A number of good homes available for boarding out were found. A system of constant oversight was inaugurated, especially as to diet and hygiene, with a salaried physician and nurse. The foster mothers, under such training, become fairly expert in handling young children under conditions far superior to those of the big dormitory. The homes in which the children are placed are helped both financially and in morale. This is good, old-fashioned emphasis on the family, and is worth careful study. It ought to be said that Massachusetts and New Jersey are both undertaking now to board out children in family homes, and Pennsylvania does the same thing through its Children's Aid Society. An essential part of the plan is to try to place the children in permanent free homes.

About the illegitimate child he is again at variance with traditional theories. Of the mothers he says, "I have rarely seen any of these young women who could be considered. There is no connection between this class of women and prostitutes." If marriage is out of the question, he recommends, not that the mother keep her baby, for that is usually disastrous for the child, but that she face her trouble away from home, and, after nursing her baby long enough to give it a good start, have it adopted into some family able to give protection and training as well as love.

About the pre-school age he says, "Boards of health and welfare stations have concentrated on the infant with a result of lowering infant morbidity and mortality; school physicians and nurses have given oversight to older children, but the pre-school child has fallen between these two periods." Here is a unique opportunity for the Church with its Cradle Roll and other machinery. The original focus of tuberculosis infection is nearly always started during the early years. He recommends a physical examination every six months, for defects can usually be corrected at the start.

\**Heredity and Child Culture.* By Henry Dwight Chapin, M. D. Published by E. P. Dutton & Company, 219 pages, \$2.50.



# INTERNATIONAL LESSON

FOR FEBRUARY 11, 1923

## The Spirit of Prayer

By Rev. Henry Stiles Bradley, D. D.

LUKE 18:1-14

*"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—Psalm 51:17.*

TWO classes of men in our time find it difficult to pray. The first is made up of those who, sympathizing with, and accepting the conclusions of the modern scientists, think that science has abolished superstition, and, in so doing, has also annihilated the realm of the supersensuous, and abolished God. The science of meteorology has destroyed the superstition of the "Prince of the Power of the Air." The science of medicine, as applied to insanity and epilepsy, has destroyed the superstition of demoniac possession and witches. The science of bacteriology and sanitation has destroyed the superstition of "scourges" and "plagues."

These people have come to have a wholesome regard for law. They remind us that law operates in all the realms of which we have any knowledge, and they draw the rational inference that it is the part of wisdom for us to discover the laws of nature and conform to them. They suggest that the cure for yellow fever is not prayer, but the annihilation of mosquitoes; the cure for bubonic plague is not sacrifice but the extermination of rats.

Law holds in physics, chemistry and biology and we cannot change it. So they have hastily concluded that there is no place for prayer.

They are right as far as they have experimented, but they have not gone far enough.

I not only have a body that is related to those realms in which the laws or forces of physics, chemistry and biology operate, but I am also a spirit and am related to the supersensuous realm in which my heavenly Father's conscious mind and heart controls, and prayer is at once my door of access to that realm, and the scientific method of appropriation of his Spirit. I use a hammer to drive a nail, hydrogen to lift a balloon; an alkali to neutralize an acid, bread for nourishment of my body, and prayer for the life and health of my real self. If I want spiritual strength, courage and peace it is as scientific to pray as it is scientific to put yeast in my dough if I want leavened bread.

Another class that have caught glimpses of the greatness of God are so overwhelmed with the sense of His infinity and eternity that they find it equally difficult to pray. They say truly that it is stupid to talk of abolishing God. He fills all spaces. He is in the cosmic sweep of nebulous mists, millenniums of light-years beyond the milky way. He is from eternity backward to eternity

forward. His knowledge and wisdom are as truly infinite as are his power, duration or presence.

These people tell us that when they try, thus, to think of God they find it impossible to conceive that such an infinite being can pay any attention to a mote of a man dancing for a moment in the atmosphere of a tiny planet like the earth. How can such a puny atom in infinite space, existing but a puny moment in an eternity, presume to pray to God?

But these people should not overlook the equally important truth of God's infinite nearness and minute care. He is no more truly in the whirling star mists than He is in the dance of electrons within the atom. He is as careful to wrap the coat about a mustard seed as He is to "tighten the girdle of Orion." He colors the petal of the wayside weed with as exquisite precision as he paints the sky at sunset. He is as truly seen in a mother's love for her babe as in the making of suns and satellites, for He is not only "over all things and through all things, but in all men."

"Glory about thee, without thee; and thou fulfillest thy doom

Making Him broken gleams, and a stifled splendor and gloom.

Speak to Him thou for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet."

The object of prayer is not to change or break God's laws, but to conform to the highest laws in the spiritual realm, therefore we pray that His will and not ours be done, because His will is inspired by infinite wisdom and infinite love.

We do not pray in order to attract the attention of an Infinite Being to the momentary needs of puny creatures, but to bring our child-spirit into harmony with the Father-Spirit, who not only sets suns spinning in their courses, but broods and yearns over His developing children; therefore we pray in childlike trust.

We do not pray in order to inform Infinite Wisdom of our needs, for he knows them far better than we, but, in communion with our heavenly Father, to become the more aware of our own lack; therefore we pray in sincere modesty and humility.

We do not pray in order to persuade a reluctant God to give us what we want. He is always eager to give us the best we can take. We pray in order that we may be developed and prepared to take the best.

Like the importunate widow we persist in prayer but, unlike her, we deal with One whose highest joy is to give us not only good things but His Holy Spirit,—His very self.

We pray to one whose very delays are for our good; therefore we pray in patience. We recognize the time element in the growth and establishment of good, and therefore we try to be reasonable with God.

We recognize that if God granted all our prayers the moment we make them we should bid a long farewell to manhood. If prayers were a sort of Alladin's lamp by which we could get anything we want the moment we ask for it, the world would be a bedlam. The old proverb says that if wishes were horses all beggars would ride, but that does not follow, for some beggars would wish that their fellow beggars should have no horses, and walking would be as popular as it is today.

We pray to One who, in His love for us, sifts, sorts, tests and chastens our desires. Most of us can devoutly thank God that He did not grant the very earnest prayers of our childhood, or youth, and has even withheld the earnest desires of our early manhood. Our ambition as a child of six was to be a policeman or fireman, but by the time we were twenty we were glad that our earthly father had different plans for us.

We pray recognizing that our chief need is not things, but character, which comes by working, waiting enduring delays, trying again and again after repeated failures.

When we realize that God is the great, friendly Father-Spirit from whom we sprang, who is the giver of every good and perfect gift, and the source of every noble thought and purpose, our prayer to Him takes the form of thanksgiving for His countless mercies and blessings. It is the prompting of our sense of gratitude for His loving-kindness. It is the child's utterance of loving appreciation to its Father for favors received.

But every thoughtful man also realizes his blunders, mistakes, faults, failures and sins, and so prayer becomes a confession and a cry for forgiveness. It is not self-righteous justification, nor boasting of our superiority over our fellows. The Pharisee who eulogized himself in the temple

wholly lacked the spirit of prayer, but the publican who in humility besought divine pardon "went down to his house justified."

God is as necessary to spiritual life as sunlight is to vegetable life, and prayer is in man what heliotropism is in a plant. It is the bringing of oneself to the source of life and health and strength. It is the "turning of one's soul in heroic reverence to the All-wise, the Omnipotent, the Supreme."

One of the inevitable results of prayer is that we become divinely energized. We touch the source of power and it flows into us.

There stands a trolley-car, dark and still. The trolley-wire overhead is full of power, and it is in reach, but the trolley-pole is not in touch with it. When the connection is made the lights flash on, and the car moves up the hill. So, we are spiritually blind and impotent, while infinite power is in our reach, and prayer is the spiritual connection through which the divine illumines and energizes us.

Another result is spiritual transformation. The law in the spiritual realm is that we grow like that which we love, admire and adore. In prayer we "mirror the glory of the Lord with face unveiled, and so are transformed into the same likeness as Himself, passing from one glory to another."

## The Ministerial Police Recorder of Princeton

Having disproved the adage that it takes a thief to catch a thief, the Rev. Dr. David B. Tomkins, pastor of Princeton's thriving Second Presbyterian Church, has announced his retirement as Police Magistrate and will henceforth devote himself exclusively to the duties of his parish.

His passing ends a dramatic chapter in the annals of the university town. Two years ago Dr. Tomkins criticised from his pulpit the laxity of law enforcement. Mayor Browne countered by promptly offering him, without any condition whatever, the post of Police Recorder. Some of the pastor's respectable parishioners shrugged their shoulders, and hardened criminals smiled contemptuously when Dr. Tomkins accepted.

It was believed that a man of his

blameless and cloistered life could neither discover nor deal with crafty and long-practiced evil doers. This impression was heightened when Dr. Tomkins with other officials instituted a raid upon a little gambling room in an alley of the Negro quarter, where he understood "crap shooting" had been carried on to the annoyance of the neighbors. After the dice had been seized and carried off by police officers wiser in wickedness, it is reported that the uninitiated minister-magistrate remained hunting for the guns with which "craps" are "shot."

Such amusing stories ceased, and the hardened criminals put their tongues in the other cheek when Dr. Tomkins took off his coat and settled down to his task. He decided to turn back his salary to the borough as well as his part of all fines and costs, since he wished to make it too expensive to be disorderly and preferred not to share in the profits of this suppression of vice. Fines went up with the cost of living, and \$25 to \$50 was the usual levy on a first offender. \* \* \*

A frequent woman visitor at the court had a neighbor haled before the bar of justice for "cussing her out" on the streets. The magistrate inquired of the complainant what her answer had been. The rejoinder proved to have been off the same piece with the cursing and equally unprintable. The magistrate did not wish therefore to strain the quality of mercy in this case, and scored a well-deserved "double" by fining both accuser and accused.

Though himself a motorist, he stopped the speeding nuisance by imposing characteristic fines upon all caught in his drag-net, including, it is said, a parishioner, a fellow minister, and several prominent citizens. It soon became apparent that Dr. Tomkins not only took his humble office seriously, but that he was really getting results, and he gave Princeton for miles around the reputation of being a spotless town. His refusal to accept reappointment, offered to him for the third time by Mayor Browne, has been received with the deepest regret. \* \* \*

As a good Presbyterian, the doctor has always believed in original sin. He has, however, now discovered that some sinners are even more original



than he had ever believed. It is said that some of these, having learned from Dr. Tomkins that the way of the transgressor is truly hard, have forsaken the primrose path and reformed, and may now be seen on Sundays trying to learn more from the doctor and shambling into the rear benches of his Nassau Street church. The good citizens of Princeton, with glum faces, are going about wondering what will happen in 1923, now that they are forced to return to the old unhappy separation of Church and state.

—New York Evening Post.

## One Book a Week

*Continued from page 155*

About moral training there is a valuable chapter, with the striking suggestion that the early development of self-control will have beneficial effect through life on the internal secretion glands, which in turn seem to have a large influence on the development of man.

About marriage, he says it has not been taken nearly seriously enough. Applicants for a license ought to give proof that they are both physically and financially fit. Of the two hun-

## THE TRAINING SCHOOL FOR CHRISTIAN WORKERS

(Interdenominational)

Under the auspices of the Woman's Branch  
NEW YORK CITY MISSION SOCIETY  
Mrs. A. F. Schauffer, First Directress

Prepares Young Women for Christian Leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission Work.

Eight Months Course — October to June

For further information, address:

Miss Charlotte A. Porter, Dean  
7 Gramercy Park, West New York City

## NOW READY

a New Song Book

"RODEHEAVER'S  
GOSPEL SONGS" →

For Church, Sunday School,  
Revival, and all religious  
services.

Singly 45c cloth (Quant. 40c)  
Post- 35c limp not 30c  
paid 30c manilla prep. 25c

Ask for returnable copy for examination.

We also publish Victory Songs, Songs for Service and Awakening Songs at the same prices.

Most of our songs are obtainable on  
**RAINBOW RECORDS, 75¢ each**

Ask for our catalog of music and records

**The Rodeheaver Company**

668 McClure Bldg.  
Chicago, Ill.

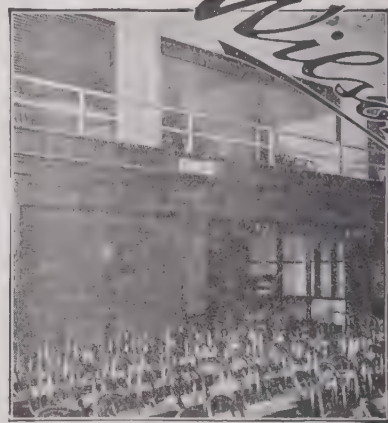
Dept. 12 814 Walnut St.  
Philadelphia, Pa.

## The Big Business of Being a Little Church

Perhaps yours is one—a little church that is bursting with activity. That has outgrown its home; clubs, societies, public meetings day and night, and never a chance for one of them to be held quietly and without interruption.

For nearly half a century we have helped thousands of churches in the big business of being little. Helped them with Wilson Section-fold or Rolling Partitions that turn one room into many; many into one. Big rooms into small ones, and when you want the big room again, they fold out of the way. They can be made to match any design or finish.

If yours is a big little church, one of us would like to talk with you. Or write us for details now.



Wilson Rolling Partition in the Second Baptist Church, Atlanta, Ga. Note how one room becomes many or only one.

**J. G. WILSON CORPORATION**

17 East 36th St., New York

Offices in Principal Cities



## EUROPE — ORIENT AROUND THE WORLD

Popular Tours at Popular Prices. Comprehensive itineraries, experienced leaders, splendid accommodations, frequent sailings.

Send for Booklets

**Bennett's Travel Bureau**

500 Fifth Avenue  
New York City

681 Market Street  
San Francisco, Cal.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d st., New York City

**1922 PASSION PLAY** beautifully illustrated by 58 colored slides, with lecture, for rent at \$2.50, or for sale at \$26.60. Also Wm. J. Bryan's "Back to God" and 400 other excellent illustrated lectures and sermons.

Write for information

**VICTOR ANIMATOGRAF CO., Inc.**

276 Victor Bldg.,

DAVENPORT, IOWA

## whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.  
90 - 92 Beekman Street, New York



**ROCHE'S  
HERBAL EMBROCATION**

## THE ORIGINAL VEST-POCKET HELP TORREY'S



## Gist of the Lesson

FAMOUS "GIST" FEATURES

Lesson Text in Full. Changes in Revised Version Noted.  
Emphasized Words and Phrases in Black Face. Dates Given as Accepted.  
Type. Exposition of Lesson.  
Condensation of Thought. Prayer Meeting Topics.  
Flexible Binding, 35c postpaid

F. H. REVELL CO., 158 Fifth Ave., New York, 17 N. Wabash Ave., Chicago

**COLLECTION ENVELOPES**—8c per pack of 52, n Cartons (Also Storehouse Tithers' Envelopes) write iDufold Trifold Company, Asbury Park, N. J.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York

(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the Sailors' Magazine, \$1.00.

Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

WILLIAM PHILLIPS HALL, President.  
REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.



## New List

### BACK TO THE LONG GRASS

#### My Link with Livingstone

**Dan Crauford, Author of "Thinking Black."**  
Back over the long, weary, dangerous, fascinating trail of Livingstone we travel in company with the inimitable author of "Thinking Black." A vivid record of a thrilling accomplishment. Fully illustrated. 8vo. Net, \$4.00

### THE BEST I REMEMBER

**Arthur Porritt, Editor of The Christian World**  
An astonishingly interesting book of reminiscences covering thirty-three years of London religious journalism. Full of good stories and intimate glimpses of notable leaders in English Non-Conformist circles. Net, \$3.00

### THE HEBREW PROPHET

#### AND THE MODERN

#### PREACHER The Hartley Lecture on Preaching for 1922

**Rev. Henry J. Pickett, Ex-Principal and Principal Designate, Hartley College, Manchester**  
A call for the prophetic ideal in the ministry today. The author says: "This book has been written under the pressure of a deep conviction that our supreme need is a truly prophetic ministry." Net, \$2.50

### NIGHT SCENES OF SCRIPTURE

**Rev. Norman Macleod Caie, B.D., Author of "The Seven Deadly Sins, etc."**  
"Mr. Caie has not sacrificed direct, eager power to literary ambition. One feels through the pages the glow that has made him so effective a preacher."—Rev. Prof. James Moffatt, D.D., Litt.D. Net, \$1.25

### THE SEVEN DEADLY SINS

**Rev. Norman Macleod Caie, B.D., Author of "Night Scenes of Scripture, etc."**  
A series of brief sermons on the historic seven sins, notable for their literary allusiveness and simple power. Net, \$1.00

### OUR FAITH IN GOD THROUGH JESUS CHRIST

#### Its Reasonableness, Necessity, Effectiveness and Finality

**J. Ernest Davey, M.A., B.D., Professor of Ecclesiastical History, General Assembly's College, Belfast**  
One of the recent issues of the Student Christian Movement which will be very acceptable in Christian Student circles in America. A vigorous defense of the Christian position in the light of difficulties raised by the modern man. Net, \$1.75

### ST. MARK'S LIFE OF JESUS

**Theodore H. Robinson, M.A., D.D., University College, Cardiff. Foreword by Rev. Professor James Moffatt, D.D., Litt.D.**

Referring to this practical Student Christian Movement handbook, Dr. Moffatt says: "Dr. Robinson makes the life of Jesus more real, and so more wonderful than ever." Suitable for study circle or private reading. Net, \$1.75

### THE MEANING OF THE OLD TESTAMENT: According to

#### Modern Scholarship

**Hugh Martin, M.A., Literature Secretary, Student Christian Movement of Great Britain and Ireland**

Of this recent publication of the Student Christian Movement the *United Methodist* says: "It presents a constructive interpretation of the Old Testament that solves many a problem for the Bible student." Net, \$1.60

### REGENERATION AND RECONSTRUCTION A Call to the Church

**Rev. S. B. John. With a Foreword by Rev. John Clifford, D.D.**

A powerful plea for Christian idealism and a clarion call to the Church to realize its mission in the present age. (Every preacher in the land should come under its influence.) Net, \$1.25

### LET'S PLAY. A Book of Games for Children

**Edna Geister**  
Games and contests for little folks, at school or in the home: for large or small parties, indoor or out. A companion volume to Miss Geister's popular "Ice Breakers and the Ice Breaker Herself" (\$1.35), and "It is to Laugh" (\$1.25). Net, \$1.25



At Your Religious Book Store  
**GEORGE H. DORAN COMPANY**  
244 Madison Avenue New York

## Tusculum

President O. O. GRAY, D. D., Greenville, Tenn.

A thorough Christian-character-building College. Established 1794. Address

dred thousand feeble-minded in the United States ninety per cent are free to reproduce their kind and are usually prolific. The criminals, paupers and prostitutes are recruited from this army. Further, if parents cannot properly raise large families, they ought not to be encouraged to produce them. "There is nothing admirable in bringing forth children who are born to suffering and only destined to fill our hospitals and asylums, whose emaciated little bodies soon find rest in Potter's field." On the other side of the question, namely, the endeavor to increase the fertility of stocks above the average in racial value, he recommends a widespread knowledge of the laws of natural inheritance.

## TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., Jan. (Specials)—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and in spite of the high cost of his enlarged and greatly improved paper he makes this rare offer to bring his circulation up to 600,000 a week. You will like this paper; it is 30 years old and now better than ever; splendid stories and rare miscellany. Question Box answers all your questions. Only 15 cents in stamps or coin mailed at once to Pathfinder, 49 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped and inspired.

## 5,000 CHRISTIAN WORKERS WANTED

To sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

**GEORGE W. NOBLE, Publisher**  
Dept. No. 10, Monon Bldg. CHICAGO, ILL.



**MENEELY BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

**McSHANE BELL FOUNDRY CO.** BALTIMORE MARYLAND  
Church, Chime and Peal BELLS  
Memorials a Specialty.

**Revival CAMPAIGNS**  
**Dr. T. M. Hofmeister**  
Greenfield, Ohio

## Individual Cups

Every church should use. Clean and sanitary. Trial free.  
Thomas Communion Service Co. Box 432 Lima, Ohio

## Start an Adult Bible Class with SELL'S Bible Study Text-Books

A QUARTER OF A MILLION SOLD!

**Just Out** No. 10-Bible Studies in the Four Gospels  
No. 9-Bible Studies in Vital Questions  
1. Supplementary Bible Studies 5.B.S. in Life of Christ  
2. Bible Studies by Books 6.B.S. in Life of St. Paul  
3. B. S. by Periods 7.B.S. in Christian Life  
4. B. S. by Doctrines 8.B.S. in Early Life

Send for circular showing how to use them.  
Each, cloth, 75c.; paper, 50c.  
**F. H. REVELL CO., 158 5th Ave., N. Y.;**  
17 N. Wabash Ave., Chicago

### FOR THE LENTEN SEASON

## Devotional Literature for Spiritual Nurture


### For All the People:

"The Fellowship of Prayer for 1923." 3c. each; \$2.00 per 100 postpaid. Selected Bible Readings, Meditation and Prayer for each day of the Lenten Season.

### For Pastors Only:

"Suggestions for Lenten Sermons." By Pres. Ozora S. Davis, D. D. (Free on Request.)

The Commission on Evangelism and Devotional Life  
Room 518, 287 Fourth Ave., New York, N. Y.



**VICTOR Portable STEREOPTICON**

THE PERFECT LANTERN SLIDE PROJECTOR

SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR RENT OR FOR SALE

**VICTOR ANIMATOGRAPH COINC.**  
276 VICTOR BLDG. DAVENPORT IA.

ASK FOR CATALOGS AND TERMS

**UNIVERSITY BIBLE EDUCATION**  
at home. Prepare for fall and winter study. Finest books. Best courses. Hundreds studying. Catalogue free. Lose no time from your regular work. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

### Says Doctor

## Charles E. Jefferson

Minister, Broadway Tabernacle,  
New York

"Wherever I go among men, east and west, I find they are reading The Christian Century."

### EDITORIAL STAFF

Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ

Mail Coupon to-day. Foreign postage extra

## The CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ☐ "The Reconstruction of Religion," by Ellwood, or ☐ "The Crisis of the Churches," by Leighton Parks, or ☐ "The Mind in the Making," by Robinson, or ☐ "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....

C. W.



# **IRRESISTIBLE**

## **JOIN OUR DELIGHTFUL "CHRISTIAN WORK" PARTY**

On the Great White Star Line "S. S. Baltic" Summer Cruise to the Holy Land, Egypt, Turkey, Greece, Spain, Italy, Etc.

**61 Days      \$600 and Up**

Starting June 27, 1923

## **A Surpassing Summer Vacation Opportunity**

For Ministers, College Professors, Teachers and Business Men

### **IDEAL SUMMER WEATHER ON SHIP BOARD**

With the Average Temperature on Shore lower than Boston, New York or St. Louis, Nights Cool. Practically no Humidity

Clark's 20th Cruise  
to the Orient

### **STOP-OVERS IN EUROPE**

Return tickets first class  
good on Adriatic, Baltic,  
Cedric, Celtic, etc.

Until  
January 1, 1924



S. S. BALTIC

Luxurious White Star  
Transatlantic Liner

### **S. S. BALTIC**

23,876 tons register.  
Three great promenade  
decks — Sumptuous  
Public Rooms, 24 Suites  
with Private Bath.

**The Climax of  
Luxurious  
Travel**

## **A FASCINATING ITINERARY**

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo, Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

D. E. LORENZ, Ph.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of CHRISTIAN WORK readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroads, fees, etc.—everything first class.

## **We Invite Our Readers to Join Our Party**

ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.

NOTE.—A few vacant rooms are available on our Mediterranean Cruise, Feb. 3, 1923, and on our Round the World Cruise, Jan. 22, 1923.

Address: Cruise Department, CHRISTIAN WORK

70 Fifth Ave., New York City

# THE CHRISTIAN WORK

A Religious Weekly Review

FEBRUARY 10, 1923

---

Dr. Grant and the Bishop

Frederick Lynch, D. D.

A Religion of Reality

Percy Stickney Grant, D. D.

Dr. Grant's Reply to Bishop Manning

Protestantism and the World's Necessities

S. Parkes Cadman, D. D.

Building up the Church

Charles E. Jefferson, D. D.

"If I Were a Country Minister"

James E. Boyle, Ph. D.

---

Three Dollars a Year

Ten Cents a Copy



THE MINISTER'S WIFE'S NEW BONNET—



The most popular entertainment for churches ever written. A riot of laughter, millinery and fun.

THE MINISTER'S WIFE COMES BACK—

(Just out.) The sequel to "Bonnet." All the old favorite characters are there awaiting her return from the convention. Full of good, rhythmic songs.

Everybody Wants To See It!

THE REV. DAYTON UP TO DATE—

"Progressive" is his motto, and this motto leads to a whirlwind of merriment.

"A RAINY AFTERNOON" (Female Characters only)

Do you think rain would keep ladies away from a sewing circle? This merry little farce will tell you.

We will loan you a copy of any of the above if you will enclose five cents to cover cost of mailing, or any three if you enclose ten cents, and will return promptly after examination if you do not desire to purchase.

ARTHUR RADCLIFFE PUB. CO., Box 98, Millville, N.J.

# THE COMMUNITY CHURCHMAN

*A Monthly Magazine for all  
churchmen who are com-  
munity minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual subscription price, \$2.00.

Rate to Ministers, \$1.50

Single copies, 20 cents each.

## HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

**THE COMMUNITY CHURCHMAN**  
2822 Annette St., Indianapolis, Indiana

If you don't say, "I saw your advertisement in the CHRISTIAN WORK," how will our advertisers know that their advertisement is bringing returns? You want credit for everything you do. So do we. Make it a habit to say, "I saw your ad. in the CHRISTIAN WORK."

## Auto-Suggestion or Faith in Mexico

In the afternoon we visited the chapel of the Virgin de la Piedad out on the border of the city of Jolapa, Mexico. In this chapel there is a picture concerning which there has grown up a legend of its healing power. It has been in the possession of a certain Mexican family for two generations, and the chapel in which it is contained has become the Mecca for many sick and infirm. The walls of the chapel were covered with pictures and inscriptions by those who had declared themselves to be miraculously healed after they besought the help of the Virgin. In front of the picture was a motley assortment of glass vases, candlesticks and bowls, which presented the appearance of a second-hand junk shop. Indians doffed their sombreros, as they entered, to kneel on the pavement before the picture and before this motley assortment of glass-ware; mothers brought their sick children, and prayed for their recovery. The owner of the picture, a frowsy, ill-kempt individual, stood and watched these supplicants as they came and went, leaving some financial payment for the service they so confidently expected to receive.

We were reminded of similar scenes enacted before the picture of the Black Christ, in a cathedral in Puebla. The picture had been festooned with white ribbons, placed there by those, who like these people of Jolapa, had come seeking the healing mercies which they thought could thus be gained.

—From a recent letter from Rev Reginald Wheeler.

## "The Story of the Bible"

The National Non-Theatrical Motion Picture Company is now preparing a film for church use on "The

Story of the Bible." The producers mean to turn out a forceful and interesting picture of actual Bible incidents.

## Increase Sunday School Attendance

Your Sunday School can be larger, stronger and more active if you will use letters, announcements and programs printed on

**ROTO SPEED**  
STENCIL DUPLICATOR

Hundreds of churches use this machine. It does all church printing easily, quickly and cheaply. Prints anything that can be hand written, type-written, drawn or ruled.

### Only \$3.50 Down

Write now for samples of church work that have helped other Sunday Schools to solve the problems now confronting you, complete description of Rotospeed, and details of easy-payment plan.

Or send \$3.50 and we will ship complete Rotospeed Outfit for ten days' free trial. Balance in easy payments. Money back if you are not satisfied.

Just check and mail the coupon below.

**The Rotospeed Co.**  
102 E. Third St., Dayton, Ohio

## MAIL THIS TODAY

Check whether you want further information or Rotospeed Outfit.

**THE ROTOSPEED CO.**

102 E. Third Street Dayton, Ohio

Please send me samples of Rotospeed work, descriptive booklet and details of easy-payment plan.

I enclose \$3.50. Please ship Rotospeed Outfit immediately.

Name. . . . .

Address. . . . .

## MANY USES FOR CLASSIFIED ADVERTISING

1. To locate some old book you would like to get.
2. To secure employment in church work or with a Christian concern.
3. To advertise your services as a sexton.

Classified Ads Cost but 3c a Word—  
Minimum Order \$1.00

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 6

February 10, 1923

Whole No. 3009

### CONTENTS

<b>WORLD OF TODAY.....</b>	<b>163</b>
<b>EDITORIALS:</b>	
Dr. Grant and the Bishop: Rev. Frederick Lynch, D.D.	167
Protestantism and the World's Necessities: Rev. S. Parkes Cadman, D.D.....	169
Building up the Church: Rev. Charles E. Jefferson, D.D. ....	169
<b>OBSERVER'S LETTER:</b>	
The Class Dinner.....	171
<b>THE WEEKLY SERMON:</b>	
A Religion of Reality: Rev. Percy Stickney Grant, D. D. ....	172
<b>GENERAL:</b>	
Dr. Grant's Reply to Bishop Manning.....	179
A Private School Bulletin to the Parents of Boys: George E. Carmichael.....	184
<b>COUNTRY CHURCH DEPARTMENT:</b>	
"If I Were a Country Minister": Prof. James E. Boyle, Ph.D. ....	185
<b>ONE BOOK A WEEK:</b>	
The Problems of Christian Unity.....	186
<b>INTERNATIONAL LESSON:</b>	
Jesus and Zacchaeus: Rev. H. Grant Person, D.D..	187

THE CHRISTIAN WORK; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Publication and circulation office, 75 Baker Street, Providence, R. I. Editorial and advertising office, 70 Fifth Avenue, New York, N. Y.

Subscriptions may be forwarded to either of the above offices.

Entered as second class matter November 18, 1922, at the U. S. post-office, Providence, R. I. under the act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

Printed by Norman C. Lynch Co., Incorporated, 75 Baker Street, Providence, R. I.; 70 Fifth Ave., New York.

## The World of To-day

### THE RUHR SITUATION

It has been interesting to note the impression France's going into Germany has made on America and Great Britain. The British press has been divided somewhat in feeling, but on the whole the outstanding journals,

both daily and weekly, have felt that France had at least done an unwise thing. "Playing with fire" would sum up the general feeling of the British press. The leading journals of America have rather leaned to the same point of view, but have been inclined to think that the course of France may work out better than it promises. The labor groups in England have been outspoken in protest against the action of France. Lloyd George thinks it not only full of danger to the peace of Europe, but an act not consonant with justice. Senator Borah would have America protest against it. To understand this grave situation we must take into consideration the economic factors concerned. France faced the future at the time of the armistice with one sixteenth of all her country devastated by her neighbor Germany, who twice before in the memory of living men had crossed her border and brought the same destruction although never before on such a vast scale. According to the solemn promises made by her representatives at Versailles, Germany agreed to pay for reparation. Various conferences have been held in an attempt to adjust the amount and devise ways and means of inducing Germany to keep her pledge. The actual destruction on French soil amounted to one hundred and two billion francs. France herself has paid forty-four billion francs in reconstructing the homes of her people and their means of livelihood. Germany has paid only four billions. France faces bankruptcy and ruin unless Germany does what she has promised that she would do. France has been impatient, and there is no doubt but what her military party has sought excuses for bringing the whole Ruhr Valley under the French flag. But on the other hand, Germany's promises have so far proved worthless, and in the background is the failure of the United States to exert her moral influence in the crisis. Had America been a member of the League of Nations, France could have been restrained. France is playing the part of a



# THE WORLD OF TO-DAY

gambler and is staking her last chance for reparations upon the possibility of gaining all. Driven by economic necessity she feels that even if she loses she is no worse off than she would be had she not made the venture into the Ruhr. It is an extremely difficult situation and one of which it is hard to form an accurate judgment. America of all the nations of the earth should be the last to criticize. The most disquieting fact in the whole situation is that this action on the part of France deepens and widens the chasm between Germany and France. It is clear to every thinking mind that peace in Europe is absolutely dependent upon a working friendship between these two nations. The expedition of France into the Ruhr and the causes which lies back of it must, therefore, be viewed by every lover of peace as most deplorable.

## FRANCE AND GERMANY

We have no sympathy whatever with those who would relieve Germany from making reparations for all the damage she did in France and Belgium. Germany deliberately and purposely destroyed factories, farms and orchards. This was not by bombing, but by cold-blooded use of axes and hammers by soldiers under orders. There is no justice in allowing these reparations to go unpaid. Germany promised to pay them and promised to pay them at certain times. Meantime, Germany has gone to pieces and the mark is worth practically nothing. She claimed she could not make the payments as promised and asked for extension. The general impression is that the British government believes Germany and is in favor of making the terms of payment easier. France has refused and has undertaken the collection of the debts without the aid of England. The British point of view shows thought for the welfare of all Europe, humaneness to a crushed people, a large part of whom were honestly struggling to get onto their feet, and it also shows wisdom. There could be much more chance of France ultimately getting her just reparations by showing a more sympathetic attitude toward the new Germany and helping it to recover industrially and economically. Everyday's cables show how the entrance into the Ruhr is solidifying all parties in Germany—royalists, republicans, and socialists. What is going to be the result? Europe is living over a powder magazine. What is the United States going to do about it? What can we do? If we were not so “splendidly iso-

lated” we would have a voice and an influence now when the need is so great.

## THE CONFERENCE ON LIFE AND WORK OF THE CHURCHES

In 1920, at Geneva, a group of sixty delegates from the various churches of the world organized themselves into an International Committee to call a great Conference of all Christian churches in 1925 to consider the life and work of the churches. (This Committee met again in Helsingborg, Sweden, last August.) The American section of this large Committee—composed of representatives officially appointed to it by the denominations—met for a day in New York last week. Dr. Arthur J. Brown is President, Bishop Luther B. Wilson is Chairman of the Executive Committee, and Dr. Henry A. Atkinson is Secretary. The Committee set up six commissions of fifty or sixty of the most eminent churchmen in the country to begin work on reports to be presented to the Conference in 1925, to be held at Stockholm. These commissions are to study such subjects as missions and evangelism and the relation of Christianity to the social order, economics, industry, the home, education and international relationships. The feeling was very strongly emphasized at the meeting that since the world in its chaotic and despondent plight was looking to the Church for leadership and healing and waiting for some word of light and faith the churches should take this conference very seriously and be willing to give much prayer, study, time and money to its success. “It should be to the life and work of the churches what Nicea and Constance were to the faith.”

## THE INTERNATIONAL MIND OF THE CHURCHES

Our mail proves to us that the churches are constantly urging international co-operation upon our government. The members of the Detroit Council of Churches recently drew up a series of eleven statements, whose substance is:

“We believe that it is practicable to abolish wars between nations and peoples by the united action of substantially *all* of the nations, *and not otherwise*.

“We believe that the League of Nations now functioning between fifty-one nations, or some similar organization, is the practical way in

# THE WORLD OF TO-DAY

which to abolish war, and that it may be made effective and vigorous by the co-operation of the United States."

The Council passed a resolution recommending that the United States Government provide for a nation-wide referendum, "free from all other questions and from individual candidacies, on substantially this question, namely: "Shall the United States join the League of Nations, or some similar organization, under such reservations or amendments as the United States Senate may agree upon." The Chicago Church Federation recently sent a letter to the Protestant ministers of Chicago, saying: "Perhaps the challenge to the Christian Church was never more urgent than it is today, to cultivate an intelligent program of information and education that would lead to a compelling public opinion that war must be outlawed among the nations and some other means be found for adjusting international differences." The letter then offers to help with speakers, literature and plans and suggests methods of keeping the members of the churches interested and informed on international questions. When John Franklin Burke, Republican Senator from Lorain County, introduced a resolution into the Ohio Senate the other day asking President Harding to call an economic conference of the world to lead in world rehabilitation, the Ohio ministers adopted this supporting resolution: "Reports from representatives of economic, commercial and political organizations make it plain that unless the United States comes to the aid of Europe the world is threatened with chaos." Such expressions of church opinion could probably be multiplied indefinitely.

## AN ECHO FROM THE COPENHAGEN CONFERENCE

A letter written by Dr. Jowett concerning the Copenhagen Conference of the World Alliance where two hundred and fifty representatives of the European Churches met their American brethren has recently come to this office. One paragraph so finely sums up the real significance of the gathering that it ought to be printed: "I think," wrote Dr. Jowett, "that the proceedings of the Copenhagen Conference were of such outstanding importance as to deserve the close attention of all who seek the restoration of European harmony and peace. It was a gathering representative of the people who dwell behind the feverish frontier-line of governments and the subtle and wily movement of professional poli-

ticians. The members of the conference came from over twenty nations, and they expressed the Christian sentiment which is found in colleges and universities, and in the quiet every-day life of multitudes of men and women whose obscure loyalty to the moral ideals feeds the springs of civilized life. But the true value of the gathering lay in the fact that it sought to express the convictions and feelings of great masses of people who have been silent during the past few years. There are multitudes of people in Europe who, however partial and fragmentary may be their achievement, are trying to face the issues of life in the light of the Christian ideal. Their judgments about things are clear, but they have no adequate utterance. The energies of their convictions are not organized into effective witness. Their testimony is not heard. And it was the vital worth of the Copenhagen Conference that it endeavored to give some expression to these deep Christian sentiments which are seeking a voice in every nation in Europe. In reality the Conference represented a partial awaking of the Christian Church to the exercise of one of its gravest and most neglected functions. The Church in Europe offered itself as the organ of international conscience, and as the voice of moral sentiment and convictions."

## MEN VS. MAMMON AT LAUSANNE

The Lausanne Conference is a strange commentary on a so-called Christian world. The man on whose teaching Christianity is supposed to be built asked, "Of how much more value is a man than a sheep," and assured us that God cared so much for every individual that the very hairs of our head were numbered. But when Great Britain at Lausanne was faced with the question, "Of how much more value is a man than oil?" answered "oil is more valuable—much more valuable. You Turks can destroy Armenia to your heart's desire. We shall hold up our hands in horror at it; but we shall do nothing. But if you try to take away our precious Mosul oil, we will fight." And the rest of the world stood by, assenting. Only Russia, where only a month ago the officials staged a parody on the Christmas story, only Russia offered practical help to these poor people. Tchicherin has offered land for the settlement of two hundred thousand Armenians in the rich Kuban region near the Black Sea. According to the despatches, the Russians, to be sure, do not propose to turn this district into an Armenian National Home. They would expect the Armenians to become Russian citizens. But this measure would provide the temporary home which the



## THE WORLD OF TO-DAY

race needs. The Allies have agreed that Turkey may provide only the guarantees for minorities which are required of the Balkan and new states in Europe. They have actually agreed to the forcible exchange of the Greek population of Asia Minor for the Turkish population in Greece. The exchange involves about a million people, some six hundred thousand Greeks in Turkey and some four hundred and fifty thousand Turks in Macedonia and the rest of Greece. The Turks will allow the two hundred thousand Greeks of Constantinople to remain there and the Greeks will allow the three hundred thousand Turks in Western Thrace to remain there. Greeks have been in Asia Minor since the Trojan War. To be sure the modern Greeks have many strains of blood in them beside the old Ionian, but virtually all the ancestors of the present Greeks of Anatolia had lived in the land hundreds of years before the Turks came out of Central Asia. Ever since the establishment of Greece and the Balkan States a voluntary shifting of population has been going on—Bulgarians under non-Bulgarian governments gradually emigrating to Bulgaria, and so with Serbs, Greeks and Turks. A forced emigration is a quite different matter. The Allies also have agreed that the Greek Patriarch of Constantinople shall lose all his political functions and shall be henceforth purely a religious official. However much sympathy one might have for the political aspirations of the Greeks in Turkey he cannot wonder that the Turks should object to political activity under the cover of religious office. The relation of religion and politics in the Near East is a relation wholly unknown in America.

### A RACE RELATIONS SUNDAY

Race problems are religious problems and require the application of Christian ideals. The relations of the white and Negro people of America bring concretely to us today the problems of applying brotherly good-will, understanding, and Christian co-operation in race relations and abolishing the evils growing out of violence and exploitation. The Christian churches of America are the organized channels through which the greatest expression of the ideals of such interracial good-will can find practical application in the community life of the two races. It is fitting, therefore, that the Churches observe Race Relations Sunday, as they will do Sunday, February 11. The churches have great organized resources at their command for co-operative interracial service. In the first place, the Negro churches are by far the greatest agency we have in America for influencing the life of the Negro people. Today there are about forty thousand churches of the race with nearly five million members and owning property valued at more than \$80,000,000. In 1918 there were over thirty-five thou-

sand Negro ministers. More than eight-tenths of the Negro church members are enrolled in four distinctly Negro denominations. Two of those denominations are more than one hundred years old and two are about fifty years old. All of them are managed, supported, and controlled by Negroes. In addition there are more than six thousand Negro churches with over half a million members in denominations of both white and colored constituents. The Negro churches have developed many of the outstanding leaders of the race. Such men as Richard Allen, John Stewart, James Varick, Alexander Crummell, Henry M. Tanner, Isaac Lane, L. H. Holsey, J. C. Price, E. C. Morris and W. G. Parks are part of the vanguard of a great company of men of mark in the religious and social history of America yet to be written. The Negro church has been and is today the great socializing and elevating agency of the Negro people. Through it the Negroes are giving expression to a type of good-will and neighborliness that needs to be met half way to be fruitful of a brighter day between the races in America. In the second place, there is no brighter page in the history of the Christian Church than the record of some of the great denominations made up mainly of white churchmen of America. From the days when the Quakers of Pennsylvania held that no Christian could conscientiously keep his black brothers in bondage, from the time when the missionary societies of the several denominations began to spend millions for the education of the free men, to the present day, there have been thousands of white churchmen who have sacrificed, worked, and prayed that justice and good-will should obtain between the races. They have looked forward to the day when their darker brethren might be received upon terms of Christian fellowship. The millions in the membership and the scope of the activities of the various denominations are too familiar to be recited. In this situation before the churches, three tasks stand out: First, by precept and example the churches can lead their own members to believe that mutual respect, friendly co-operation, and positive good-will—the Christian way—really enable men and women to work out whatever problems confront them. Second, the churches should arouse the conscience not only of church members but of the citizens of the nation about their obligations and responsibilities for their neighbors, white and black. Third, the churches have a responsibility for putting down the evils that threaten Negro life and liberty and the peaceful relations between the races. Chief among such evils today is lynching. Mob murder mocks Christian ideals. The mobbing and lynching of men and women flouts the very principle of human brotherhood for which the churches stand. On Race Relations Sunday white and Negro churches will exchange visitors and speakers; they will be reminded of the things that all may share in doing. The churches have the opportunity to demonstrate that Christian good-will can and does solve the conflicts of interests between races.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CHILDREN'S DEPARTMENT

Violette Reynolds

### CONTRIBUTING STAFF

Henry A. Atkinson

Peter Ainslie

Hugh Black

S. Parkes Cadman

Sidney L. Gulick

Rufus M. Jones

E. Guy Talbott

T. Rhondda Williams

### EDITORIAL COUNCIL

Nehemiah Boynton

Williams Adams Brown

Howard Duffield

Sherwood Eddy

Irving Fisher

J. W. Johnson

George Foster Peabody

George A. Plimpton

Howard C. Robbins

Fred B. Smith

Cornelius Woelfkin

Shailer Mathews

Charles S. Macfarland

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth

Canada: Dr. J. Lovell Murray

Czechoslovakia: Professor Francis Zilka

France: Rev. Professor Wilfred Monod

Germany: Direktor A. Hinderer

Great Britain: Rev. Sidney M. Berry

Hungary: Dr. S. Szabo

Switzerland: Pastor Adolf Keller

## Doctor Grant and the Bishop

DOCTOR GRANT has answered Bishop Manning's letter and at this writing everybody is anxiously awaiting the Bishop's action. The general impression is that the Bishop and the Episcopal Church in general will be satisfied with Dr. Grant's reply except at one point, that of miracles, for statements which, made in public speech, without elucidation, seemed to deny the divinity of Christ, when made by Dr. Grant in his letter with a full explanation, disclose no radically different point of view than that held by the average intelligent Christian. It is greatly to be hoped that Dr. Grant's reply will be satisfactory to the Bishop, or at least that it will become the basis of such conference as can lead to amicable adjustment, for nothing could be more deplorable than a prolonged heresy trial which would eventuate in nothing but transferring Dr. Grant from one pulpit to another, if he were found guilty or if found not guilty, would create hard feelings that would not die down for a generation.

Dr. Grant has replied to Bishop Manning in a long and irenic letter which touches upon the three points at issue: the Apostles' Creed, the Divinity of Christ and Miracles. As to the Apostles' Creed Dr. Grant asks

only the liberty of interpreting it in the light of present-day knowledge and the right to deny one phrase which perhaps cannot be interpreted inasmuch as it is a statement of a physical fact or occurrence which was believed when the creed was written but is not believed today. Dr. Grant's claim to interpretation is one which thousands of clergy and laymen in the Anglican Church are either openly pressing or silently answering for themselves. And none of the points where wide interpretation is asked are fundamentals of the faith. All Christians repeat the first great assertion without difference of opinion—God, the Father Almighty—Jesus Christ the Son. When it comes to the second clause, which is not an affirmation of faith but a statement of the great events in the Lord's life, then wide latitude of interpretation is demanded. This latitude is given in many communions; taken in others. Thus there are many ministers who repeat "born of the Virgin Mary" as not a clause put in to emphasize the fact that Christ was born of a Virgin, but put in to declare the infinitely vaster and more fundamental truth, that God came into our humanity. That is, to thousands who repeat the creed this clause is the affirmation of the incarnation, above all things else. It is open to question, too, if the framers of the creed were not thinking of the incarnation much more than the fact that Christ was born without the aid of human father. For one the incarnation is a great fundamental of the faith—"God was in Christ, reconciling the world to Himself." The manner of the incarnation can never be a fundamental.

The same thing is true of other clauses of the creed. Thus there are thousands of people who repeat every Sunday: "I believe in the resurrection of the body." Now some believe in the resurrection of the present body; others believe that we come forth from the tomb in a new and glorified body, just as some Christians believe Christ rose with the old body, some that he appeared with a new and glorified body—all believing equally in the resurrection. There are many more who are not sure that after death we rise with any body as our temple, but that as pure spirit we approach the throne of God. But *all* repeat the creed, for, after all the great thing behind the phrase is the affirmation of survival after death and all Christians believe that. The framers of the creed probably put that truth in the thought or language that they knew, but the great thing in their mind was the assertion that the Christian rose from the dead as did the Lord and lives forevermore.

As we understand Dr. Grant's reply to Bishop Manning this is all the liberty he asks in interpretation. He does not deny any fundamental, eternal article of faith in the creed, only the liberty of *thinking* it in the language of to-day while repeating it in the language of two thousand years ago. One clause in the creed Dr. Grant asks more than interpretation. It is the passage, "He descended into Hell." The passage is based on one utterance, found in St. Peter's letters, to the effect that after his death Christ went to the realm of



# EDITORIAL

departed spirits and preached to them. If the framers of the creed did not have this in mind no one knows just what they did mean to convey. If, by any means they were so filled with the thought that *all humanity, living and dead, part of it in both heaven and hell, belonged to Jesus Christ*, that they were going in a great, poetic affirmation to link up Jesus Christ to it, then all glory to them. It is the most wonderful, most inspired clause in the creed, that most to be cherished. Who knows this was not their thought—hell, heaven, earth, all belong to Him and He to them? And if so who would not shout it. The writer says it week by week easily, for that is what he means when he says it, and where he says a creed he says it to express *his* belief not somebody else's—and is not this the proper use of a creed? "I believe in God, etc.," not "somebody else did once," is the very language of the Apostles' Creed. Now Dr. Grant evidently has never put this interpretation on this passage. We are rather surprised, for he is a poet of some reputation. He takes it as the description of a literal fact. This fact is not true. There he is right. Christ did not go down into any particular place of ghosts or shades, perhaps. We do not know, except on St. Peter's one testimony. Well, to relieve minds who sincerely hesitate at these words, some Churches have left them out of the creed. They really do not have any bearing on the character of Christ as they refer only to a fact of geography. Surely Bishop Manning is not going to make trouble over that one clause. What we would do if we were in the Bishop's place would be to ask Dr. Grant, who, as we said, is a poet and has imagination, if he cannot accept the meaning we gave above, and which was perhaps in the mind of the framers of the creed, namely, that it is simply a glorious affirmation of Christ's identity with all humanity—in the other worlds and this.

When it comes to the divinity of Jesus Christ, Dr. Grant asserts it in his reply to the Bishop in about the same terms the most orthodox would use. He calls Jesus Christ his Lord. He says that Jesus Christ is to him the portrait of the invisible God, the perfect revelation of his heavenly Father. He even goes further. He says, "When I ask myself 'What is God like?' I can only answer, 'He is like Jesus,' and hence I can make my own the words, 'He that hath seen me hath seen the Father.'" He then says that he cannot for himself grasp the metaphysical relationships established by the creeds and theologies between God and Christ, but he can say with St. Paul that "God was in Christ reconciling the world unto himself." He can say wholeheartedly and take as his ideal the words of St. Paul: "I live, yet no longer I, but Christ liveth in me; and the life which I now live in flesh, I live in faith in the son of God, who loved me and gave himself for me." It is evident from all this that Dr. Grant believes in the divinity of our Lord in the sense that Christ is the full and perfect revelation of God. God is in Christ revealing Himself and reconciling the world to Himself. Anyone who believes Christ when he says: "He that

hath seen me hath seen the Father," and who finds God in Christ, cannot be said to deny the divinity of Christ.

When Dr. Grant says that Jesus while in Palestine did not have the full power of God it all depends upon what he means. If he means that Jesus did not have authority to speak for God and represent God to the people, then he denies the whole Gospel record, the transfiguring effect Christ produced in the men who knew him, and the whole future course of humanity. But this cannot be his meaning, for this would deny what he says he does believe about the divinity of Jesus. If he means—and this is probably what he does mean—that the Christ of Galilee was not the eternal Creator localized for a while in the man Jesus so that God was nowhere else in the universe and was not still the omnipresent Spirit in all space and places, and was confined in His operations for thirty years to the mediumship of Jesus, and that Jesus, in Palestine, had all the power of the eternal God in his own being for those thirty years so that he could create worlds, or destroy suns, or change the stars in their orbits, or do anything the everlasting Creator of the universe could do, who really thinks of Jesus as God in that exclusive sense? Even the most orthodox would not say that the first person of the Trinity was not still on the throne of the universe caring for the worlds and His myriads of children in all places. Who really thinks that Jesus had the power of God in the sense that the eternal Creator and Father had it? Christ's own words, addressed continually to the Father, and spoken to the disciples continually about the Father, would have no meaning. One can only ask: Why does Dr. Grant utter such phrases and throw all the faithful into confusion and all the humble saints into fear? For, after all, such words mean nothing—they are only words, words, words. If Christ is the manifestation of the mind, will and heart of God in the flesh—preach Him and show Him to all men as the revelation of the Father. Why raise the question of metaphysical relationship if one does not understand it, and if no one asks one's opinion on it?

The one point where Dr. Grant does flatly and directly take issue with the Church is on the question of miracles. We are not quite sure whether the Protestant Episcopal Church does anywhere in its articles of faith demand a literal acceptance of every miracle recorded in the Scriptures. If it does require such a statement of faith, then there must be many who are in the same position as Dr. Grant; for surely not more than five out of ten of the Protestant Episcopal clergy accept every miracle of the Old Testament literally—the swimming axe, the sun standing still, the Egyptian plague, all the rest. If one is not bound to accept all the miracles of the Old Testament is there any article that commits him to the acceptance of every miracle in the New Testament? We do not think there is. It becomes a question then of majorities. If the majority of the Church say they must be accepted then Dr. Grant may have to bow to that majority. But the majority should move very cau-

# EDITORIAL

tiously here. There is a disposition all over the world, even among those who accept the miracles because the evidence seems good to them, to feel that the divinity of Jesus Christ in no wise rests upon them. His divinity is in His character and in the greater miracle of the redemption and transfiguration of the world. He is not divine because He changed water into wine but because He changed villains into saints; He is not divine because He fed five thousand with a few fish, but because He loved the five thousand so divinely. Let us be careful how we rest the divinity of Christ upon a few miracles—for they may go sometime—(we are not saying they will, but they may). Let us rest the divinity of Christ where it does rest, and rests unshakably and eternally, on His character and the visible presence of God within Him. It really does not greatly matter, when we have reached that point, whether we are troubled over the miracle of the water turned into wine or not.

F. L.

## Protestantism and the World's Necessities

THE second measure of internal reform is the revival of Church consciousness and loyalty as differentiated from sectarian allegiance. The vine is more important than any single cluster of grapes that grows upon it. Unification, the opposite of separatism, is being carried onward by the swing of the pendulum. The rhythmic movements which govern everything, making day follow night, the tides ebb and flow, and even civilizations to have their day and cease to be, are plainly pushing Protestantism toward a new and unaccustomed oneness as the forerunner of Catholicity. Voluntary consent is advisable and gracious, but a glacier-like thrust cannot be withstood. Our fate is never in our own hands; a fortunate thing indeed, and one which has repeatedly baffled the foes of the Church and heartened her offspring. Whatever are the merits of denominationalism, and certainly I do not doubt them, it has seen its meridian. Revised and corrected histories have induced in formerly fierce sectarians the virtues of sympathetic understanding and forbearance. Many rancorous disputes that the theological courts aggravated are composed by the evolutions which history describes. Those who observe aright the unfolding scheme of the Divine Society throughout the ages gain the true perspective which is the best criterion of the past. Without it, men magnify the meaningless, slight the important, and inflame the antagonistic. Protestantism cannot lodge order in chaos, lawfulness in freedom, unity in multiplicity, unless it reduces sectarian fervors and belittlements. The disruption of the Church has not been, and never can be, absolute. Her disciples co-operate in philosophy and dogmatics, in Biblical criticism and exegesis. Literature and hymnology testify to the one life which pulsates in her different branches.

Again, denominational cleavages are bequeathed rather

than acquired: artificial rather than real. Men and women are born into their various denominations, and carry there marked temperamental differences. Every great religious body, as Dean Inge comments, has individual members who are natively institutionalists, or moralists, or mystics. And yet again, the antiquated causes of Protestant separatism have been mainly political and not religious. Not a few have lost their justification and persist as melancholy tokens of the combative spirit. Their isolations sever the Church from a sufficient jurisdiction over the spiritualities which are her peculiar care. She cannot well offset that apotheosis of the State which was the source of our recent undoing. It is to the Church, and not the State, that the distracted world should turn for a model organization, consisting of the entire congregation of the faithful, gathered out of every nation, fused into a spiritual homogeneity, and securely founded upon righteousness, justice, mercy, and redemption. He is the benefactor of his age who thus conceives the Church, and esteems her capable of still higher unity, loyalty and efficiency. The second contribution of Protestantism to the world's sorest needs should be a first-class example of fraternal unification. That world which refuses to be either Protestant or Catholic does not desire Christians to make a transient truce, but to arrive at a just and settled peace within their ecclesiastical borders. Until they do so, what right have they to preach peace to separated and suspicious States?

S. P. C.

## Building up the Church

PAUL says the Church is the body of Christ. If the Church is His body, it is essential for the doing of His work. Without a body no one can accomplish anything on the earth. Men without bodies are non-entities. It is only through his body that a person can express himself. Disembodied spirits count for nothing in human life as we know it. The spirit of Jesus is impotent unless it possesses a body to work through. Whatever strengthens the body of Jesus gives new power to the soul of Jesus. When we increase the vigor of the Church we extend the reach of His influence over human hearts and homes. Without the Church the Christian religion can do nothing. Without the Church Christianity is only a name. Christ accomplishes nothing except in those regions where His Church is at work. He is omnipresent, but He does nothing except where His organized followers are expressing His mind and heart. Savages remain savages until the Church reveals Jesus to them. Barbarians never rise out of their barbarism until the Church extends to them its hand. Without the Church there is no salvation. In Christian countries only those sections are Christian which have been under the hand of the Church. Localities in a Christian land remain pagan unless they are redeemed by the Church. The Power of Christ in a town is dependent on the vitality and devotion of the



# EDITORIAL

Church. Christian morality languishes in all places in which the Church is weak. As soon as the Church in any community becomes earnest and industrious, the word of God in that community runs and is glorified. The only institution that saves our cities from rotting is the Church. It alone keeps our cities from being cast into the outer darkness. The Church is salt. It is the light of the world.

What our generation most needs is a strengthening of the Church. The spirit of Christ is the same yesterday, today and forever, but His Church varies in places and times. At the present hour we have widespread belief in the ideals of Jesus, but many are skeptical as to the divine mission of the Church. Multitudes outside its membership carp at it or ignore it, while many of its own adherents have lost faith in it. One of the common topics of conversation is the failure of the Church. Even Christian believers sometimes speak of the Church as though it were not an essential part of the Christian religion. It has become an axiom in certain circles that a man can be as good a Christian outside of the Church as in it. There are some who think he can be better.

The result is that Jesus Christ is not doing many mighty works. The cause of His weakness is our unbelief in the Church. It matters little what honors we give Him in our talk, if we do not show our loyalty to Him by our devotion to the Church. If Jesus Christ fails to do the things which the world needs to have done, the world will inevitably lose faith in His Divinity. The only Christ who can hold the devotion of the world's heart is a conquering Christ. A defeated Christ is no Christ at all. But Christ cannot conquer except through a triumphant Church. If the Church is feeble and inadequate the whole Christian enterprise falls into disrepute. If the Church cannot transform the temper and life of the town, then men will conclude that Jesus was not the one who was to come, and will begin to seek about for another. In the long run the world's faith in Christ will depend on the prosperity and achievements of the Church.

The way, then, to exalt Christ is to build up the Church. We honor him only when we honor his body. We are impractical theorists and dreamers when we give him high-sounding titles and refuse to throw ourselves into the organization through which His power is to be made manifest. The religion of Jesus would shine with a new glory in every community if only the members of the Church would redouble their efforts to make the Church what it ought to be. Public worship is in many places without influence on public life, because the worship is so meager and dull. How can the Church become a force in the life of the town unless Church members meeting for praise and prayer pour enough of their life into the worship to give it uplifting and vitalizing power? Desultory Church attendance is one of the most serious handicaps which the Son of

God suffers in His efforts to redeem mankind. Christians are not good Christians when they absent themselves from public worship. A man cannot serve God so effectively on Sunday in his home as in the Church. A church member is crucifying Jesus Christ afresh who is negligent in the service he renders to mankind in the house of prayer. There would be a new tone in the social, and commercial, and political life of the city if only all the churches were filled. There is no more effective way of increasing the power of God in our modern civilization than by multiplying the numbers of those who on the Lord's day unite with their fellows in worshipping their Creator.

Here then is the most effective and the most needed form of Christian work which can be done in our generation. The Church must be built up. It must be made a glorious Church. We must cease talking about its decadence, and give ourselves in season and out of season to the work of making it strong. It is not large enough. It must be made larger. There are too many outsiders. They must be brought in. This work is the supreme work of those who are already members. It is absurd to expect those who are outside to come in of their own accord. They must be invited, persuaded, urged to come in. We Christians are in the world for the purpose of increasing the power of God in human life. We increase His power by increasing the vitality and reach of the Church. He works through instruments. The Church is His chosen instrument. He speaks through organs. The Church is His supreme organ. He operates through a human body. The Church is His body. It is only the incarnate God who can heal the world's diseases, and deliver the world from its distresses. When we neglect the Church we make it harder for Christ to save mankind. When we disparage the Church, we scorn the means which God Himself has chosen to carry out His far-reaching plans. The duty of a church member is to work constantly for the Church. How to increase its membership is a problem he should ponder day and night. How to win one, and then another, and then still another, is a question he should carry with him through the years. To many a Church member this question has never occurred. They are not interested in the building up of the Church. They are interested in various minor matters, but not in this supreme matter. Because of their neglect the Church fails to reach its appointed stature and is unable to accomplish its ends. The Christian religion will enter on a new era when Christians awake to the Divine mission and immeasurable possibilities of the Church. It is a great privilege to be a member of the Church for which the Son of God died. It is a great honor to be permitted to work for the Church which the Son of God loves. It is the medium of revelation. Through it, there is made manifest to men and to angels the manifold wisdom of God.

C. E. J.

# THE OBSERVER

## The Class Dinner

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

MY college class held its dinner in New York a few nights ago and about fifty of us sat down together to renew the acquaintances began thirty-three years ago. I have led such a busy life that I have been somewhat unconscious of the lapse of years. As I looked around the festive board I suddenly became conscious of them—boys who came up to college with fresh, smooth faces and great shocks of hair had become men with creases in their brows, lines in their faces, and many of the shocks of luxuriant hair had gone. Indeed some of the heads had become veritable mirrors so did they shine. Carefree faces had become faces bearing the marks of care, thought and hard work.

The most fascinating thing about these gatherings is to see what these boys of thirty years ago have become, to learn what they have done in the world. In the first place there have been some great surprises and some contradictions. I think it can be said that generally the boys who worked hard in college, who had high stands in their studies, have been successes in after life. Hardly a man in my class who was recognized as a diligent student in college has failed to find some honorable place in the world and to do some good work. In the law, medicine, the ministry and in education they have been successful men. On the other hand some of the men who had no reputation as students have risen to very high positions in the world. The three men who have become international figures were not high-stand men nor very hard workers during the college years. I meditated over this a little and asked myself the reasons. Perhaps it was because nothing in college awakened them. They were not scholars by nature but they had that little touch of genius which nothing in the college curriculum or in the college life quickened. After college some personality or some book, or some task thrust upon them awakened the slumbering talent and they suddenly began to do big things.

Several of the men about the table who were not high-stand men have been very successful in their professions. Here I think it was a case of finding some big interest in life. In college they did the prescribed work, enjoyed the many contacts with boys from all over the land, made good friends, found college pleasant, helpful and good, and imbibed more or less culture. But no enthusiasm came to them. Then came the time of decision. Some went into the law school, some into the medical school, some to the divinity school and some

into the graduate school to prepare for teaching. Then came the new-born enthusiasm. The special subject aroused their latent interests. They became eager students and have risen to hold high places in their profession. I could not help reflecting, too, that some of these boys chose just the professions I should never have expected them to choose. Yet something seemed to have guided them to right decisions.

It seemed to me as I looked over the group that the boys who had been great readers had become the most successful men. I may be mistaken here; but as I looked about the table I recalled that some of the most eminent men there were the ones I remembered seeing often sitting in the alcoves of the old Linonia Library reading many books. My whole experience since college makes me feel I am not mistaken. I meet many men, especially ministers, and almost without exception the big men, the men who are saying big things and doing conspicuous, far-reaching work, are omnivorous readers of books both old and new. Big thoughts make big men.

I was greatly interested in noting that most of the men at the table were teaching life in fine, uplifting ways besides doing their own special tasks. More than two-thirds of the men present were connected with some form of public work—on committees, boards of directors, foundations, large Church activities, large tasks of all sorts. It was encouraging to note the many interests each man had outside of his own office or study. It showed how the men had risen to the responsibility of leadership which college education lays upon a man.

One other thing I noticed, too: most of these boys had turned out to be men of fine, high character, of nobility and what one is glad to say, men of real Christian character and interested in religious things. Boys who had taken life lightly when they came to college were now taking it seriously.

Shall I say one thing in closing this letter of random reflections and run the risk of calling down fire on my head? The athletes do not show up very well. I read much of the wonderful training athletics give the college boy for his life work—but, somehow, when the alumni of thirty years' standing get together it is the boys who used their brains and not the boys who used their legs who are in the high places. Take this for what it is worth.

FREDERICK LYNCH.



# THE WEEKLY SERMON

## A Religion of Reality

By Rev. Percy Stickney Grant, D. D.

Rector of the Church of the Ascension, New York City

*[Our readers will want to see for themselves the sermon preached by Dr. Grant on January 21, after Bishop Manning had written to him urging him either to alter his statement concerning the power of Jesus, made in his sermon of January 14, or to consider severing his connection with the Episcopal Church. Dr. Grant in his sermon has made clear his religious position and the background of ideas by which he reached it. Although the sermon is long, we have printed it practically in full, because it seemed scarcely fair either to our readers or to Dr. Grant to do otherwise. The crowd fairly stormed the Church of the Ascension to hear this sermon.]*

OUR text is from the fifty-fourth chapter of the Book of Isaiah, the fourth verse:

"Behold, I have given Him for a witness to the people, a leader and commander to the people."

Professor Leighton of the Ohio University, who has the Department of Philosophy, and is also a clergyman of our church, says that ideas are "checks drawn on the bank of experience. If they are returned marked 'no funds' they are false."

William James, the psychologist, says: "True ideas are those that we can assimilate, validate, corroborate and verify." It is worth having those four words in our minds, so I will repeat them—"True ideas are those we can assimilate," those we can get assistance from, get light from; "that we can validate," prove the truth of; "corroborate," by contact in some way that satisfies yourself; and "verify." Those last three words represent different conditions, but they sound something like the same thing. In other words, if you cannot assimilate a thought and cannot validate and corroborate and verify it, then it is false.

History is a record of living ideas that supplant dead ones, a record of progressiveness. What a lot of ideas you used to have that you have now given up! And no matter how handsome a dead idea is, even if as handsome as a Pharaoh in a tomb, we should rather have a living idea that can be a part of us today than a gold-covered idea of the dead.

Dr. Briggs, who was tried for heresy and put out of the Presbyterian Church, told me one day fifteen years later, as we sat at luncheon, that at the time of our conversation his judges had changed their ideas, and then

held those so-called heresies for which he had been put out of the Church. They could not stomach now the ideas that had made them persecute him. They could not assimilate them, or corroborate them, or validate them, or verify them.

If ideas are so important, it is clear that nothing must stand in the way of our having them presented to us—ideas in politics, economics, sociology and religion. We must ask that the very widest presentation of ideas be made to us so that we can select and experiment with them and see whether it is good food or not; whether they may be assimilated, validated, corroborated and verified. We must have the fullest freedom of speech in order to hear the greatest number of ideas that we are to test or assimilate, validate, corroborate and verify.

That is your method of growing and my method of growing. You don't value yourself physically so highly when you grow older; people after the thirties are rather passe physically, but as you grow older you pride yourself on having juster ideas about things, ideas that conform more to the facts of life; a man has got a lot of phantasies out of him and dreams and things that are not so, and he relies upon things he can put his finger on, and a man feels the ground under his feet as he grows older to the extent that he substitutes ideas that he cannot assimilate or verify by ideas that he can assimilate and verify.

Then that is our mental growth—getting rid of ideas that are not good. Any one who stops that process is hindering civilization, I might say is blackjacking his soul.

What do you want? What do you require of a religion? What do you want it to do for you? Perhaps something like this is the answer: You wish your religion to give you courage, comfort, inspiration for effort. I never had a more pleasant confirmation of that than from a young man in this church, who told me that he went out from church so filled with energy he wanted to fight the lamp-post and he did not mean fighting the lamp-post in the way we may have seen some inebriates doing.

So you wish your religion to give you courage and you want it to give you comfort. Heaven knows we are constantly at the sad side of life. We want it to inspire us to effort, because we don't want to go slipping down, we don't want to go soldiering on the job. Well,

then, that is a little indication in us sometimes that we do not want to be quite as lazy as we are. We want something that will inspire us, and make it worth while to be up and doing.

And we want encouragement to have good will toward our fellow men. Lots of things occur that are not just pleasant, and turn our minds to the sad side of life. Well, we want to have a religion that will help us out of that as a permanent state of mind.

We also want our religion to give us hope when confronted by the brutal facts of death.

In short, your religion fills the world with power that is on your side; you are not alone in this world with this religion; you are not weak with your religion. You have the central powers of God on your side and with you.

Now to secure such great helps to living under the circumstances of man's various phases of development through his million or so years of evolution, he has fashioned for himself certain beliefs and practices, which he has a perfect right to do. He has worshipped fetiches, wonderworking relics, and there is plenty of evidence that the results were favorable to the needs of man.

He has worshipped spirits, mostly evil spirits, and has created formulas and tricks to thwart these evil spirits. He has put faith in magic as practiced by rainmaking priests, and sought to add to his powers some of the powers of nature. He has personified these powers of nature and worshipped them—the sky, Zeus the god came from the sky; he has worshipped the thunder, Jove; and the stars, and the productive forces of earth and of humanity.

This magic the students of today say was the earliest form of science, the trying to get out of nature the power which man saw in his ignorance was of value, and by magic formulas procure the benefit of it for himself.

From all this he has secured encouragement and comfort and inspiration, and fellowship and the sense of God's presence. It stands to reason that the religion that gives these desirable things in the largest degree, with the smallest overhead charge in terms of things that are not true, is the best religion.

We don't want a religion that has too large an overhead charge. If out of three hundred sixty-five days in the year a man's religion demands that he give two hundred to religious ceremonials, etc., absence from work, etc., that would be too expensive an overhead charge for religion. If out of his limited mental life (thought of in terms of conquest over nature) man had to lumber his mind with quite opposite fantasies, beliefs and customs—which in fact hold him back in his mental task of understanding and conquering nature, then that would be a very expensive overhead. You want religion to give you all it can and not waste your time or reduce the intellectual productiveness of your days. In fact, you want all that enhanced by religion—that is what religion is for, to enhance your powers.

Now, the Christian religion undertook to do some of these things in the most attractive way—by teaching mankind how wonderfully made they were; that they were all brethren, and the temples of God, holy, sacred, wonderful things, and that at the heart of the universe

was something that cares—was in fact love. Every one you meet becomes an instrument in revelation, who either enlightens you or gives you a soul-growing note. Jesus showed the happiness of discovering spiritual beauties in every one and in helping every one. So every one you meet becomes an instrument of revelation. You cannot meet any one, that you try at all to know, without finding some gold in them, and precious stones, and loveliness; something to trust; to build upon.

And so Jesus, this teacher of God, who called God "love," and even on the Cross asked His heavenly Father to forgive His enemies, because they were ignorant,—that was the matter with them, and they did not know what they were doing—you do not think of Jesus as being bored; you do not think of Him as having any of the unpleasant temperamental conditions which make some of us grouchy or unpleasant companions.

Now, the Christian religion, viewed from that point of view, needs only the testimony of the soul. It does not need transactions in the miraculous, outside of the field of natural activities and contrary to what we understand of the laws of nature. It is the miracle in the essence of the revealed wonder-working laws of the human life, the transforming power of love, and of the new perceptions of life which Jesus taught.

Accordingly many clergymen refuse to have all the splendor of Christianity made dark and difficult by stories which do not accord with our scientific knowledge. The famous Dean Inge of St. Paul's, London, said something like this recently: "The authorities of the Church of England must understand how many clergymen there are who can get along without the miraculous."

Religion ought to be the easiest thing in the world. We have heard in the fifty-fifth chapter of Isaiah this morning, that everything broke forth into singing. That is what religion ought to do. Religion ought to be an easy thing instead of a difficult thing. That is what Jesus was trying to make it. Didn't he tell the religious leaders of his time that they must be born again? That was absolutely the challenge of his ministry; that was the burden of his belief; and the burdens of expensive sacrifice were to be taken away. All these people had to do was to act as brethren toward each other, to treat each other right.

If religion is an instinct for personal and world improvement, it should be something that mankind goes about with singing, with a free mind and heart, and no burden on his shoulders. When all manner of things that affront reason, that perplex decision, and seem to have nothing to do with the betterment of mankind are made the very gateway of religion, then something is certainly wrong. When fellowship with a religious reformer and leader, who claimed that he was "the way, the truth and the light," and whose words and deeds bore out the statement, when such an association can only be secured in official church organization by belief in facts and theories, which no college faculty in this country could honestly O. K., then religion is made a distressing controversy, a confused mental combat, a clinging to outworn forms, which takes the heart out of what should be perpetual inspiration.

The history of the nineteenth century records indi-



viduals spiritually shipwrecked, because they supposed that religion depended upon the miraculous, those things which a man could not adjust himself to or accept. In the middle of that century Amiel said that what we wanted was a new psychology. Charcot, Wundt, Freud, Jung, William James have given us this psychology. We understand in a large measure how human consciousness came into being. The religious question today is not of physical evolution—that was settled sixty years ago.

William James said we could not get away from religion, because our nature was made in such a way with these two sides, one idealistic and the other trying all the time to catch up with it; that religion was born in us by the way we are constructed. So this new psychology is very religious from the point of view that it gives you a basis of religion that nobody can take away from you.

The attacks upon liberalism are covert attacks upon the evolution of consciousness, which is the commanding scientific fact, so far as religious people are concerned; for it gives them the laws of their own being, its weaknesses, its strength, its degeneration, its development; and their co-operation with these laws and love of this possibility of development are the tests of religion.

A great many of the attacks on liberalism today are a continuation of these old attacks upon such men as Darwin. I had to write an article upon Darwin years and years ago and I was astonished to find how soon after his book came out the ecclesiastical people got after him. The Bishop of Oxford attacked Darwin and his ideas of physical evolution. Then they attacked Romanes and his idea of mental evolution. Now clergymen are attacked who read psychology and believe in the evolution of consciousness.

Some people got accustomed to the physical side of evolution but could not stand for the mental evolution. They said that reduces everything to dirt and mud; it is nonsense. Then come along psychologists and say that science itself is an evolutionary product, but so far as you and I are concerned psychology is of enormous value to all of us, for it tells us with plainness what the laws of this science are.

So that a man can say to himself today—what does the God of this universe want of me? And by the light of psychology he can say—Why, so far as I can see the God of the Universe wants me to be a perfected personality; He wants me to be obedient to all the laws of inner growth, and not to behave in such a way as to destroy the loveliness and beauty of the human spirit inside of the human body.

Then God wants you to turn around and, in contact with the things that make environment, study the growth of personality. Those are the needs of today. We want to be scientifically organized ourselves, as a driver who holds the reins of four or eight horses in one hand, and then we want to make our environment meet the needs of our natures. When we hear that the working people don't like to live in houses where there is no plumbing, or in towns where there is no hall or meeting

place, we will say that it is perfectly all right that they should kick at that; they want their environment to assist in the development of their personality.

I was a clergyman for seven years in a town where the only recreation of the population was riding to the cemetery. That was so much recognized by the undertakers that they did not go straight to the cemetery by the shortest route, but they would drive down to the city hall and around the side of the hall and then into what we might call the Fifth Avenue of the place and up Fifth Avenue by all the fine houses and finally arrive at the cemetery. These hackmen knew that they were paid a dollar for that ride and they must take the avenues in order that the people might enjoy it. Well, today we don't want such environments, even when the undertakers are personal friends. We wish them well, but we do not wish an environment that gives them too much to do.

Today we have more reason for loving the God of life than ever in the past they had for loving the God of death. We know today that there are powers of nature on man's side of incredible richness and potency. In the past death seemed to have been more in the mind of man than life. They were afraid of life and tried to make terms all the time with death. There is wrapped up in every human being undeveloped powers of startling magnitude. Try to remember that.

We don't have to grope through life on some milk train of energy. What we want to do is to get on an express train and get along. We don't want to be satisfied with just poking along through life, satisfied if we don't get run over when crossing Fifth Avenue. That is one of the things these gentlemen called psychologists found out for us, that there is incredible power in us and we can use it and it is worth doing for ourselves and for mankind.

I don't ask you to fight lamp-posts, I ask you to fight the indifference or laziness or ignorance that prevents your taking hold of yourself and making yourself very much more than you are. We have more reason today for seeing that the needs of all mankind are the same—that is to say, we need health, and the normal development of personality, with the protection of an environment suited to sustain, aid and develop it.

As to the future life—well, religion cannot help having an opinion about it. No one can have a profounder hope or belief than the man who thinks the highest of this life here. The more we think of life here the more we believe in the life hereafter. I have constantly used this illustration: Suppose a Chinaman whose father had been a manufacturer of porcelain, and whose grandfather had been a manufacturer of porcelain, suppose this Chinaman, in whose family for centuries this great art had been practiced, tries to carry out some of the ideas and ideals of his ancestors, particularly as to color in his porcelain, and finally after many experiments and after hundreds of years have passed unsuccessfully, this man finally accomplishes the idea he has so often striven for. You saw in the Morgan collection the Black Hawthorne, valued at \$25,000, and the Peachblow, valued at \$15,000, and this man, who finally got this miraculous



color that he had struggled for so long and his ancestors had worked for—what would you say if that man should take that beautiful vase and smash it in the very moment of his triumph?

After all, this world that seems such a mad world is not such a mad world after all. We know the sun is going to rise and is going to set, the marvelous universe is whirling around without very much motion, and this certain temperature which we are able to live in is going to proceed for a long time. I say the whole course of life leads us to believe that it is leading to something beyond.

I am interested, as I have said, to have a religion that will not waste so much time as mine has done. A great deal of my mature life has been spent in getting rid of what I was taught in my youth. Often people have said that it is the same with them. I have always had the hope that things said in the Church of the Ascension could really be built into life in a substantial way and not thrown out, but become a real foundation for any one to build upon.

It seems to me that religious instruction ought to be like that. Now the religion of perfect consciousness can be like that, because if you learn how you are organized, the lights of the inner nature that are to be obeyed, while there may be some shifting and changing of emphasis or clarification by future explanation, on the whole you have something that will not be thrown out and will not make you so discouraged that you will want to sit down and do nothing, or give up.

Religious belief in the past was too often like pebbles in the shoes, very unpleasant and you have to go very slow. The only thing to do is to take the shoe off and get out the pebbles.

People are all the time saying, "Why are not the liberals constructive? They pull down but they do not build up. They tell you what they don't like, but they do not tell you what they do like, and when they try to be constructive they are singularly incompetent, weak and unsatisfactory." It is easier for a man to tear down a building than to put up the building. Very often the despairing cry of the liberal is the cry of pain. After all, as some one has said, pain is the cry of growth, the cry of the nerve for pure blood. And if the liberal cries in pain it is the cry of somebody for fresh and pure truth.

Across the street perhaps you have noticed they are pulling down several houses. The one in the corner was the first mansard-roofed house built in New York, a house of large rooms, great comfort, which has dispensed splendid hospitalities. The houses next to it, too, were desirable dwellings. The house across the street from the rectory, which will also come down, was a delightful home. These four fine dwellings, with stables and sheds, are being levelled to the ground because they wish to build on the site a fifteen-story apartment house which will probably hold one hundred times more people than the land has ever before taken care of for a permanent residence.

Very few people will complain that such an important location as the corner of Fifth Avenue and Tenth Street

is made a pleasant home for a larger number of families who have to live and work in New York. But leaving that out of consideration, evidently these houses have to be torn down before anything can be built up. There always has to be some clearing of the ground if new things, new institutions, new ideas, new customs are to be given room.

A liberal is not a man who delights in destruction; that is nonsense. He sees more vividly, that the thing that is torn down is to be replaced by something that is going to do a lot of good. We have to remember that we live under institutions that seem to have certain hard and fast lines of law, but are really plastic, because all the time they are under the interpretation of the mind.

We have the Constitution of the United States, but very shortly it had to be interpreted. One interpretation is a local one and another a Federal interpretation. And there are a great many things in the Constitution that sound to you and me in a certain direction, yet the courts have interpreted them as demanded by the needs of the country, saying such needs are superior to the little text of the Constitution. We have to live in some sort of a framework, some organization, but within that there stands the movement of the mental life, a constant change is going on, which eventuates in time in outer changes as well, but meanwhile the spirit of the inner is on the whole dominating the materialism of the outer.

La Follette, Borah and Johnson are members of the same party as Henry Cabot Lodge. Their interpretation is different from his, but who can say that that party, or any other party, is not encouraged by those who go far along the interpretative side, the living side, the side that tries to meet the requirements of the facts of life today rather than the letter which may have been handed down from a remote past.

An alienist told me that in his hospital, in a room shrouded in mysterious darkness, penetrated occasionally by flashes of electricity, he could so force emotion of individuals there that they would say and do almost anything. A great deal of the older religion was of this kind—fear forced emotions to a lamentable and distressed extent, mental and physical.

And some of the nervous diseases of America are the result today of that kind of religion. When men and women, coming out of Puritan meeting houses, had hysterics, and shook like leaves with uncontrollable nervous tremors, so that in the churchyard they had stakes planted for them to hold on to until the hysterical tremors passed, that is a religion that probably you and I am very glad we don't have. One does not wish to return to it. Today all of that is considered little short of criminal. Far from being thought a religion, it is an insult to any idea of Deity and an outrage upon human nature.

The same distinguished physician, who is so important a member of the church as to be on its great committees, said to me, without my having said anything to him of

(Continued on page 178)



---

---

---

# Bolsheviki Warring on Religion

**Patriarch and Metropolitan of Petrograd Held as Traitors—Archbishop of Moscow and Other Anti-Soviet Prelates Seized—Priests and Laymen Executed for Opposing the Pillage of Churches by Red Soldiers**

---

*By Courtesy of the "New York Herald"*

---

In all the Government press organs there is now a cry about the newborn religious movement, the new religious conscience, the dissensions within the Church. "In fact," says a high orthodox ecclesiastic, "there exists nothing of the kind. In order to create a wide religious movement there must be sincere feeling and self-sacrifice. How can a worthless band, acting with violence and filled with deceit, talk of sincerity? This band is strong only in the support of the civil power which recognizes no guarantee to persons."

In the Donskoi Monastery Patriarch Tikhon occupies three small rooms with an exit on to the wall of the monastery whereon he is allowed to walk. Nobody is admitted to see him. From time to time during his daily walk he is able to exchange a few words with friends whom he sees below. From him broken words it is clear he is living in complete ignorance of what has happened since his fall from power. Evidently the position of the church causes him the most anxiety. He asks sadly whether Agafangel or Innocent has yet arrived. He is not permitted to say mass. When his trial will take place is unknown.

Most of the information given in this article has been obtained from Russia's greatest religious authorities—but it is not without some bias. To sum up my own observations, extending over a series of years, the Russian church has failed in its mission. The obscurantism encouraged by the Imperial Government was all against its development as a religious force. The priests were generally ignorant. The educated classes were generally irreligious. The masses were fed upon superstition rather than upon a reasoning belief. The revolution did not remedy this state of affairs. The widespread distress and misery which it provoked drove people in thousands to the churches, but did not bring inspiration to the priesthood. The spirit of martyrdom is confined to few; it is certainly not abroad in the land.

The feeling that the church should become a living force was widely spread, but the priesthood was too incompetent to take advantage of that feeling, and the people were too apathetic, depressed and ignorant to take the lead themselves. Then the Soviet Government stepped in. With a brutality which effectively crushed the sporadic attempts at resistance, it set itself to destroy the church hierarchy. With an ingenuity which would be admirable in a better cause, it has profited by the situation arising out of the famine to discredit the old church administration, and it has seized an opportune moment to direct in channels useful to itself the perfectly natural and healthy desire of the people for a church more in harmony with present needs.

In Russia, unlike Europe of the seventeenth century, there has been no reformation and no secularization of Christian morality, nor was Christianity ever converted into a method and discipline of everyday life, into a bourgeois morality. In Russia there was religion and a religious sense, but into everyday life as a principle of discipline religion did not penetrate.

Joseph de Maistre, from the absence of religious education in the Russian people, deduced over one hundred years ago the possibility in Russia of the most destructive revolution in which "quelque Pougatcheff d'universite" literally "smashes up" the State. Alongside this astonishing prophecy I might place another that was made by the same thinker. It is to the effect that the Russian church is a mummy long kept wrapped in bandages by the State, but, certain to crumble into dust once these bandages of ignorance and obscurantism are removed and the light of modern knowledge let into the coffin. As a matter of fact this is exactly what is happening to the Russian church. It is crumbling to pieces before our eyes; and judging by all appearances the people will go straight from Christian medievalism to Communist agnosticism.

The great danger which Europe has to fear from Bolshevism is still to come. As an economic theory Bolshevism has been a failure; but now it may conquer as a religious theory; and, as it has already got complete control of the church organization there is no reason to believe that it will fail to capture the great bulk of the submissive and ignorant peasantry. The orthodox priests and bishops who have kept aloof from the reform movement underestimate the enormous success which that movement is having. There have been contemptuous remarks by these orthodox hierarchs about the propaganda efforts of Antonine and Krasnitsky, but I must add that these orthodox hierarchs are too biased and too optimistic.

Antonine, Leonide and Krasnitsky should carry all Russia with them. They may be debauches, police spies and everything that is foul, but religious revolutions always throw up objects as charred and unrepresentable as those ejected from the blazing craters of political revolutions.

What we have to take into account is the fact that the great Church of Russia has fallen into the hands of its enemies just as the great empire of Russia has got into the hands of the Bolsheviki. In outward appearance that Church is the same. Its decrees are couched in the old style. Its services are little altered. The whole of the vast machinery

---

---

---

moves as before. But in complete charge of that machinery are renegade archbishops and priests who, judging by their written declarations, are themselves Bolsheviks or, at all events, willing instruments of the Soviet Government. The Bolsheviks might make some fatal error like murdering the patriarch, though, so far, their policy toward the Church has been marked by craft as well as by brutality. They seemed to know exactly how far they could safely go, and they went just to the danger line when, during the trial of the fifty-four, they showed a disposition to declare illegal all forms of Church Government in Russia. Had they done so they would have come into collision with Rome, Canterbury, the Lutheran Church, the Jews and the Mohammedans; but somebody, perhaps Lenin, averted this disaster by suddenly changing the course.

Much can be said in favor of some resolutions adopted by the Reformed Russian Church, though the spirit of vindictiveness which animates the reformers and the guiding hand of the Soviet Government is always visible.

Funds collected from all sources in the church are to be handed over to the new Supreme Church Administration, which will in any case be assured of a large and steady income, as all the wonder working ikons, places of pilgrimages and other money making devices of the old church will continue to bring money into the coffers of the new, for the muzhik will be far too ignorant to see that any change will have taken place. His village church will remain where it was. In ninety cases out of one hundred the parish priest will remain in it under the new regime.

Not one country priest in a thousand knows the truth of what has happened; they get all their information about Tikhon and the new church from the Government newspapers. I even find that the average well educated man and woman in Moscow does not know one hundredth part as much about the trouble between church and State which has been going on here for the last six months as the American reader of this article will know. I talked yesterday about the Patriarch's difficulties to the member of a very religious and highly cultured family here in Moscow and was amazed to learn that they knew hardly anything at all of that subject. "We only know," they said, "what appears in the Bolshevik newspapers."

Thus we have the extraordinary spectacle of an ancient Christian priesthood which has had the torch of the faith handed on to them by the fathers of the Byzantine Church, and which is admitted by all other Christian churches to possess all the plenitude of priestly power—we have the extraordinary spectacle of such a priesthood becoming a puppet moved at the will of a most anti-Christian and atheistical Government which has never lost an opportunity of harrying religion. We have this Government in the incongruous position of protecting and dominating "the Living Church," which they have set up as the established church of Russia.

The new church congress, of which I have spoken about, removed the ban on Tolstoy and passed resolutions appealing to the clergy of all grades to join the banner of the new administration of the Living Church.

Time alone will show to what extent the masses of the people will assimilate the reforms of the new party. Undoubtedly a good many of the priests and the laity will re-

main firm, so that Russian Christians will be divided into three parts—the Reformed Russian Church, the Orthodox Russian Church and the old believers. The former will have, I think, in a year or so far more members than the other two combined. Despite all that orthodox theologians and pious orthodox laymen may say, it is evident that the Soviet Government is victorious.

I shall end this article by again quoting Joseph de Maistre and when we remember that this prophecy was made more than a hundred years ago, we cannot but be amazed at the almost supernatural prescience it shows.

Speaking of the Russian serfs, De Maistre says, "These serfs, in proportion as they receive their liberty, will find themselves placed between teachers more than dubious and priests without strength or consideration. Thus exposed, without preparation, they will pass rapidly and infallibly from superstition to atheism, from passive obedience to unbridled activity. Liberty will have on all these temperaments the effect which a strong wine has on a man unaccustomed to it. The sight alone of this liberty will intoxicate those who have not yet taken part in it. If, with this general disposition of the popular mind, there should appear some University Pugachev (for such a one can easily be formed in Russia where all the necessary conditions exist) . . . then, according to all the rules of probability the State will be literally smashed to pieces."

Pugachev, I should explain, was the Jack Cade of Russia, a robber chief who stirred up a great revolt of the peasants in the reign of Catherine the Great; and a better description of Lenine than a "University Pugachev" it would be hard to imagine. But my reason for giving this quotation is not because it mentions Lenine but because it speaks of the peasant passing "rapidly and infallibly from superstition to atheism."

If I were writing an article about Lenine, and searching Russian literature for prophecies of that Red Messiah's advent, I would certainly quote a remarkable poem written by the great Russian poet Lermontov in 1831. It has been translated as follows in the *Slavonic Review* for June, 1922:

A year shall come, our blackest year of all,  
In which the Crown of Russia's Tzars shall fall:  
The mob shall change its old confiding mood,  
And death and blood shall be our daily food.  
Law, overthrown, no more shall guard the lives  
Of tender children and of guiltless wives;  
Then stinking corpses shall send forth disease  
To stalk throughout our wretched villages;  
Men waving kerchiefs as they call you out,  
Our country shall lie starving in the drought;  
Red flames shall glow upon our streams that hour;  
And then shall stand revealed the Man of Power;  
And thou shalt know him and shall understand  
For what he holds the dagger in his hand.  
And this is woe for thee! Thy tears, thy plaint  
For him that day shall make but merriment;  
And all in him is ghastly, all is gloom  
Even as his sable cloak and lofty plume.



my thought, that the great object of man's life today was this development of personality and the improvement of environment. I never was so surprised in my life as when the doctor whispered this formula in my ears at his own table.

I have always preferred to picture Christ from his associates. I would rather hear about Napoleon from his Generals than from Lord Roseberry. I would rather learn about Christ from Matthew, Mark and Luke, than from St. Augustine. The friends of Jesus deal in facts, the later theologians in metaphysical theories.

I said last Sunday that when Christ was on earth He did not possess the power of God. This is certainly the teaching of the first three Gospels—Matthew, Mark and Luke. Those are what the theologians call the synoptic Gospels.

Bishop Gore, the most eminent voice in the Church of England, says that the Virgin Birth was not a part of the teaching of the early Church.

Jesus said, "Call not Me good. There is none good but one; that is God." There is only one person good, and that is God. And He said: "My Father is greater than I." Is this not what St. Paul also affirmed when he said "Christ emptieth himself?" As the great author of the Collossians put it: "God was in Christ reconciling the world unto himself." So Jesus is called a revelation of God. Jesus was perfectly human. Whatever else we choose metaphysically to say about Him must be brought into accord with His humanity.

My view of Jesus is rather that of the companions of Jesus than of the later theologians. By and by, under the influence of Plato, and later, in Rome, of Aristotle, the idea of Jesus turned into the picture of a stern judge, whose decrees were so severe that men and women prayed to His mother to ask her son to relent. Instead of the loving shepherd, they had the stern judge, and mankind did not know what to do with this judge of severe castigation. So they humbly went to the mother of Jesus to ask her to plead with her son.

Then came the worship of the Virgin Mary. Now, the vital laws of the soul should not mean authority, outward authority. There is a line of Milton that is something like this: "These laws are laws that can enforce themselves." Now, those are laws of the soul. They can enforce themselves. If you disobey the laws of the soul you do not have to wait to get to Heaven to be punished for that, but the punishment fits the crime immediately.

These laws that are in our consciousness are laws that can enforce themselves. So that the religion of greatest freedom joined to the religion of greatest intelligence is going to get along very well indeed without outer authority. We must advance, therefore, into the future of greater knowledge, greater study, greater success in solving the problems of this complicated human mind.

We do not want to waste so much time on things that are nonsense. Think of the problems of Europe, England and the United States—and the brains of the world seem absolutely paralyzed before these problems. Why is it? The soul-consciousness of the world has got to get at those things. There must be different studies in

the schools and colleges to assist in the solution, and we must get rid of all that attitude of the mind that takes up too much room in our rather small personality.

After all has been said we must remember that Jesus asked not of His followers metaphysical exaltation or devotion, but he asked a very simple thing. He asked them to love Him.

I used that text from the lesson prescribed to be read today because it seemed to meet that particular point very nicely. "Behold I have given him for a witness to the people, a leader and commander to the people." You cannot be a witness and a leader and commander to the people if you have any complicated problems. You remember how Abraham Lincoln said we could not have two governments here, one of freedom and one of slavery. Jesus was a commander and leader because He said we have got to have this wonderful good-will with each other.

Listen to some of the things He said:

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth;

But I say unto you, that ye resist not evil; but whosoever shall smite you on the right cheek turn to him the other also.

And if any man will sue thee at the law and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said: Thou shalt love thy neighbor and hate thy enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;

That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Now that is the spirit of Jesus Christ. That is Christianity. It is not a belief, it is a scientific emotion and relation.

Now, after all, all such matters are your affair. Do you want an American Church which believes in freedom rather than in authority? Then have it. Do you want an unshackled clergyman so that when he gets up in a place like this he says, so far as he knows, the truth, and is not held by strings pulling this way and that? If you want an unshackled clergy have it. Do you want to know all they can find out for you, or do you want them to conceal these facts?

One of the prerequisites of being a minister is that a minister has a good deal of time and cause for reading. He has got to read a great many books. He must find out something. Do you want your clergyman to

pass on all this or to keep it to himself if these facts do not chime with something taught forty years ago? Do you want the Church to be ruled and silenced by sinister financial powers? You know this church is empty and dark every Sunday night. It used often to be as full as it is today on Sunday nights, with a very happy and wonderful lot of people. Do you want more churches shut up or do you want to keep the element from the universities out of the ministry, out of the Church congregation?

When your son comes back from college, and you say to him: "Come to church this morning," do you want him to reply: "Father, no; don't ask me to listen to such bunk as that."?

Now, I was thrilled by reading the stanza of the hymn that we sang just before the service—Bishop Briggs used to like to read the hymn before anybody

sang it; that seemed like wasting time, yet really when we sing a hymn, we are listening to and thinking of the music. I will read this:

Spirit of truth and love,  
Life-giving, holy Dove,  
Speed up Thy flight!  
Move on the waters' face,  
Bearing the lamp of grace,  
And, in earth's darkest place,  
Let there be light!

In Jesus' commands, He said "Love God with all your heart and soul and mind,"—with your emotions, with your spirit and with your brain. Then He said: "Love your neighbor as yourself."

That is my sentiment.

## Dr. Grant's Reply to Bishop Manning

*[Last week in the World of Today we told the facts of the situation which developed in regard to Dr. Percy Stickney Grant, rector of the Episcopal Church of the Ascension, New York. We there printed Bishop Manning's letter, to which the following is the answer. Dr. Grant's letter calls for open-minded consideration.]*

The Right Reverend William T. Manning, D.D.,  
Bishop of New York.

My Dear Bishop Manning:

I shall endeavor to answer your letter of January 19 as clearly and unambiguously as possible.

First, as to the "miraculous elements of the Gospel." I cannot love God with my mind and at the same time believe that the laws of nature were ever violated; for the simple reason that God Himself has taught me, as He is teaching all our sons and daughters in every modern university of the Western world today, that those laws are immutable throughout eternity. It is not in the remotest degree that I question His power. It is simply a matter of evidence. Every science which His Spirit is revealing to us today combines to affirm that "the unfailing order of immortal nature" has behind it His own will and purpose. If you reply that in the Gospel miracles, laws of which we have no knowledge, were set in operation, I must answer that in such case the alleged events cease to be miracles. Should your hypothetical contention turn out to be true in fact, with all lovers of truth I would rejoice in such fresh revelations. But of this there is as yet not a scintilla of evidence. In the "miracles" of healing, many of the laws employed by Christ have today been made known to us, but we thereby realize clearly that such works are not contrary to but in accordance with law. To another category belong such stories, for instance, as that of Christ

walking for perhaps half a mile upon the surface of the water. All books of the New Testament tell us that He had a true human body and lived a real human life. That human body weighed, let me say, 150 pounds. Am I helped either in my own inner life or in my preaching to others by affirming that such a body, in utter defiance of the law of gravitation, walked upon water as upon a solid floor? Were I to state that this is a literal fact, might I not justly be charged with denying the true humanity of our Lord? And I am very sure that Jesus of Nazareth did nothing in His life for the purpose of creating wonder. Indeed he definitely refused the request for a sign of this character, affirming such seeking to be the mark of a degraded generation.

My position in the matter is that of the Rev. Dr. Inge, Dean of St. Paul's Cathedral, London, one of the most brilliant minds of the American communion, who says ("Outspoken Essays," first series, page 33): "Miracles must, I am convinced, be relegated to the sphere of pious opinion. It is not likely, perhaps, that the progress of science will increase the difficulty of believing them; but it can never again be possible to make the truths of religion depend upon physical portents having taken place as recorded. The Christian revelation can stand without them, and the rulers of the Church will soon have to realize that in very many minds it does stand without them."

The writers of the gospels were men steeped in the ideas of the Old Testament, according to the documents, of which miracle was almost an every-day occurrence. Yet the historicity of those Hebrew stories, as you know well, is today rejected by the majority of even the conservative scholars of the Anglican communion. But is it possible for those who love truth above all things to draw a line between the Old and the New Testament?



Our earliest gospel was written by a man who had not been a follower of Christ during his life on earth, and the author was therefore dependent for his information upon others. Quite apart from this fact, was it not inevitable that in an age in which evidence, sequence, causation were almost wholly unknown terms that every remarkable event should be explained as "miracle?" I need only remind you, as illustrative of this fact, of the evangelist's explanation of mental disorder by the hypothesis of devil possession. I do not suppose that you, any more than other educated Christian teachers, imagine that in the physical body of the Gergesene "demoniac" were really dwelling some five thousand devils, who at the word of Christ transferred themselves to the bodies of swine. But St. Mark, by his use of the word, "legion," the name of the Roman regiment, clearly implies that this was the case. On the other hand, again, of course with you, I truly believe that our Lord healed this unfortunate man. St. Mark explains the fact by the aid of first century science, and I by the help of twentieth century science. Is this disloyalty, either to Christ or the Church?

Another factor of which I would remind you and which has a profound bearing upon the question of miracles, is the manner in which later evangelists heighten the miraculous element in the stories of the earliest Gospel. It is a commonplace of scholarship that "the unknown Palestinian disciple," to use the phrase of Bishop Gore, who compiled the Gospel according to St. Matthew, incorporated into his document most of the Gospel according to St. Mark. But I ask you to note that in almost every case of "miracle" he has added further miraculous elements to the former's stories. Would you say that I must also believe these? Even Bishop Gore, who is so insistent upon belief in miracle, affirms of at least one which is recorded in St. Matthew's Gospel, that "it is difficult to believe it to be historical." We both know that fifty years ago Bishop Gore would have been tried and deposed for that statement; and that Bishop Colenso was degraded for saying far less than what the former Bishop of Oxford has affirmed in his "Belief in God." Yet today Bishop Colenso's belief is held by every conservative Anglican who reads. But, you will reply, "There must be a limit somewhere: a line must be drawn beyond which it is disloyal to go." Most heartily do I concur in this. The limit is Truth; and he who is disloyal to Truth has no place in the ministry of the Church. But Truth is not something of which one can have different brands. There can be no such things as "Episcopalian Truth," or "Presbyterian Truth," or "Catholic Truth." Truth is what is. And as the centuries roll on the Holy Spirit of God is ever guiding men into fresh vistas of Truth. You would not, I know, attempt to silence this search for Truth by authority. Bishop Gore may be in error in his statements; so may I. That is a relatively small matter. What is of supreme importance, if we would follow the example of Christ, whose position in regard to current beliefs was above all things that of critic, is our attitude toward Truth. His quarrel with the orthodoxy of His day was not at all because of the inaccuracy or inadequacy of its beliefs. His flaming indignation, so graphically portrayed

in the Gospels, was aroused by an attitude of mind, which, closed to New Truth, vehemently affirmed it already possessed all Truth. Must the Church of today continue to perpetuate this tragic error? As Canon Streeter admirably expresses it:

While the world—or rather its best men—have been seeking truth, the Church has been interested in defending tradition, with the result that the intellectual leadership, which in the Middle Ages belonged to the Church, has passed to the scientist. And the scientist, once outside the boundaries of his own subject and in the sphere of philosophy and ethics, has not infrequently led men wrong, to their no small hurt. Yet for this hurt, too, the Church is more than half responsible, for it has been the attitude of the Church toward the search for truth that has, quite unnecessarily, made science the traditional enemy and thereby prejudiced its devotees against an impartial consideration of the truth for which religion stands. \* \* \* Apologists often point out that when a conflict has arisen between traditional views and modern hypotheses, whether of science or criticism or history, it has not infrequently happened that the traditionalist has ultimately been found in point of fact to be nearer to the truth. This may be so, but it is irrelevant. The Church's attitude to truth has been a moral, not an intellectual failure. To be mistaken about a matter of fact, or to entertain for a time a false hypothesis, is to be guilty of an error which time and further inquiry will correct. Absolute devotion to truth and making mistakes about the truth are quite compatible. Science makes mistakes. But not to be interested in discovering truth, to make a virtue of the fact under the name of "faith"; worst of all, deliberately to suppress one interest under the name of "the sacrifice of the reason" or "the asceticism of the intellect," is (for those who have the requisite mental capacity and training) openly to renounce obedience to the commandment, "Thou shalt love the Lord, thy God, with all thy mind." Nothing is nobler than the impulse which moves man to offer up his best and dearest to his God, nothing more pathetic than the delusion that he must first slay the thing he offers—whether it be his first-born in the flames of Moloch or his reason at the altar of Christ.

Now as to my belief in the Apostles' Creed. You say in your letter that while there is rightly allowed liberty of interpretation, "to call that interpretation which is in fact denial, is a misuse of language." May I venture to apply this sentence to an article of the Creed which we both recite? "I believe . . . He descended into Hell." "Hell" is of course the old English equivalent of the word "Infernos" or "Inferna," "the lower parts," which the Latin Creed employs here. "Lower parts of what?" You are as well aware as I what the words meant to the framers of the Creed. The Church inherited a Rabbinic Eschatology, based upon a geocentric conception of the universe, according to which the spirit of man at death went down at a right angle to the plane of the disk on which men lived, to a cavern in the middle of the earth. It was universally believed by the early Christians that at death Christ went to this locality. It is suffi-



cient to remind you of St. Paul's words to the Ephesians: "He that ascended, what is it but that he also descended into the lower parts of the earth?" Now I plead guilty, not only of an interpretation of this statement, but to one which involves denial of the fact therein stated. I am sure as that I am writing these words, that there is no such place at a given depth below the surface of the earth, to which the spirits of men go after death. Christ did not go there, for the place does not exist. Would I be in error if I assumed that you heartily endorsed me in this particular matter? Perhaps, however, you will reply that the Protestant Episcopal Church, by her permission to use as an alternative for "hell" "the place of departed spirits," thereby defines this place to be other than a locality under the earth. If this contention be true in fact, then I must answer that our Church by such interpretation has in reality denied the fact which the Creed affirms to be true. From your point of view, could a single portion of the Church lawfully do this? And how would this harmonize with your statement that "to call that interpretation which is in fact denial, is a misuse of language?"

Can I be rightly said to disbelieve the Creed because I have come to see that its language here is wholly symbolic? I venture to think I can not. That clause was inserted, perhaps to attest the reality of Christ's death, and to affirm that He had a true human spirit. It would be superfluous to say that I believe this. I differ from the framers of the Creed in this particular only in their Eschatology, which was an inheritance from Rabbinic Judaism, and which the Spirit of God has shown us to be erroneous. If I am right in thinking you agree with me in this particular, do we not both, not simply interpret, but in our interpretation deny a fact which the Creed affirms to have occurred? And do we think that we are thereby disloyal to the Creed? Do we not rightly feel that we are endeavoring to affirm the essential idea which the framers of the Creed, with less perfect knowledge, were endeavoring to set forth? And we both will continue to affirm that Christ at His death passed into the world of spirit, and not into a locality below the surface of the earth, and this even though the Creed avers the latter, and though the Bishops a few years ago solemnly stated that "fixity of interpretation is of the essence of the Creeds."

With this quotation I should like to compare the formal verdict of the Bishop of Oxford last year in the case of the Rev. Mr. Major, a clergyman of the Church of England. But before reciting this may I recall the fact that a doctrinal judgment in the Church of England is applicable to our own communion, inasmuch as our Book of Common Prayer states that "this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship?" Mr. Major was "cited" before the Bishop of Oxford on the charge that he denied the resurrection of the body. Replying to the charge at the demand of his Bishop, the accused, in a lengthy written statement, expounded historically, first, the meaning of the clause as held by Christians at the time it was inserted into the Creed, and as believed by the church until the middle of the nineteenth century. There was no possible ambiguity

about the Church's belief. The original language of the Creed read, not "body" but "flesh," sometimes "this flesh"; and with the exception of some Alexandrian theologians, practically all Christians through the centuries believed that at the final judgment the actual fleshy body of the individual would be resuscitated. This teaching Mr. Major formally, and in language admitting of no ambiguity whatever, repudiated. That is, in interpreting this article of the Creed, he definitely denied the fact which the Creed affirmed. In so doing he claimed the right to retain and exercise his ministry in the Church of England. As you are aware, the three Professors of Divinity in the University of Oxford to whom as "Inquisitors" the Bishop submitted his reply, severally supported his contention, and with this the Bishop, in his formal judgment concurred. You are further aware that the appeal of the plaintiff to the Archbishop of Canterbury entirely failed.

I submit that in this case we have the judgment of the highest authority of the Anglican Communion that "fixity of interpretation is not of the essence of the Creed," and that interpretation, if in the light of the ever-growing truth, may even, without disloyalty to the essential ideas underlying the words of the Creed, involve denial of a creedal statement. Surely there is no disloyalty here. The framers of the creed were setting forth the most fundamental of all beliefs involved in the very acceptance of the idea of God: namely, that the personality of man survives the dissolution of his physical organism. In the absence of all biological knowledge, and with the inheritance of an Apocalyptic Eschatology, how else could they declare this tremendous truth than by affirming the literal resurrection and reassembling of the particles of which our bodies are composed? Should we demand of them a knowledge of cell chemistry which was not made known to man until modern times! You and I know that among the trillions of cells which compose our organism, are particles of germinal matter once forming portions of thousands of human bodies of the past. Shall we criticise Christians of a former day because they were unaware of this fact? On the other hand, loyalty to Him who is the Author of Truth demands that with the phraseology of venerable formularies we correlate the vast stores of new truth which God is ever revealing; and that, when necessary, we explain their phraseology in the light of such new knowledge.

It is in this sense, then, that I would look at the early Roman baptismal symbol which we call the Apostles' Creed. I desire ever to probe beneath its words to its ideas; to interpret the unchanging truths of religion which its framers endeavored to set forth, in the light of the accumulating stores of knowledge given by that Spirit who Christ promised would continually guide the Church into all the truth. Must I abandon my ministry and be ejected from the Church I love in order to do this?

I pass now to my belief in Jesus Christ, Our Lord. From my heart I believe that Jesus is the Portrait of the Invisible God, the perfect revelation of my Heavenly Father. When I ask myself "What is God like?" I can only answer, "He is like Jesus," and hence I can make my own the words "He that hath seen Me hath seen the



Father." But I cannot make my own either Platonist or Aristotelian explanations of the metaphysical relation between our Lord and the Father. I do not know what that metaphysical relationship may be, and I know that no one else on earth knows. For that revelation we must all alike await for the clear light of the other world, and be content while here to say with St. Paul, "Now I know in part"; "I count not myself yet to have apprehended." The Church in every age of its checkered career has endeavored to express anew, with the best thought and philosophy of its day, this relationship. But from the nature of the case it is impossible precisely to define the undefinable. It is easy to say, "Jesus is God"—alas! too easy. Such an affirmation, when we try to think through its meaning, brings us at once into the arid region of discarded metaphysical thought; in which, during the endeavor to keep clear the subtle meaning of such terms as Ousia, Hypostasis and Persona, it is well nigh impossible to avoid the Scylla of "dividing the Substance" without making shipwreck upon the Charybdis of "confounding the persons." It is so remote, either from the teaching of Christ, or from the hunger of the world for God to-day. It is much more in accordance with the Gospel to realize with St. Paul that "God was in Christ, reconciling the world unto Himself," and to have as the ideal of one's life the mystical thought of the same great Apostle: "I live, yet no longer I, but Christ liveth in me; and the life which I now live in flesh, I live in faith in the Son of God, who loved me and gave Himself for me." I would endorse the words of the Reverend C. E. Raven, a clergyman of the Church of England, and until recently Dean of Emmanuel College, Cambridge, who in a sermon before the University of Cambridge a year ago spoke as follows:

"We search the writings (of the orthodox traditionalists of to-day) to find the bread of life, for which the world is hungering. And we find, alas, that it should be so,—only the stones of ancient formularies, the scorpions of ancient superstitions. Take one instance. Nothing is more obviously vital than the restatement of the doctrine of the incarnation. Biology and psychology have profoundly modified the whole content of the words God and man. Critical science has recovered for us a fresh portrait of Jesus, and yet the heirs of Catholicism have hitherto only given us treatises based upon the historical accuracy of the Fourth Gospel and couched in terms of the question-begging formula of Chalcedon."

And I gladly make my own the weighty words of another Anglican clergyman, the late Henry Barclay Swete, D. D., Regius Professor of Divinity in the University of Cambridge. In his preface to "The Cambridge Theological Essays" he says, p. 8ff.:

There is room in theology for the new as well as for the old, and each age, as it passes, must contribute to the store and not merely preserve and pass it on. \* \* \* The times have moved on, bringing new workers, new facts, new ideas, glimpses even of whole fields of thought unknown to us then; and room must be found for these in our theology as well as in other departments of study. It is no disloyalty to the past to endeavor to keep pace with the present, or prepare for a future which

is already coming into sight. Theologians above other men are tempted to regard what is novel as suspect or even self-condemned; does not the Queen of Sciences teach eternal and unchangeable truth? Was not the faith, it will be asked, *once for all delivered to the saints*? But those who urge this plea forget that there is another point of view which is not to be overlooked. If there are things new, as well as things old in the store of the spiritual householder, it is his duty to give prominence to each of these aspects of truth in its own place. The New Covenant, no longer new in point of time, possesses what the Old Covenant lacked, an inherent power of presenting itself in fresh lights, and of developing points of contact with the latest revelations of human knowledge. The Logos, as an early Christian writer has finely said, though He was of old, even from the beginning, manifested Himself anew at the Incarnation, and is evermore being born into a fresh, young life in the hearts of the saints; through her progressive realization of the Christ, the Church is enabled continually to renew the vitality of her early days, while there are epochs in her long history when the eternal truth appears with the startling freshness of a great spiritual discovery. Such an epoch, answering to an age or rapid progress in other branches of knowledge, may be dawning upon us now, and it is not for us to follow the example of the Scribes of our Lord's time by overlooking or misreading the signs of the time. The disciples of the Word dare not turn away any of the teachings of God in nature or in history because they may be thought to involve a reconstruction of some of their cherished beliefs.

As I read the scathing denunciations of many of my clerical brethren, who have rushed into print ere I have had opportunity even to frame my reply to you, I am reminded of some sober words of Bishop Gore in a book which last Lent you commended to the diocese:

"It is pitiful to see how many there are among the professed ministers of Christ, who, in an hour of popular discussion of some vital truth, are proved by their perplexity of dismay or by their uninstructed denunciations, never to have thought at all seriously or deeply about the most momentous questions."

The newspapers, by their headlines and editorials, have in many cases already judged me and pronounced me guilty, because I said in my sermon two Sundays ago, in speaking of Christ in His earthly life, "Very few clergymen to-day, who have been educated in the large universities—by which I mean places where science as well as classics and mathematics are taught—accept the idea that Jesus had the power of God." But surely this is only what our Lord Himself, in well attested sayings from our earliest sources of His life, clearly affirms; and it is also what His earliest Evangelist affirms. Thus, St. Mark says, with reference to a visit to Nazareth, that "He could do there no mighty work (elsewhere this term is usually translated 'miracle') \* \* \* and He marvelled because of their unbelief." Here it is clearly stated that Jesus was unable to do a particular thing, and that he expressed surprise over a condition which he had not anticipated. If St. Mark,



writing about 68 A. D., had thought that Jesus then possessed the power of God, do you seriously think that he could possibly have written this of Him? Or, if he had thought of Him in terms of the faith in the fifth century, let us say, the Chalcedonian definition of the Faith in the Fifth Century, could he possibly have written it of him?

A later evangelist, "The unknown Palestinian Disciple," who compiled the Gospel according to St. Matthew, evidently from the same fear, so freely expressed recently by a portion of the public in our newspapers, could not write it of Him. For he rewrote the passage, completely deleting the ideas of inability of surprise. "He did not many mighty works there because of their unbelief." And this later evangelist follows the same procedure throughout his document, either by rewriting or omitting a given section in his source. There is no better attested passage in the Gospels than that in St. Mark x., 17. A man asks Jesus, "Good Master, what shall I do that I may inherit eternal life?" And He answers: "Why callest thou me good? None is good, save one, God." What does St. Matthew do with this passage? In his desire to avoid the disclaimer, he rewrites it, so that the question becomes, "Master, what good thing shall I do that I may have eternal life?" And the answer is: "Why asketh thou me concerning that which is good? One there is who is good." Now every scholar in the world knows which of these two forms is the original. Every professor in your seminary on Chelsea Square will tell you that it is St. Mark's. Am I to be asked either to withdraw my statement above or else leave the Church I love, because I believe St. Mark's Gospel here and in many another instance, rather than what, in company with even such conservative scholars as Bishop Gore, I know to be a secondary source? There can be no doubt, in the light of modern scholarly research, that in the above particulars St. Matthew's Gospel represents the beginning of that process of dehumanizing our Lord, which reaches its full fruition in the Middle Ages.

With such understanding as I have I am sure that in some sense there was in Jesus an incarnation of Deity: My entire spiritual experience makes clear to me that his revelation of God is absolutely unique; that He is, as I said above, the very portrait of the Father. But how this was accomplished is to me, from the nature of the case, a wholly speculative question, as to which I know nothing. It may have been as with the assistance of Greek philosophy the author of the Fourth Gospel expresses it, by the overshadowing "Word," or "Reason" of God; or it may have been in one of the hundred other ways that later Christians have tried to picture it. But I am also sure, because the historic records of His life tell me plainly, that He was also perfectly human, with apparently the limitations of other human beings. If this be not true, and if while on earth He possessed the power of God, could He—to mention but a single illustration—have prayed to God, as so often He is pictured in the Gospel as doing? Is it not unthinkable that God can pray to God? Would it not be truer to say, with the author of the Epistle to the Hebrews, that "He learned obedience by the things which He suffered?"

But in thinking of what is called the Deity of Christ, mere intellectual assent or attempted abstract accuracy seems to me to have little value in comparison with ethical allegiance to His teaching. I cannot forget that according to St. John the devils have a most accurate intellectual belief as to the nature of God; a belief, however, which in His estimation, in no wise adds to their moral growth. Nearer the ideal and teaching of our Lord, it seems to me, as His ideal and teaching are expressed in our earliest sources, is the thought of the Rev. C. F. Russell, Hulsean lecturer in the Anglican Communion, who, following the ethical conception of the incarnation so nobly expressed by Athanasius, says:

"Who is it that believes to-day in the Divinity of Christ? Is it not the man whose whole soul goes out in unreserving acceptance of the supremacy of love? Such a definition would include many who do not assume the name of Christian; many who, because they stumble at the Creeds, would feel, and might even be told, that they had no place at a Christian eucharist; many who within the last few years have fought and died for an ideal, for the love of country, for the love of comrades, and yet have stood resolutely outside the churches. Can we doubt that such men acknowledge the Divinity of Christ in the only way in which He would Himself wish such acknowledgment to be made the test of discipleship? The majesty of love has them in thrall.

"There is a negative side to our conclusion as well. However loudly and clearly a man may recite the creed, he does not really believe this great doctrine of the faith if he does not consciously accept the supremacy of love, whether as revealing the nature of God or as constituting the ideal and principle of true human life. The man who honestly thinks that in the last resort force is mightier than love, whether it be in the affairs of individual men or of nations, does not believe in the Divinity of Christ. The man who deliberately values wealth above opportunity of service, whether for himself or for his friends, does not believe in the Divinity of Christ. In a word, we deny that He is Divine whenever we set anything save love on the throne of the universe or of the individual heart."

I trust, dear Bishop Manning, that I have clearly answered your letter and that you will believe my words to be without conscious equivocation or mental reservation of any kind whatever. What I have written is taught publicly by great numbers of clergymen in the Anglican Communion, including not a few Bishops, and probably the majority of her most illustrious scholars. It would have been a simple matter to multiply quotations from representative Anglican teachers. But perhaps sufficient for our purpose have been cited. If at any time I may have seemed to have expressed myself crudely I sincerely regret it.

In conclusion I would say *ex animo* with St. Paul that "the Lord (i. e., the Christ of experience) is the Spirit." Might I venture to add the conclusion of his sentence, "Where the Spirit of the Lord is there is liberty?"

Very faithfully yours,

PERCY STICKNEY GRANT.

P. S.—In accordance with the example set by you, I am giving copies of this letter to the press.



# A Private School Bulletin to Parents of Boys

[Note: The following letter is very personal and in a sense private. It was sent to the parents of the boys in one of the best-known New England private schools, but it is so interesting and raises so many questions concerning the welfare of our boys that we have decided to share it with the parents who read *The Christian Work*. After some persuasion we secured the consent of the head master, and the letter follows.]

The Bulletin of the Brunswick School  
Greenwich, Conn.

Friday, December 8, 1922

To the Patrons of Brunswick School:

I AM going to write this Bulletin in the first person and sign it, because I want to talk straight from the shoulder about some very important things.

Throughout this country, schools are complaining of a serious let-down in school work. The influences pulling boys and girls away from the responsibilities of school life are almost innumerable. Day schools and boarding schools suffer alike. Simply blaming the youth will do no good. The spirit of work, for the time being at least, has gone out of modern life, and youth merely reflects what it sees.

Builders, manufacturers, transportation men, house-keepers—all executives with the exception of a few fortunate ones—complain bitterly of the refusal of men to work at all, or of their rewarding eight hours' pay with five hours' work, or of their lack of interest or of their inefficiency. Where the complaint is so general the fault must be proportionate. Small wonder if the spirit extends to the schools.

A quotation from Edmund Burke applies with startling fitness: "The question is not whether the situation deserves praise or blame, but what, in the name of God, shall we do with it?" Every boy is a problem for his own father and mother to struggle over and pray over and work out. The problem cannot be passed along to somebody else for the solution, except in part. That part, however, in the case of every boy who attends Brunswick School, is our responsibility. I want to tell you that in accepting it we fully realize the seriousness of it, and I want you to know what we are doing to meet it.

We have definitely placed first among our responsibilities the development of the character of the boys entrusted to our care. We say this in no trite, school catalogue way. The little things of daily school life are treated with this responsibility first in mind. We realize that we are moulding men. We have provided as teach-

ers men and women of experience, ability and character. They have been selected with great care. The purposes of the school are sound, and the men and women employed to further them are competent, interested and loyal. You may be sure that it is to any one of them a matter for regret and increased endeavor if any boy under his care fails to "make good." A teacher's work is always measured by the results obtained by his pupils. If he is a real teacher he measures himself by that standard.

I can assure you that every teacher in this school puts in hours of patient, loyal effort—in addition to his regular school day—to help your boys to success. When we have done all that we can do, however, the fact still remains that many boys are unsuccessful. An honest investigation shows that in almost every case of failure, the boy simply has not worked *enough*.

The school day is limited. School time is too valuable to be spent largely in study. We must use it for teaching, for exchange of ideas, for all useful points of contact between boy and teacher. Studying can be done when the boy is alone. The logical place for most of it is the boy's own home. We do not expect or desire that he shall receive help at home. If he is attentive in school he will not need help. In 95% of the cases, the only thing needed is *work*.

We need your help. We suggest that each boy be assigned a definite room for study—even a definite chair and desk or table. Such things are not of small importance. They are good habit breeders. We suggest further that each boy be required to be at his work at 5:15 P. M. for an hour's study before dinner; and that he attack his work within half an hour of the close of dinner and stay with it until it is well done. We suggest finally that each boy be required to be at home and at work on Monday, Tuesday, Wednesday and Thursday evenings, and on a stated one of the remaining three. The greater part of a boy's study must be done at home or it will not be done at all. There is no time for it in school. Scores of parents who have made an earnest effort to follow the suggestions given above have been rewarded by seeing their sons establish habits of regular, persistent work.

We have given you our suggestions. We shall welcome yours. Let us help each other. If we co-operate heartily and wisely, the boys will be the gainers.

A final thought, in the form of a question. Do you think a boy who persistently neglects his responsibilities, makes no real effort and does not mind failure, should be rewarded with undiminished allowances and privileges?

Yours sincerely,

GEORGE E. CARMICHAEL

# COUNTRY CHURCH DEPARTMENT

Conducted by Rev. Edmund De S. Brunner, Ph. D.

## "If I Were a Country Minister"

By Prof. James E. Boyle of Cornell University

IF I were a country preacher I am sure that my parish would have before very long at least two institutions—a library and a gymnasium. Every human mind and body needs the use, to some extent at least, of these two neglected institutions. I say neglected because two thousand years ago the Greek village always had its gymnasium. But in America the village gymnasium is rare. We are now setting the pace for the world in library building. But, we need both—and need them close at hand, not several miles away in the village or city. I would start a library in the basement of the church or some place convenient for the majority. And the proper way to start a library is on the magazine-club basis. The appetite for good magazines is a good appetite to cultivate. Recently in Nebraska a teacher in a country school of 18 pupils took to school a copy of one of our high grade, illustrated magazines and circulated it among the pupils. The teacher was surprised at the interest shown, and still more to learn that with most of these country children this was the first real magazine they had ever had their hands on or that had ever entered their home. If I couldn't do any better, I would get the country banker to donate subscriptions to the *Youths Companion* and *St. Nicholas*, in order that the children could actually see what a clean, wholesome, interesting periodical is like. And I would add to this beginning a few good dignified magazines, in order that a taste for such literature be developed before the readers get a perverted appetite for the jazz literature now on sale at the news stand. And in the same manner a few good books should be added from time to time. Every normal person does like to read a good story once in awhile. I say that a library like that, humble though it be—if it only reaches one or two boys or girls in a year so as to influence their thought and ideas for life, is a magnificent success. Suppose it only reached one boy in a year—and that was your boy—what would you say about it being worth while?

About a year ago I was visiting a Quaker preacher at a country church in Cayuga County, this State, and found that he had already started just such a library as I have been talking about. Perhaps I ought to add that this country preacher was so efficient that his church called him away and put him in general charge of a large number of country churches in a neighboring State.

A gymnasium in each neighborhood, with the indoor athletics and physical training that should go with it should do more to train boys in pure and clean living than all the tracts ever published on that subject. The boy wants to excel in physical prowess; he wants a clean body. A gymnasium is in the place to foster this wholesome desire.

I believe our ideal country preacher should do his part in various forms of outdoor athletics and sports, track meets, field meets, and so on. It is good to get people to play together. It is just as important as having them work together or worship together. While life is dignified, yet the play side must find expression somehow—either in proper or improper ways.

Mention has been made of the library, and how it may open the windows of the soul to the enjoyment of literature. We may now speak of music in the same way. Surely our country preacher will use not only home talent but outside talent in bringing music to his people. He may indeed discover some hidden talent among his own young people, for was not Jenny Lind herself the daughter of humble, obscure school teachers.

If I would ask you to name the three places in the United States most famous for their music, the third place you would name would be a tiny village in Kansas—Lindborg, where a group of Swedish farmers settled in the open prairies. But the Swedish pastor saw the music-problem as the music opportunity of his church, and to-day thousands of people annually make a pilgrimage to this village to attend the music festival.

It is not necessary to elaborate the ways and means of securing the enjoyment of music for the people about the country church. The preacher with imagination will be able to reap a rich reward for all his labors in this field. But it may be emphasized here that it is necessary to interest the young people of the church. They must have "some place to go" and to them it is not very important where that place is—to the movies in the near-by village, or to some "doings" in the church. But I believe the creative instinct is strong enough in most people so that given the chance to go to a poor movie show put on by somebody else, or to a "singing" in which they themselves perform, they will choose that one in which they take part. There is also the added reason that they have some sense of ownership, of proprietorship in it. Shakespeare expresses this philosophy of human life when he makes Touchstone say about Audrey, "an ill-favored thing, Sir, but mine own."

(Continued on page 191)



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## The Problems of Christian Unity\*

SOME years ago an endowment was created at Upsala University, Sweden, under the name of The Olaus Petri Foundation. Olaus Petri was one of the saints of the Swedish Church and had been greatly interested in Christian Unity. The Foundation named after him is devoted especially to Christian Unity, although it arranges for lectures on other subjects. In 1921 Dr. Lynch received an invitation from Upsala to deliver the lectures for 1922. Inasmuch as the Bishop of Durham, Dr. Henson, who gave the lectures in 1921 had made a survey of the progress toward unity in Great Britain, it was suggested to Dr. Lynch that he make the subject of his lectures the progress of the movement in America. The lectures were delivered in May 1922 and repeated at Copenhagen University by invitation of the Divinity Faculty and also repeated in Christiania, Norway. These Olaus Petri lectures are always printed in Swedish by the University. James Clarke & Company brought them out in London in June and now they have been published by The Pilgrim Press in America.

As Dr. Lynch says in his preface, the lectures were written for foreign audiences and, therefore, contain some material which nearly all American Christians will find familiar. For this reason, they are also quite direct and intimate in style. This all adds to their value for Americans instead of detracting from it. Sometimes the best summaries of American institutions and movements to put into the hand of an American are those written for foreign audiences. Dr. Lynch first dwells upon the various conditions and convictions that lay back of the unity movement in the American churches—the dissatisfaction that created interest in it. He mentions the following, dwelling upon each at some length: The conviction that the vision and hope of the Founder and Lord of the Church is destroyed by his separated followers; the consciousness that the mission and work of the church was being considerably impaired by our divisions; the wastefulness of denominationalism; the consciousness that no one denomination is big enough to minister the fullness of Christ's message to the world; the feeling that denominationalism produces types of Christian characters who are less than full-bred Christians; the growing habit of working together as individuals and denominations has turned the mind from denominationalism to the Christian community; the consciousness that we are already one in the things that really matter.

After having thus shown the causes of the interest in unity, Dr. Lynch traces, in chapter VI, the growth of this movement as manifested in the co-operative work of the churches, dwelling upon the Evangelical Alliance; The Federal Council of the Churches of Christ in America; The Inter-Church World Movement; the various councils and conferences of the Mission Boards; the Y. M. C. A., and other young people's movements; The Laymen's Missionary Movement; the Men and Religion Forward Movement, closing with a sketch of the origin and work of The Church Peace Union and The World Alliance for International Friendship Through the Churches. Anyone who wants a brief, succinct, and lucid sketch of these various movements will find it here.

In the third chapter, the author traces the various approaches toward organic union. Here, after a cursory survey of early beginnings and accomplishments such as where different branches of the same communion have come together, as in the Baptist and Lutheran groups, Dr. Lynch tells at some length the story of the rise and progress of the World Conference on Faith and Order; The American Council on Organic Union, and the widely discussed *Concordat*, signed by members of the Episcopal and Congregational Churches. Dr. Lynch thinks the *Concordat* the most hopeful sign because it is an attempt to do something instead of talk; but he does not look for much to come from it because the High Churchmen in the Episcopal Church do not like it, and there are no Congregational ministers who will submit to Episcopalian ordination. Events at Portland show Dr. Lynch's fears to have been justified.

The last chapters of the book are devoted to the obstacles to be overcome. The first obstacle the author mentioned is that those who want unity have perhaps not been able to give it such clear definition that the people have a real vision of what we are after or what unity will be when it comes. The next obstacle one meets is satisfaction with things as they are. There is another group, however, who want things to remain as they are because they really believe the present denominational order is best. Another obstacle is the danger of not winning the support of the people because we present small and inferior motives for unity. "People are to be won," says Dr. Lynch, "to a cause only by presenting great, divine and holy motives." The author also intimates that one obstacle to unity is perhaps the fear on the part of many ecclesiastics and administrative officers of losing their positions. There are

\*The Christian Unity Movement in America, by Frederick Lynch, D. D. The Pilgrim Press, Boston.

# INTERNATIONAL LESSON

FOR FEBRUARY 18, 1923

## Jesus and Zacchaeus

LUKE 19: 1-10

*"The Son of man came to seek and to save that which was lost."*—Luke 19:1-10.

THESE ten verses in Luke furnish all that we know of Zacchaeus. While Matthew and Mark both give the account of the same visit of Jesus to Jericho and the giving of sight to the blind man, Luke alone tells the story of the rich publican. There are traditions which connect him with the history of the early church but they are hardly trustworthy. The curtain falls as suddenly as it rises, giving only this brief glimpse.

But we are glad that we have the story, for it is a graphic picture of making the most of an occasion. There are circumstances here that make Zacchaeus stand out as a shining example, for all time, of the value of grasping the opportunity.

Jesus is coming up from Galilee with a company of pilgrims on his way to the feast of the Passover at Jerusalem. So far as we know, this was the only time that he was ever in Jericho. At least, it was the last opportunity there was for Zacchaeus to see him. Only a few days later he was lifted upon the cross outside the city wall. If Zacchaeus had not taken the trouble to see him at this time he would have missed him forever.

There were circumstances that might have caused Zacchaeus to hesitate to subject himself to the public gaze. He was in an unpopular position and greatly hated by his fellow countrymen. The Roman Government sold the privilege of tax-gathering for a stated price and the purchaser was free to make what he could out of the position. Often the one who bought the privilege would farm it out to subordinates who would pay him part of their gains. Extortion became very common. The position was so hateful to the Jews that they excommunicated from the Hebrew synagogue anyone who thus allied himself with the Roman Government. The publicans were usually drawn from the lower ranks of society and were classed with harlots and sinners in general.

Zacchaeus was not only a publican, but he was the chief of the publicans of this district. He was the one who had secured the position from Rome and had a small army of subordinates who were turning over to him part of their ill-gotten gains.

The Jericho post was one of the most important and rewarding of the revenue system of Palestine. The city was the center of a rich area of the country. Balm abounded in this section, from which balm was shipped far and wide. It was also a port of entry. Traders from the East crossed from Perea at this point and here the highway from Egypt entered Palestine. The man who held this lucrative position would be rich and would be correspondingly hated. For one thus unpopular in the community to submit himself to the public gaze required courage.

But Zacchaeus was dead in earnest. It was surely more than curiosity, it must have been real heart-hunger. Probably he knew Jesus' friendly feeling toward members of his calling and how he had been severely censured on several occasions for eating with publicans. Perhaps he knew that one of Jesus' chosen disciples was a publican. He was willing to make the venture in order that he might see the wonder-worker who had been moving the whole countryside and had come into conflict with the rulers of the Jews.

Jesus never let an opportunity pass to bring his message home to a receptive soul. Whether it was an influential member of the Sanhedrin who had come to him by night, or an outcast woman, a member of an alien race, or a rich publican who had climbed into a tree to get a sight of Him as He passed by, Jesus always took advantage of the opportunity to win a disciple.

Zacchaeus not only saw Jesus, but what was more important for him and us, Jesus saw him. Perhaps the Master's attention was attracted to him by some of the crowd. Perhaps he knew his name because he heard it spoken by those who hated him as they pointed up at the despised tax-gatherer and hissed "Zacchaeus the publican." He was abundantly rewarded for his zeal in seizing the opportunity, as in glad surprise he came down from the tree to take Jesus home as his guest. No matter if the Jews were offended that Jesus had gone to lodge in the home of a sinner. No matter if they



did consider any one who was a part of the Roman domination an unworthy companion for him who was to be Israel's king. Zacchaeus had made the effort to see Jesus and now Jesus was to spend the night in his home. He had grasped the fleeting opportunity and was happy in the result.

Much of the ministry of Jesus is left in barest outline. Only in exceptional cases is the detail filled in. For the most part it is just a charcoal sketch. How glad we would be if we could draw the curtain aside and see the companionship of those hours in that home of wealth! How eagerly would we listen if we might catch snatches of the conversation that passed between the rich host and his great guest! We can gain some insight into what took place by the change that was wrought in the life of Zacchaeus. Jesus did for him what he had done for many another one like him: he gave him a new vision of life and awakened in his soul hopes and aspirations that had scarcely dared spring to life.

The new purpose of his life is revealed in his declaration of restitution. Here is one of the most severe tests of true repentance: Is the course of one's life changed in those ways that affect his wealth? We see this new disciple standing out before the curious crowd the next morning, just as Jesus was leaving his home to resume his journey, and saying, "The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." This was more than the Jewish law required. The Mosaic law demanded that a thief who was caught and convicted should restore fourfold; but if a man made voluntary confession of his wrong, he had only to add one-fifth to the value of what he had wrongfully taken—as we would say in modern terms, he must return the principal and twenty per cent interest. For this new convert to subject himself to the extreme penalty would reveal the sincerity of his

repentance and would restore him to the rightful use of his name, Zacchaeus, "the just," which had been forfeited by his unjust conduct.

We are forcibly reminded, by contrast, of that other rich young man who came to Jesus just a few days before this, seeking the way of life, and who, because he could not stand the test made upon his wealth, went away sorrowful.

That Zacchaeus had made the most of the opportunity may be inferred from the words of the Master, "Today is salvation come to this house, forasmuch as he also is a son of Abraham." His salvation is not conditioned on his declaration of restitution. The new course of his life is an evidence of a change of heart. His salvation is conditioned upon an inward change which is equivalent to spiritual sonship with Abraham. He was, of course, a literal son of Abraham, as the name would indicate. But on other occasions the claim of inheritance from Abraham had been thrown aside by the Master when the spirit of Abraham was not manifest. On more than one occasion, when the Jews had boasted that they had Abraham for their father, Jesus retorted, "If ye were Abraham's children, ye would do the works of Abraham." Paul puts it very plainly when he says, "Know ye that they which are of faith, the same are the children of Abraham." "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is that of the heart." Zacchaeus had entered into the inheritance of Abraham because with a commendable courage he had made a venture which had resulted in a new purpose of life.

The closing word of Jesus in this incident is that oft repeated statement that "The Son of man came to seek and to save that which was lost." This is the heart of the gospel. He often said it. It shines forth in his life as he went to the lost sheep of the house of Israel. It is reiterated in his parables. The shepherd cares more for the one lost sheep than for the ninety and nine that were safe in the fold, as he wraps his cloak about him and goes out into the night and the storm to find the lost; there was pathos in the poor woman's agitation

over the one lost coin; the father's heart went out in yearning love for the boy who had gone away from home. There was exceeding great joy when the lost was found. "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." "For I came not to call the righteous, but sinners to repentance." There is no life so outcast from society that it is beyond reach. There is no case so helpless that it cannot be saved. Jesus' joy was in seeking and saving the most unlikely. He went out into the byways and hedges and compelled them to come in.

Zacchaeus will forever be a challenge and an inspiration to us to meet each opportunity that is presented to us in such a way as will bring the greatest satisfaction to ourselves and yield the largest results for the kingdom of God. Shakespeare has sung:

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries."

Lowell, in a better known stanza, voices the same truth:

"Once to every man and nation  
Comes the moment to decide,  
In the strife of Truth with Falsehood,  
For the good or evil side;

\* \* \* \*

And the choice goes by forever  
'Twixt that darkness and that light."

There are times when Jesus is passing by; when he is consciously very near to us; when a little effort on our part will bring him as a guest in our hearts and homes with his transforming grace. May this simple story of Zacchaeus give us inspiration to open the doors of our lives to every opportunity of divine grace.

REV. H. GRANT PERSON, D.D.,  
Minister of the Eliot Congregational  
Church, Newton, Mass.



## One Book a Week

Continued from page 186

also great vested interests at stake. These are the lesser obstacles Dr. Lynch thinks and then he goes on to mention the more serious ones.

First of all there are traditions. Every communion has its traditions, just as every nation has, and they are hard to give up. There is a kind of denominational patriotism. Another real problem would be the satisfying of the utterly divergent temperaments which we have in our population in

## THE PILGRIM PRESS ANNOUNCES:

### WHEN YOU ENLIST *Margaret Slattery*

Pastors who are planning for communion of church membership classes should not fail to have at hand this marvelously succinct, inspirational and non-sectarian history of the Christian Church. It is intended primarily for young people, especially those who are looking forward to church membership. Would be an ideal gift to any young person on the occasion of his joining the church. Castilian paper. Price, 75 cents. Postage, 5 cents.

### THE EVOLUTION OF THE COUNTRY COMMUNITY (Revised Edition)

*Warren H. Wilson*

Long considered a standard on the relation of the church to the rural community, this book has been thoroughly revised and gives the author's matured and ripened conclusions.

Price, \$2.25. Postage 10 cents.

### THE STORY OF JOHN FREDERICK OBERLIN (New Edition)

*Augustus Field Beard*

This great classic of Christian biography is also one of the most valuable and suggestive books on rural church work. "It contains inspiration to good citizenship, to truer living, to better teaching, to more devoted ministry."—*The Presbyterian*.

Price, Cloth, \$1.25; Paper, 75 cents. Postage, 10 cents.

### OUR AMBIGUOUS LIFE

*Rev. John A. Hutton, D.D.*

Alike into the stories of the early chapters of Genesis, and into great sayings of Christ, Dr. Hutton reads new and illuminating meanings. To him the Christian life is always a great and inspiring adventure.

Price, \$2.25. Postage, 10 cents.

### ORACLES OF GOD *Studies in the Minor*

*Prophets Rev. W. E. Orchard, D.D.*

*Pastor of King's Weigh House Church, London*

Dr. Orchard's fame as a preacher is world-wide. In this book we find him a clear and vivid expositor. He sets in relief the personalities of the Hebrew prophets, and shows what light they throw on modern social problems.

Price, \$2.25. Postage, 10 cents.

### THE USE OF THE OLD TESTAMENT *In the Light of Modern Knowledge*

*Prof. John E. McFadyen, D.D.*

Professor McFadyen restores the Old Testament to those who have neglected or lost it, and reassures those who are disconcerted by criticism, or who have not acquainted themselves with its processes and results.

Price, \$2.25. Postage, 10 cents.

### ALTARS OF EARTH *Studies in Old Testament*

*Humanism Rev. Hubert L. Simpson, M.A.*

*Author of "The Intention of His Soul"*

"These studies, which deal with the first eleven chapters of Genesis and with the book of Ecclesiastes, are new as the morning and bright as the day. It is difficult to speak too highly of them."—*Demo-critus*, in the *Methodist Times*, London.

Price, \$2.25. Postage, 10 cents.

## THE PILGRIM PRESS

14 Beacon St. 19 W. Jackson St.  
BOSTON, MASS. CHICAGO, ILL.

At Your Service

## FOR ALL CHURCH-GOERS A LENTEN RESOLUTION

"I Will Read a Chapter a Day from a Book with a Strong Religious Appeal."

### The World's Great Religious Poetry.

Compiled by Caroline Miles Hill  
Cloth 12 mo. 876 pages

Religion "finds" great numbers of people best when it comes to them in the form of poetry. They will like to own a copy of this splendid collection and keep it handy for daily use. \$5.00

Extend and intensify the dominion of immortality over your consciousness by Lenten half hours of communion with

### Matter and Spirit.

By Prof. James B. Pratt.

Author of "The Religious Consciousness"

"I wish that it could be put into the hands of all ministers and laymen who have been disturbed by the modern psychological endeavor to dispose of the human soul. It is most enheartening to every one seeking rational foundations for a religious faith."—Dr. Harry Emerson Fosdick. \$1.50

For a Lenten course in the Central Problems of your religion, obtain

### Religious Foundations.

Edited by Rufus M. Jones

How shall we think of God; of Man; of Nature; of Human Relationships; of the Bible; of the Kingdom of God; of Evil; of Progress; of the Life Beyond?

Authors: Francis G. Peabody, Willard L. Sperry, Eugene Lyman, Rufus M. Jones, Elihu Grant, L. P. Jacks (Hibbert), Seebohm Rowntree, Clutton-Brock. \$1.00

If your Lenten choice is a course in how to use the Bible, select

### He Opened to us the Scriptures.

By Professor Benj. W. Bacon

Yale Divinity School, Author of "Jesus and Paul"

The contrast between Jesus' use of the Scriptures gives not a rule but a principle. It describes not a method but a spirit. \$1.00

If you want to see more in religion but your practical bent of mind blocks the way, plan some Lenten conferences with

### Common Sense Religion.

By Rev. Frank E. Willson

\$1.50

If you are interested in psychology, make your Lenten choice

### An Introduction to the Psychology of Religion.

By Robert H. Thouless

Lecturer in Psychology at the University of Manchester

Prepared as an elementary course for those without any great knowledge of psychology who wish to understand better the psychological problems of religion. \$2.50

Or, your Lenten thoughts may well be guided by

### The Return of Christendom.

By Various Writers

With Introduction by Bishop Gore and Bishop Brent

Here are men who dare hope that the Church may again become a world brotherhood as in its early days with the war between Capital and Labor ended for good. \$1.75

Your mind will have to come back but let it strengthen its courage by feasts of

### The History of Utopian Thought.

By Prof. Joyce O. Hertzer (Wisconsin)

The plans for a better world of the prophets, Jesus, St. Augustine, Savonarola, Plato, More, Owen, Fourier, etc., from the point of view of sociology. \$2.25

If you are interested to discover an applied psychology of the emotions which will seize their undeniably great energy and capitalize it for human good instead of harm, read

### Anger: Its Religious and Moral Significance.

By Prof. G. M. Stratton (University of California)

\$1.75

It may be you will want to freshen up during Lent on Ethics in its good gray homespun.

### Freedom and Christian Conduct.

By John A. W. Haas

President of Muhlenberg College

\$2.00

### Items for Your Next Order.

Machen: The Origin of Paul's Religion. \$1.75  
Barton: Jesus of Nazareth. 2.00  
Influence of the Church on Modern Problems. 1.50  
Brown: The Art of Preaching. 1.75  
Middleton: Unity and Rome. 1.75  
Merrill: The Freedom of the Preacher. 1.25

64-66 Fifth Avenue

The Macmillan Company

New York City

any one form of church service. Another obstacle will be the comprehending in the same church of those who believe in creeds and those who do not.

The greatest obstacles of all Dr. Lynch says, are those real and deep-rooted convictions which it would seem impossible to ever uproot. There is going to be another difficulty also when we come to the actual establishing of the united church in the fact that in the non-Episcopal denominations there are great numbers who do not believe in central authority of any kind, whether of bishops, presbyteries, communions, assemblies or coun-

### EUROPE — ORIENT AROUND THE WORLD

Popular Tours at Popular Prices. Comprehensive itineraries, experienced leaders, splendid accommodations, frequent sailings.

Send for Booklets

Bennett's Travel Bureau

500 Fifth Avenue  
New York City

681 Market Street  
San Francisco, Cal.



### Pulpit Gowns and Choir Vestment

Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Mining

131-133 East 23rd. New York City



### MENEELY BELL CO.

TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY.

BELLS



# The Shepherd-Prince

Translated from the work of the famous Hebrew author Abraham Mapu by B. A. M. Schapiro  
Introduction by Prof. Robert Dick Wilson, Ph.D., D.D., LL.D.



Bringing the first fruits and the sacrifices to the Temple  
A Specimen of one of the 29 tail pieces

**B**IBLE lovers should read this historical romance of the times of the prophet Isaiah. It will make the reader, through its thrilling pages, live in the time and conditions that surround the Bible Stories

Robert Dick Wilson, Ph.D., D.D., LL.D.,  
Professor of Semitic Languages, Princeton, N. J.:

"Within the limits of a Foreword it is impossible adequately to do justice to the scholarship and intrinsic worth of such a work as this; but, without flattery, it can safely be asserted that Mr. Schapiro has presented in a singularly fascinating way, in its English dress, the greatest novel that has ever been produced in the Hebrew language. To say more would be like painting the lily or refining pure gold."

Edgar Whitaker Work, D.D.,  
Pastor of the Fourth Presbyterian Church,  
New York City:

"A mind jaded with the reading of 'Main Street,' 'Brass,' 'The Sheikh' and such like novels of our time may well turn to Mapu's novel for a renewal of faith in God and in life. It is strong in plot. We seem to hear the very tones of the Prophet Isaiah, and to feel the presence of the Assyrian host at the gates of Jerusalem."

#### The Living Church:

A strong romance in which the Old Testament life becomes real and the scenes and beliefs of the Hebrews of the days of Isaiah live again. A remarkable work.

#### The Sunday School Times:

With monumental scholarship, Mr. Schapiro has mastered the spirit of one of the greatest uninspired books of its

kind ever written in Hebrew, translated it from the native tongue of its characters in English, without losing the tempo or grip of the original author, and thrown open a window of clear vision into the days of ancient Israel.

The thread of a great love binds together a description of events which will illumine the age of Isaiah as "Ben Hur" did the days of Christ. This book is not a "religious novel," merely. It is more than that—it is a masterpiece.

William T. Manning, D.D.,

Bishop of the Diocese of New York:

"In translating this work, Mr. Schapiro has rendered a service to literature, to religion, and especially to those who, being Christians, hold with the great Apostle that 'there is neither Jew nor Greek, there is neither bondman nor freeman, there is no male and female; for ye are all one—one man—in Christ Jesus.'"

Ernest M. Stiles, D.D.,

Rector of St. Thomas' Church, New York City:

"It is no small accomplishment that this novel, the work of the brilliant Mapu, who introduced the novel into Hebrew Literature, has been translated with such rare felicity that it retains the spirit of the 'Old Testament,' of the Temple, and even reveals some of the most moving passages of the 'Old Testament Scriptures.' It is evident that you have fully preserved the poetic imagination and the majestic strength of the original."

## Every Bible Teacher, Student, Lover, should own this book

De Luxe Edition Beautifully bound, and containing 400 pages besides the 29 tail pieces 12 full page pen and ink illustrations. Postpaid, **\$5.25** Popular Edition, cloth bound. Postpaid, **\$2.50**

Address **B. A. M. SCHAPIRO**

Dept. C. W. 83 Bible House, Astor Place NEW YORK CITY

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

WILLIAM PHILLIPS HALL, President.  
REV. EDWIN NOAH HARDY, Ph.D.,  
Gen. Sec.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers' Envelopes) write Duford Trifold Company, Asbury Park, N. J.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York.

Publishes the Sailors' Magazine, \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## THE TRAINING SCHOOL FOR CHRISTIAN WORKERS

(Interdenominational)

### Prepares Young Women for Christian Leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission Work.

Eight Months Course — October to June

Under the auspices of the Woman's Branch  
NEW YORK CITY MISSION SOCIETY  
Mrs. A. F. Schaffler, First Directress

For further information, address:

Miss Charlotte A. Porter, Dean  
7 Gramercy Park, West New York City

## FOR THE LENTEN SEASON

### Devotional Literature for Spiritual Nurture

For All the People:

"The Fellowship of Prayer for 1923." 3c. each; \$2.00 per 100 postpaid. Selected Bible Readings, Meditation and Prayer for each day of the Lenten Season.

For Pastors Only:

"Suggestions for Lenten Sermons." By Pres. Ozora S. Davis, D. D. (Free on Request.)

The Commission on Evangelism and Devotional Life  
Room 518, 287 Fourth Ave., New York, N. Y.

UNIVERSITY BIBLE COURSES at home. Use spare time. Enroll now. Finest books. Best courses. Hundreds studying. Lose no time from your regular work. Catalogue free. Write Prof. C. J. Burton, Bible University Eugene, Ore.

## Says President

# W. H. P. Faunce

of Brown University

"I read every paragraph in the Christian Century every week with constantly growing satisfaction. Here is a journal that puts first things first and leaves the petty things far out on the circumference."

## EDITORIAL STAFF

Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ

Mail Coupon to-day. Foreign postage extra

## THE CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ☐ "The Reconstruction of Religion," by Ellwood, or ☐ "The Crisis of the Churches," by Leighton Parks, or ☐ "The Mind in the Making," by Robinson, or ☐ "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....

C. W.

When answering advertisements please mention the Christian Work

## One Book a Week

(Continued)

s. Another, perhaps next to the greatest obstacle is the question of orders. "But," says Dr. Lynch, when all else is done, we come to the final great obstacle to the reunion of Christendom which is the bridge that separates the evangelical and the sacramental groups within the church." Dr. Lynch dwells upon this most and greatest obstacle to be overcome at some length. We wonder if perhaps he does not make too much of that obstacle and whether it may not be possible to find some *modus operandi* by which the two groups, the evangelical and the sacramental, can find some common meeting ground without either group sacrificing any of its real convictions and aiding faiths.

## Country Church Department

(Continued from page 185)

These are no substitutes for real church work. They do lead people into the church, if the preacher so uses them. They help sweeten the life of the rural community, and make people forget their petty bickerings and ugly little personalities of the neighborhood. But the people need a spiritual message more than they need any of these other things. These things do prepare the way for the spiritual message. They prepare the soil for the seed. And if the preacher is big enough for his job, he will sow the good seed and it will not fall by the wayside, or on stony ground, or amongst thistles. And the harvest will come in due season.

Note—Here speaks an earnest layman. This article is taken by permis-

sion from a paper read by the author at a recent rural conference.

## Lorenz's Easter Music

Easter Services (New 1923)

"Easter Bells" by Ira B. Wilson.

"Joyful Eastertide," for graded Sunday Schools.

8 cents per copy, \$6.00 per hundred, postpaid.

Samples sent free upon request.

Easter Sunday School Cantatas

"The Glory of the Cross," by Lorenz.

"The Lighted Cross," by Ira B. Wilson.

"Easter" by Ira B. Wilson.

20 cents per copy, net in any quantity. Send 20 cents for sample each of the three.

Easter Recitations and Exercises

"Easter Treasury No. 28" (New 1923)

25 cents per copy, postpaid.

Easter Choir Cantatas (New 1923)

"Joy after Sorrow," Wilson. 60 cents.

"The Resurrection Story," Adams. 60 cents.

Sent on approval upon request.

Easter Anthems

Our ten most popular out of over 300 we publish sent on approval upon request.

Easter Solos and Duets

Our ten most popular out of 100 we publish sent on approval if you advance 10 cents for postage and packing. If you state voice desired, we will so limit selection.

Send for free catalog

Sample and approval offers good only if the "Christian Work" is mentioned.

**Lorenz Publishing Co.**

216 W. 5th St., Dayton, Ohio

1711 Grand Central Terminal, New York

218 S. Wabash Ave., Chicago

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons, by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle and others.

Dr. Frederick Lynch, editor of *The Christian Work* says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the executions."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in the *Christian Work*, beginning with the January 27th issue. But many Sunday school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy today, from your regular book store, or from

**The Pilgrim Press**

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d st., New York City

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D. D., Greenville, Tenn.

**A**DVERTISING must pay the advertiser or else he cannot pay for space. Many readers of *The Christian Work* now answer advertisements seen in our paper and do not mention that fact. As a loyal subscriber to *The Christian Work* we are counting on you to help us by saying, "I saw your advertisement in *The Christian Work*," every time you answer one of our advertisements.



## Caesar or the Christ—A Parable

Viewing the welter of mangling and of slaughter wrought by battle, stood two figures—the one, a Pagan; the other, a Christian. The Pagan, not of the ancient time to which he might justly have belonged, but of the modern day in which he has no rightful place; the Christian, not a devotee of the lay figure to which the Christ is so often degraded, but a lover of Him who was the greatest of the Prophets of the Spirit. Aghast at the horror, the Pagan cried, "I did not will it so! It was necessary for the defence and the expansion of the Empire!" The Christian, "Lord, if thou hadst been here, my brother had not died!"

A. W. LITTLEFIELD.

## The Foreign Policy of the Churches

EDITOR, THE CHRISTIAN WORK:

Permit me to thank you for your sterling editorial, entitled "The Foreign Policy of the Churches," in your issue of November 25th. I wish that every member of the Christian churches in America could have the privilege of reading, marking and inwardly digesting it. It could not fail to make for wider sympathy and mutual respect on the part of all the churches. To me it seems filled with the very spirit of Christ.

JOHN D. WING,

Rector Christ Church,  
Savannah, Ga.

## EASTER FREE

A postal from Supt., Pastor or Committee will bring a set of sample services. FREE.

\* EASTER HELPER, NO. 9, 20c  
Book of Songs, Recitations, Drills, etc.

FLAVIA, or THE MARTYRS, 25c.  
A Song Story of early Christian Era. This and others sent for examination on request.

\* PAGEANTRY

Two Easter Pageants and a Play—25c.

\* These are not sent for examination.

SPECIAL—30c.

3 Services, regular edition, value . . . . . 21c

Pageant . . . . . 25c

Helper No. 9 . . . . . 20c

All for 30c in stamps. 66c

HALL-MACK CO., } 21st & Arch Street  
ADAM GEISEL MUSIC CO. } Philadelphia, Pa.

## Do You Believe in The Christian Work?

In what it is trying to accomplish? If you do then you will want to help. One good way is to patronize our advertisers, and always say, "I saw your advertisement in The Christian Work."

## IRRESISTIBLE

## Join Our Delightful "Christian Work" Party

ON THE GREAT WHITE STAR LINE "S. S. BALTIC" SUMMER CRUISE TO THE HOLY LAND, EGYPT, TURKEY, GREECE, SPAIN ITALY, ETC.

61 Days, \$600 and up, Starting June 27, 1923

## A SURPASSING SUMMER VACATION OPPORTUNITY

For Ministers, College Professors, Teachers and Business Men

### IDEAL SUMMER WEATHER ON SHIP BOARD

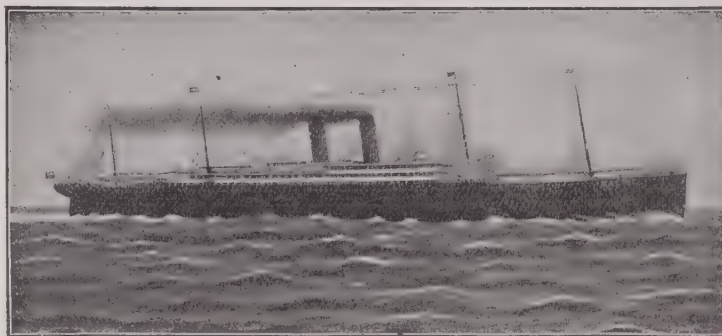
With the Average Temperature on Shore lower than Boston, New York or St. Louis, Nights Cool. Practically no Humidity

Clark's 20th Cruise  
to the Orient

### STOP-OVERS IN EUROPE

Return tickets first class  
good on Adriatic, Baltic,  
Cedric, Celtic, etc.

Until  
January 1, 1924



S. S. BALTIC

### A FASCINATING ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

D. E. Lorenz, Ph.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of Christian Work readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroad fees, etc.—everything first class.

WE INVITE OUR READERS TO JOIN OUR PARTY

ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.

Note.—A few vacant rooms are available on our Mediterranean Cruise, Feb. 3, 1923, and on our Round the World Cruise, Jan. 22, 1923.

Address: Cruise Department, CHRISTIAN WORK

70 Fifth Ave., New York City

When answering advertisements please mention the Christian Work

Luxurious White Star  
Transatlantic Liner

### S. S. BALTIC

23,876 tons register.  
Three great promenade  
decks — Sumptuous  
Public Rooms, 24 Suites  
with Private Bath.

The Climax of  
Luxurious  
Travel

# THE CHRISTIAN WORK

*A Religious Weekly Review*

FEBRUARY 17, 1923

Which Will Cost the Most?

Frederick Lynch, D.D.

Unseen and Intangible Realities

Professor Rufus M. Jones

Heresy Trials

Observer's Letter

Is There Hope in the Factory?

Professor H. A. Overstreet

Christianity in the Factory

S. R. Rectanus

Community Chests and Merger Campaigns

Ward W. Adair and W. R. Hopkins

Three Dollars a Year

Ten Cents a Copy



## Lorenz's Easter Music

EASTER SERVICES (New 1923)  
"Easter Bells," by Ira B. Wilson  
"Joyful Eastertide," for graded Sunday Schools  
8 cents per copy, \$6 per hundred, postpaid.  
Samples sent free upon request.

EASTER SUNDAY SCHOOL CANTATAS  
"The Glory of the Cross," by Lorenz.  
"The Lighted Cross," by Ira B. Wilson.  
"Easter," by Ira B. Wilson.  
20 cents per copy, net in any quantity.  
Send 20 cents for sample each of the three.

EASTER RECITATIONS AND EXERCISES  
"Easter Treasury No. 28" (New 1923)  
25 cents per copy, postpaid.

EASTER CHOIR CANTATAS (New 1923)  
"Joy After Sorrow," Wilson. 60 cents.  
"The Resurrection Story," Adams. 60 cents.  
Sent on approval upon request.

Easter Anthems  
Our ten most popular out of over 300 we publish sent on approval upon request.

Easter Solos and Duets  
Our ten most popular out of 100 we publish sent on approval if you advance 10 cents for postage and packing. If you state voice desired, we will so limit selection.

Send for free catalog.  
Sample and approval offers good only if The Christian Work is mentioned.

**Lorenz Publishing Co.**  
216 W. 5th St., Dayton, Ohio  
1711 Grand Central Terminal, New York.  
218 S. Wabash Ave., Chicago

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.  
Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

## Says Bishop Francis J. McConnell

of the Methodist Church

"I regard The Christian Century as the greatest journalistic force working for social and international righteousness coming from any press of the Christian Church."

### EDITORIAL STAFF

Charles Clayton Morrison	Orvis F. Jordan
Herbert L. Willett	Joseph Fort Newton
Lynn Harold Hough	John R. Ewers
Alva W. Taylor	Edward Shillito
	Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Mail Coupon to-day. Foreign postage extra.

## The CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of [ ] "The Reconstruction of Religion," by Ellwood, or [ ] "The Crisis of the Churches," by Leighon Parks, or [ ] "The Mind in the Making," by Robinson, or [ ] "What Christianity Means to Me," by Lyman Abbott.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
C.W.

## BISHOP MANNING'S SECOND LETTER TO DR. GRANT

In order to make our record of the Grant case complete we print herewith Bishop Manning's second letter to him. We comment on this letter on page 197.

February 1, 1923.

The Rev. Percy S. Grant, D.D., Rector  
Church of the Ascension, New York City.

My Dear Dr. Grant: I have received your letter of January 25, and have read it with great care. In my former letter I called your attention to the fact that in your recent sermons you gave the impression to the church, and to the public generally, that you denied the miraculous elements of the Gospel, and that you no longer believed in the power and Godhead of our Lord Jesus Christ.

In view of the wide concern and scandal to the church, caused by your utterances, I called upon you to correct in clear and unmistakable language the impression of your unbelief which you had given, reminding you at the same time that if you could not conscientiously declare your belief in the Christian faith as contained in the Apostles' Creed, as to which my conference with you had not reassured me, your only honorable course would be to withdraw from the ministry of this church, whose commission you hold as one of her authorized official teachers.

Your letter in reply is a modification of your former utterances, but I am sorry to say that it does not remove the doubt which you yourself created as to your belief in Jesus Christ as God and Saviour. Your letter is written in terms which are vague and of doubtful meaning, and not in terms which are clear and direct.

I note what you write as to the miracles of the New Testament, and also your claim that you have the right to interpret the articles of the Creed in a sense which in reality denies the facts which the words declare. There is much that I should like to say upon these points. Important as they are, however, these points do not constitute the main issue.

The real issue which you have raised by your own utterances is whether you believe that Jesus Christ is Lord and God, for if you do not so believe, it is plain that you cannot with self-respect or with freedom to express your real convictions continue to hold your place as a minister of a Church whose whole life and teaching is founded on this belief.

It is this faith in the Lord Jesus Christ which you refrain from clearly expressing in your letter. You rather confirm the impression that you do not so believe, but you do not say so plainly and definitely. The terms in which you express your faith in Christ are all of them terms which may be used, and are in fact used, by teachers who definitely deny His deity. There is no statement in your letter which indicates any belief on your part in Jesus Christ, the Eternal Son of God, the Second Person of the Holy Trinity.

Your assertion that there are others in the Church who believe as you do is not to the point. Some of those whom you quote are far from doing so. Your attempt to claim Bishop Gore and Dr. Swete as supporting your position is surprising indeed to those who know their writings. Both of these great scholars stand unqualifiedly for belief in the Deity of Christ, and if you have read Dean Inge's "Confessio Fidei" in his latest published volume of "Outspoken Essays," you must know that he repudiates the idea that Christianity can exist without this belief. In this essay (pages 51-53) Dean Inge declares emphatically his faith in Jesus Christ as "the In-

carate Word or Logos of God," and says: "If I felt that I had lost it (I should not think it honest to call myself any longer a Christian, or to remain in the Christian ministry."

The suggestion that young men of intellect and vigor will be repelled from the ministry if they are required to believe the Faith of the Church is irrelevant. No one can, with honesty, enter the ministry of this Church unless he believes in Jesus Christ as God. Full belief in the Gospel of Christ does not repel young men if they are Christians. What may well repel young men of high character and sound mind is any doubt as to the sincerity with which the ministers of the Church believe and teach the gospel

(Continued on page 223.)

## The Training School for Christian Workers

(Interdenominational)

Under the auspices of the Woman's Branch  
NEW YORK CITY MISSION SOCIETY  
Mrs. A. F. Schauffler, First Directress

Prepares Young Women for Christian Leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission Work.

Eight Months Course—October to June

For further information, address:

MISS CHARLOTTE A. PORTER, Dean  
7 Gramercy Park, West New York City

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

## McSHANE BELL FOUNDRY CO. BALTIMORE MARYLAND

Church, Chime and Peel BELLS

Memorials a Specialty

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D.D., Greenville, Tenn.

CALLING ATTENTION TO fine country residence in Norwalk, six rooms, new, improvements, good road, chicken houses, garage, 1½ acres. \$6,500, cash \$2,500. Owner going South. The Lawrence Agency, S. Norwalk, Conn.

UNIVERSITY BIBLE EDUCATION at home. Prepare for fall and winter study. Finest books. Best courses. Hundreds studying. Catalogue free. Lose no time from your regular work. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Duford Trifold Company, Asbury Park, N.J.

TEACHERS WANTED—Schools and Colleges now engaging September teachers. We have great demand to supply all departments of Schools and Colleges at attractive salaries. Write to-day for information. The Westminster Teachers' Bureau, Henry H. Sweets, Manager, 410 Urban Building, Louisville, Ky.

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No 7.

New York, February 17, 1923.

Whole No. 3010.

### CONTENTS

THE WORLD OF TO-DAY.....	195
EDITORIALS:	
Which Will Cost the Most? Rev. Frederick Lynch, D.D.....	199
Morality and Happiness: Rev. T. Rhondda Williams.....	200
Unseen and Intangible Realities: Professor Rufus M. Jones....	201
EDITORIAL CORRESPONDENCE:	
The Home Missions Council .....	202
THE OBSERVER'S LETTER:	
Heresy Trials .....	204
THE WEEKLY SERMON:	
The Place and Function of the Church To-day: Rev. J. R. Cohn.....	205
GENERAL ARTICLES:	
Is There Hope in the Factory? Professor H. A. Overstreet.....	210
Christianity in the Factory: S. R. Rectanus.....	212
Community Chests and Merger Campaigns: Ward W. Adair and W. R. Hopkins .....	215
FOREIGN CORRESPONDENCE:	
Conference of the Canadian Student Christian Movement: Rev. J. Lovell Murray, D.D. ....	219
ONE BOOK A WEEK:	
The Best I Remember .....	221

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Application made for entry as second class matter February 17, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### CHURCHES IN COUNCIL ON INTERNATIONAL QUESTIONS

Those of us who are Christians are perfectly sure that the only real solution of the international questions that stump the world to-day lies in the practical application of such principles as loving your neighbor as yourself and readiness to be the servant of all—in other words, actual Christianity. When, therefore, a good proportion of the leaders of the Church in America sit down together to reason on these in-

ternational knots, their conclusions ought to be significant. They ought to have in them elements of large statesmanship. The Federal Council's Commission on International Friendship and Goodwill last week called a conference to discuss the attitude of the American churches to the European and Near East situations and toward Latin America. Among those present at the conference were Dr. Francis E. Clark, of the World Christian Endeavor Society; Bishop Wilson, of the Methodist Episcopal Church; Bishop Cannon, of the Southern Methodist Church; Dr. Warnshuis, of the International Missionary Council; Stanley White, of the Presbyterian Board of Foreign Missions; Carlisle Hibbard, in charge of the European work of the Y. M. C. A.; James G. McDonald, head of the Foreign Policy Association of New York (the Foreign Policy Association has greatly helped to spread the truth in regard to international questions); the editors of "The Christian Advocate" and "The Continent," and some seventy or eighty other men and women of similar standing. In regard to the European situation, Dr. James H. Franklin, secretary of the Baptist Foreign Mission Society, voiced what probably represented the general sentiment of the group: that the Americans desire that Germany pay every dollar that she can; that they believe that some way should be devised to find how much she can pay; that Christian Americans generally want America to take its part in international life, ready to become a member of international conferences; that we approve the agreement on the British debt. "We should follow it," said Dr. Franklin, "with an even more generous course with other debts." "Our own people must be more sacrificial," he went on. "if we are to demand a more sacrificial attitude at Washington." Bishop McDowell, of Washington, followed Dr. Franklin with the suggestion of a letter to the Churches of Europe urging that they bring to bear their influence upon their governments to secure their assent to meeting in international conference. But the conferees were disposed to believe that the Church in America needed to get our own government into a more international spirit before we can urge such a policy on our sister churches. As Bishop Cannon put it, "We should expect our nation to take the initiative. Unless our country takes the stand that the time is come for us to take our responsibility and call a great conference, we cannot



# THE WORLD OF TO-DAY

expect much from other nations." The thought that we ought to be generous in regard to the debts owed us by Europe continually cropped up. No sentiment touching Europe called forth heartier applause than ex-Ambassador Morgenthau's remark: "This country has not shown the world that we are ready to back up our words with practical deeds. We want to do our share to preserve civilization, and do it like men."

## DR. BARTON ON LAUSANNE

Dr. James L. Barton attended the Near East Conference at Lausanne as a representative of the benevolent interests of America in the Near East and as an unofficial adviser to our delegation of observers there. We trust that we may publish his account of the conference in full. The more we know about Lausanne the better. The real members of the conference were Turkey, Greece, Italy, France and Great Britain, with Japan and the United States on the side lines. The United States was there only because of the flood of mail demanding our presence which reached our Government after the Smyrna horror. The letters poured in upon Washington as they did not even before our entry into the World War. So our three delegates sat at the side lines at Lausanne. That was the conclusion of the whole matter. One of the best newspaper men at Lausanne commented that we should never have been tolerated there at all if it had not been for the debts owed us by Great Britain, France and Italy. We were there to tell the other powers what they ought to do, and then take all that the others got, with the distinct preliminary announcement that we would not lift a finger to enforce the demands! It was a contemptible position. Our Secretary of State should have sat along with the other foreign secretaries at Lausanne, an actual member of the Conference. Under the circumstances our men did remarkably well. Unfortunately Ambassador Child feels that he has to write out what he wants to say. He cannot rise and speak on his feet. More than once, notably when the Turks challenged our presence at the Conference, Lord Curzon had to come to the rescue and defend our position, when Child should have done so. According to Ambassador Child our observers won most of what they contended for. They stood for the "freedom of the Straits," and won it, contrary to Russia's contention. They insisted that the Greeks should not be driven from Constantinople, and won, thanks to the Greek permission to the Turks to stay in western Thrace. They favored an Armenian National Home, the only project in which they lost completely.

## WHAT THE TURKS WON AT LAUSANNE

The Turks came to Lausanne feeling their way. On the initial question concerning boundaries they found that France and Italy would do nothing in the way of backing up their demands by force. The Turkish delegates quickly sensed the situation. Then Nansen, of the League of Nations, came with his proposition for the exchange of minorities populations between Greece and Turkey. As a practical matter it meant only that Turkey had a right to expel Christians. The Turks thereupon ordered the Christians out in thirty days. When the civilized world protested she changed the order so as to give them "liberty" to get out within thirty days, adding, "If you fail to get out, we shall not be responsible for you thereafter." That meant a threat of transportation

into the interior. The Armenians left Turkey, except Constantinople, and the Turks mean to eliminate them there also. The Turks, then, at the conference won Constantinople, the right to expel non-Moslems (i.e., to get rid of any population unsatisfactory to the dominant race), the right to abrogate treaties (Turkey coolly announced that the capitulations, which vouchsafed special rights to foreigners, were abrogated, without so much as an, If you please. The Conference accepted the Turkish claim that everything before 1918 had been wiped off the slate), the absolute elimination of the Armenian question, and a clean bill of health morally—there is not a single indictment of them in the final treaty, they are treated as brothers and made one with us. There are certainly two great moral wrongs in the Treaty of Lausanne. One is the new principle on which we have commented above—the right of a nation to eject any portion of its people who are displeasing to the majority. That is a new principle in international life—one calculated to rise up and plague civilization. Hereafter what can civilization say if Czechoslovakia proposes to exile the Germans from its borders, or Rumania the Jews, or Germany the Poles, or the United States the Irish, or Japan the Anglo-Saxons? That right is established for one nation, therefore for all. The moral sentiment of the United States can never assent to such a proposition. It is one thing to exclude certain classes of newcomers; it is quite another thing to uproot from their homes people whose ancestors have lived there for centuries and millenniums. The other great moral wrong of the Treaty of Lausanne is the failure to make any provision for the Armenians. The Armenians have as much right to a home of their own as have Greeks or Bulgarians or Serbs or Poles or Czechs. They have more right to it than have the Jews, for they have lived continuously in large numbers in definite regions, constituting in places a majority of the total population. The nations have officially promised them a home time after time. Let the United States refuse to sign any treaty with Turkey in which these two wrongs are incorporated. Let us as a nation forego trade and concessions if need be and stand for humanity. Such wrongs are not for the permanent health either of Turkey or the world. It is as true to-day as it was in the days before slavery that nothing is settled until it is settled right. Let the Administration at Washington hear from the Christian people of this country a mighty protest against our putting our signature to any wrong against human rights. Let the Administration know that we want no treaty with Turkey until we have a treaty that is not only negatively, but positively right. It is still incumbent on Christians—and on Christian nations—to love their neighbors as themselves. And refugee Greeks and Armenians are our neighbors just as truly as are Turks. It is worth the note of our President and State Department and Senate that this is God's world, and that it is well assured that God believes in men treating each other as brothers.

## THE BRITISH DEBT SETTLEMENT

The House has promptly ratified the agreement on the British debt to this country submitted by the British and American debt commissions after their recent meeting in Washington. The agreement provides that the British government shall pay three per cent. on the debt for the first ten years and thereafter three and one-half per cent. until the debt is extinguished sixty-two years from now. In addition to the interest, the British will regularly pay an installment on

# THE WORLD OF TO-DAY

the \$4,600,000,000 principal of the debt, so that after the first ten years their annual payments of interest and principal will altogether amount to some \$180,000,000. This debt adjustment is more generous to Great Britain than the earlier terms laid down by Congress for the guidance of our American debt commission. It sets a standard for our financial adjustments with other countries also. But we may conclude that we can give even more generous terms to countries less prosperous than Great Britain. We might well aid the process of disarmament by offering special terms to nations which reduce their expenditures on armaments to a certain minimum.

## BISHOP MANNING'S RETREAT

In his first letter to Dr. Grant, Bishop Manning suggested that he might feel called upon to try the rector of the Church of the Ascension for heresy. But Bishop Manning soon discovered himself in an awkward position. The mass of the Episcopal clergy had no stomach for a heresy trial. A good number of the strongest of the Episcopal ministers in New York stood manfully for liberty of thought in the Church. Probably Bishop Manning himself, although vexed by Dr. Grant personally, would be sorry to have the young men and women of to-day driven to the conclusion that people could not accept what God seemed to teach them as true and still remain in the Church. At any rate, in a somewhat awkward letter replying to Dr. Grant's communication, the Bishop withdrew his threat of a heresy trial. The letter fails to face the essence of Dr. Grant's proposition, that with the advance of knowledge, parts of such a creed as that called "The Apostles" may lose their original significance and the Church generally may cease to believe them in the old sense. Instead the Bishop descended at one point to a personal attack on Dr. Grant, averring that "for years past" his words and actions had given "grave concern to the Bishops of this Diocese, and to the Church." The fact is that Bishop Potter and Bishop Greer were intimate friends and cordial admirers of Dr. Grant. Bishop Burch was somewhat put out with him over the Church of the Ascension Forum and its freedom of speech, but personally Bishop Burch and Dr. Grant were on good terms. Bishop Manning says he does not propose to try Dr. Grant because the latter has not unequivocally denied the deity of Jesus. Has not the time come when we can turn back to the first three Gospels and take the view of Jesus which he took of Himself, as He is revealed in His own words and deeds? What we need is not theology. That will not bring the Kingdom of God. What we need is the adoption of the practical teaching of Jesus in every day life, and so advance toward the Kingdom of God. Can the Church ever be one through a creed? Is not the great source of unity a purpose? We print Bishop Manning's letter on page 194.

## THE POPE AND THE RUSSIAN CHURCH

On January 29, under the heading, "Russian Church Ready to Recognize Supremacy of the Pope," the Jewish "Morning Journal" of New York published the following dispatch from its Berlin correspondent: "From very reliable sources we are informed that negotiations are being concluded between the Russian Church and the Vatican concerning the union of the Orthodox Church with the Roman

Catholic. It is said that the Pope has made it the object of his life to bring the Russian Church under the wing of Rome. In order to accomplish his purpose the Pope is studying the Russian language. The Russian ecclesiastic who is favoring this union is the Metropolitan Tikhon. Tikhon, who is now under arrest, has been given permission to leave Russia, and is expected to depart very soon for a visit to Rome. It is said that the Russian Church is willing to recognize the Pope, but wants to secure some special rights. The Pope, on his side, is willing to grant such privileges, as special ritual ceremonies, and so on." On the eighth of this month the same paper printed another dispatch from Berlin, headed, "Soviet Government Will Guarantee Full Liberty to the Catholic Churches in Russia." The dispatch runs: "We are informed from Moscow that the Soviet and the Pope are about to agree that the [Roman] Catholic Church will have full liberty in Russia. This means that [Roman] Catholic priests will have the right to propagate their faith among the Russians and to build Roman Catholic churches wherever they wish. Some of the priests of the Russian Church are displeased with such an agreement between the Soviet and the Pope of Rome, and are attempting to influence the Soviet not to grant such freedom to Rome. However, it is well assured that the Soviet will grant full liberty to the Roman Catholic Church, since the Pope of Rome has promised to recognize the Soviet government. A great fight is expected between the Roman Catholic and Orthodox Churches in Russia." The first of these dispatches probably cannot be taken very seriously. The Soviet government wants to stir up all the trouble that it can for the Orthodox Church. So far as the promise of a great struggle between the Latin and Greek Churches go, the dispatch represents what the Soviets would like to have the case. It is worth nothing that the Soviet representatives in Berlin from whom this material must have come are Jews. The Jewish "Morning Journal's" correspondent probably has pretty direct access to them. As we have said before, one of the cardinal objects of the Soviet is to break the power of the Orthodox Church. It has already fostered a split in the Church. It feels sure that only a portion of the Russia clergy would ever accept any connection with Rome, and therefore it would aid Roman pretensions and secure another split. On the same basis, it will be ready, no doubt, to welcome American denominations. May the American Churches have a higher aim than that of Rome. May they, instead of desiring additional power and numbers, sounding statistics, be interested only in the development of real, practising Christianity in Russia. In short, may they be Christians enough to forget themselves as they approach Russia.

## THE METHODISTS AND RUSSIA

We have just commented on the attempts of the Soviet Government to weaken the power of the Church in Russia by promoting the Roman Church over against the Orthodox. The Soviet Government is approaching the American Methodist Episcopal Church with a similar purpose, we may suppose. According to the Methodist authorities, the Russian Church, with the approval of the Soviet Government, has appealed for "assistance in re-establishing the standard of Christ in Russia." The Methodists have appointed Bishop Edgar Blake of Paris, Bishop John Q. Nielson of Zurich, Bishop Anton Bast of Copenhagen, and Rev.



# THE WORLD OF TO-DAY

W. B. Beauchamp, Secretary of Foreign Work, to confer with representatives of the Russian Church on this appeal. Here is a great opportunity for the Methodists to deal with the situation as Christians, their first interest the Kingdom of God, completely forgetting any supposed advantage to the Methodist Church. It is unfortunate that Dr. Joseph B. Hingeley, secretary-emeritus of the Methodist General Conference, in his announcement of the appointment of delegates, apparently fell into the Soviet trap by suggesting the possibility of the establishment of a separate Methodist Church in Russia:

"The Soviet Government," he said, "is not friendly to the Russian Church, but it is well to remember that the Church was tied up with the Imperial Government and, though having great wealth and a clergy of education and intelligence, had never been the friend of the people or sympathized with their struggles against autocracy. A mental reaction is one of surprise that the Russian Church and its property have not been interfered with more, in view of the revolutionary situation, the evidently non-Christian character of the political leaders and the abuses of hostile propaganda.

"And now comes an invitation from a section of the great Church, pleading for assistance in re-establishing the standard of Christ in Russia and asking us to prove the genuineness of our brotherhood in Christ by standing by and with them in their efforts to bring spiritual order out of the almost helpless national chaos. Those who invite us may not be officers of the old established order, but the invitation may be all the more important for that very reason. The new wine of American Methodism might be lost if poured into the old bottles of the State Church. The time-worn ceremonial garments might be torn if patched by the new cloth of a young church.

"It might be that were Methodist work attempted in Russia there would be a change of attitude as in France, where French Protestants seem to look upon us as interlopers and to think that our work should be limited to extending financial assistance to their Reformed Church.

"But whatever the future may hold, the way into Russia is apparently open. At Petrograd, by its service to the community, Methodism has already found a place in the hearts and thoughts of the common people. Certain elements of the Russian Church bid us welcome, and the Government declares that there will be no official interference.

"Making all allowances for hostile propaganda, willful misrepresentations, ignorant assumption of knowledge, and the worship of strange gods, it is evident that the situation in Russia, from any point of view, is awful. But out of it has come a government differing from any hitherto known, which has established itself and is seeking recognition in the family of the governments of the world. Let us not bind our prejudices to words.

"Recently the latest born, the Soviet has been dropped on the world's doorstep. It is an unwelcome child, an 'ugly duckling,' but it is here."

## THE CHURCHES' PLEA AGAINST WAR AND THE WAR SYSTEM

One hundred and fifty-five of the leading churchmen of this country have united in signing a statement expressing their stand on war. The signers very nearly commit themselves to the position taken by William Austin Smith, the late editor of "The Churchman," toward the close of his life, that "War is sin." The manifesto describes war as "the most ruinous organized sin which mankind now faces." The statement is significant on account of its signers. We publish it in full. The statement, we might add, was drafted by Harry Emerson Fosdick:

The present situation in international affairs, involving as it does the imminent peril of war, must give con-

cern to every thoughtful Christian. After a devastating conflict which has cost millions of lives, created immeasurable hatred and piled up a debt of fifty dollars for every minute of time since Christ was born, the nations of the earth, apparently having learned nothing and forgotten nothing, are once more planning the old game of competitive imperialism and competitive armament. The Church of Christ was severely blamed for the occurrence of the last war. That the Gospel should have been so long on earth and yet should have not prevented the great catastrophe with all its hideous cruelty and suffering was a charge against the Church so serious that all thoughtful ministers felt its force and were driven defensively to meet it. Even more will another war bring down upon the Church of Christ the charge of moral cowardice and fatal inefficiency.

Yet another war is being prepared in the vindictive hatreds, the nationalistic ambitions, the scheme of racial and imperial self-aggrandizement, which mark the world's international relationships. The spirit of goodwill and sincere co-operation for the welfare of mankind as a whole is so lamentably weak, is so openly scoffed at in influential quarters, and expectations of war are so freely voiced and preparations for it so frankly pushed, that another war is inevitable unless a better mind can speedily prevail.

There are some among us, of whom the signatories of this appeal form a small group, who regard war as the most ruinous organized sin which mankind now faces; who are sure that the war system and the Christian Gospel cannot permanently abide together on the same earth; who see clearly that the spirit of war and the spirit of the Gospel are antithetical, the one representing what the other hates and would destroy; who recognize that war is futile as a means of furthering Christ's Kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificial.

Our position in this appeal does not involve theoretical pacifism; we are not concerned to deny the necessity of using force, it may be in an emergency, nor of a moderate military organization for defensive purposes. But the war system is not an appeal to force in an emergency—it is a long drawn out and deliberate preparation for the use of every known means of cruel and collective destruction. It rests upon the assumption that the welfare of one people involves the ruin of another and it plans far ahead of the event to be able to compass that ruin. It represents the deliberate organization of the world into isolated and armed peoples, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely co-operating peoples finding the best interests of all fulfilled in a decent, peaceable and reasonable fellowship.

We will not believe that mankind is so deficient in character and intelligence as to make the rational solution of our international problems impossible and to commit us to the continued rule of insane fear, hatred and collective destruction. And we are certain that unless the Church of Christ takes now a clear and consistent stand on this matter of life and death to our civilization and to the world, she will merit the contempt of men and the judgment of God.

We therefore urge all the people of the churches, and all ministers in particular, to an outspoken declaration that the war system and the Gospel of Christ are diametrically and irreconcilably opposed. We urge that without delay this crisis of decision between war and Christ be unmistakably recognized and stated. We would have every Christian Church the center of a frank and courageous antagonism to war and everything that makes war, until in our own country and in all lands we succeed in reinstating Christian loyalty to Christ where it belongs—far above all local prejudice, racial hatred, and

(Continued on page 207)

# EDITORIAL

## EDITORIAL STAFF

**EDITOR-IN-CHIEF**  
Frederick Lynch

**ASSOCIATE EDITOR**  
Henry Strong Huntington

**MANAGING EDITOR**  
Benson Y. Landis

**LITERARY EDITOR**  
Tertius Van Dyke

**COUNTRY CHURCH DEPARTMENT**  
Edmund de Schweinitz Brunner

## CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

## EDITORIAL COUNCIL

Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

Charles S. Macfarland

## FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

becomes more and more stubborn and France more and more aggressive in the invasion. We should not be surprised to hear the newsboys crying under our windows at any moment, "War between France and Germany begun!" This would mean that Russia would join forces with Germany at the first moment; that Poland and other nations would soon be drawn in. Turkey would leap to arms at once, for she is only waiting for the slightest rift between Great Britain and France to begin her invasion of Europe. In a week all the Balkans would be in the war—then Great Britain and Italy. This is not idle dreaming. This is what every statesman in Great Britain and on the Continent is saying. It is what all the far-seeing statesmen of America are seeing and saying. It is what is on the front page of every journal whose editor knows anything of the conditions in Europe. Everybody in Europe is living over a powder magazine, and France, whether justifiably, necessarily, or not, is playing with fire.

The question that every thoughtful American is asking at just this moment is, What will happen to America? It is not necessary to hazard any guesses or suppositions to answer this question. The logic of events answers. Exactly that will happen which happened in 1918—only we imagine it will happen sooner: we will be in the war. There is no way on earth to keep out of it. All our rights will be jeopardized; American property will be destroyed; American citizens will be killed; and as Japan and China enter it, as they surely will, things will happen in the Pacific, and soon it will be all the world again as in 1914-1920. It may be put down as a Euclidean axiom, that *all* wars of the future will be world wars. We are all one family, living in one house. Space has been swept away. Two nations cannot fight each other without dragging in all the rest of the world any more than two individuals can carry on a pistol fight at the family table without involving the whole family. *If war breaks out in Europe, all the world will be in it, including the United State.*

At the same time that all the statesmen of Great Britain, Italy, Sweden, Switzerland and Holland (and many Frenchmen who are not quite in sympathy with their government) are saying that war seems imminent, or at least may come, they are saying that the United States could prevent it would she only be willing to call the nations together, or offer to mediate between the perplexed and embittered nations, or, best of all, join the League of Nations and insist that all these problems—Germany and France, Turkey and the Allies, all of them—be sent there for consideration and possible solution. Many of the most far-sighted men in our own nation are seeing and saying the same thing—Mr. Morgenthau, Justice Clarke, General Wickersham, President Lowell, Dr. Finlay, Dr. Holt, President Faunce—hundreds of them. Even Senator Borah, once the most outstanding isolationist we had, is demanding our intervention. We believe these leading statesmen of Europe and our own American students of foreign affairs are right—in fact, we know they are. We are as sure as we are sure of to-morrow's coming, that had America been in Geneva during the last three years that the Turkish fiasco would never have happened; the whole question of German reparations would have been settled without France moving a soldier; that many other problems pregnant with war-seeds would have been solved; and that the economic recovery of all Europe would have been well on its way. We have refused to go; we have refused to attend

## Which Will Cost the Most?

**R**EGARDLESS of the rights of France in entering the Ruhr valley, everybody admits that it is fraught with the imminent possibilities of another European war. It may have been the only course for France to have taken under the circumstances; it may have been that had she not taken it she would never have got her reparations; it may be true that Germany was trying to escape her obligations and France was forced to this act—however this may all be, one thing is certain, that it may be fraught with most terrible circumstances for the future. It has widened the breach between Germany and France a hundred-fold. There was no outlook for permanent peace, stability of civilization and economic recovery of Europe except Germany and France could learn to live together in good-will and mutual trust. Some successful steps had been undertaken toward the establishing of this good-will, especially through the kindly agency of the Churches and labor groups of other nations. This has all come to naught. The action of France has solidified both the German people and caused the fire of hatred to burn as it hardly burned during the war, and will solidify the French people as one act after another against the French surely follows, so that they will hate Germany as never before. Already this is being accomplished before our eyes.

Everybody dreads the future, for the war may break out again at any moment as this hatred grows, and as Germany



# EDITORIAL

even special conferences where American rights, property and citizens were endangered; we have refused to help stay the hand of the murderous Turk; we have refused to lift a finger to stop the headlong rush of Europe to the verge of another war.

It is not too late now, and it is time for the American people immediately to decide which will ultimately cost the most—co-operation with the European powers, either by conference or entry into the League, or participation in a world war. Even should America not be dragged into the war, should it come, it is worth raising the question, "Which will cost the most?"—participation in European affairs now, or permitting the war to come. For should the war come, America will suffer immeasurable losses by losing her European markets. A Europe plunged into war will have no money to buy American goods. Even with the present chaos in Europe, America is feeling the loss of markets so considerably that Senator Borah is calling for a conference (in his case moved by the fact that the farmers are feeling the loss more and more). Again we ask, "Which will cost the most?"

F. L.

## Morality and Happiness

AS to whether we can be happy with moral laws, depends upon our attitude towards them. There is no doubt that in order to be happy, life must be spontaneous; to kill spontaneity is to kill joy. And yet it is equally true that if we are to retain happiness life must be regulated by moral principles. The indiscriminate working out of all spontaneous impulse will very soon bring disaster. To demand self-expression without great care as to what kind of self is to be expressed, and without observing the relation of this self to other selves, will not only not secure happiness, but will very soon make happiness impossible. One sees extreme cases in the newspaper every day, cases of man and women who are determined to do what they call "live their own lives." That is, have what they call "a good time" by living on the plane of desire without moral scruples, without reference to any high principles, and ending in a pact of suicide or a murder. But quite apart from such extreme cases, life is full of unutterable woe owing to people who take life too much in that way. There is no more sure way to lead to unhappiness than the way which many take to seek pleasure. But how can we reconcile the two demands for spontaneity and regulation? Only by recognizing that the regulating principles themselves are a part of us, rooted in our deepest being.

What people often call "self-expression" is only an expression of a very small part of the self, and not in the true sense of the self at all. This is rather an important point to make at the present time when there is so much foolish talk and foolish writing against all sorts of repression. If self-expression is going to mean a right to satisfy every desire, it is obvious that no kind of satisfactory social life would be possible at all. The only self which has any right to be expressed is a self which is, first of all, unified within, and then harmonized with other selves. To treat every inclination as one to be followed, every impulse as one to be grati-

fied, would merely produce anarchy in our moral nature, and so far from being an expression or a development of the self, it would be very decisively an inward disintegration. Surely if we plead the right of self-expression we must do so only for the whole of the personality; we have no right to express fugitive thoughts or feelings if the expression would react injuriously upon the quality of our own souls. We must not be terrified by what the psychologists say about the evil effects of suppression in disease such as neurasthenia. We have to remember that if we give way to all impulses we shall be repressing the best in our nature, and we shall suffer more from that than if we repressed the worst. If there is an inward moral conflict something has got to be repressed, and we side with the real self when we side with the good. If inward disapproval accompanies an inclination, the only way to real self-expression is to put the inclination aside. We reach the same conclusion if we make consideration of others the chief thing. We have no right to express anything in ourselves to the injury of others. We shall find that what will harmonize our being within will also secure the social good. Spontaneity without regulation would soon dry up the sources of life; powers would be wasted, and even emotions could not retain their freshness; there is no power of renewal in the unregulated life of desire. On that line, like the Prodigal Son, we can spend all.

The moral laws are not foreign impositions, but demands of our own nature. To quarrel with them as if they were enforced upon us from without is foolish, as they are that without which we should not be ourselves. The failure to appreciate this point of view is very strikingly expressed in "Last Poems" of A. E. Housman. Here is No. 12:

The laws of God, and the laws of man,  
He may keep that will and can;  
Not I: let God and man decree  
Laws for themselves and not for me;  
And if my ways are not as theirs,  
Let them mind their own affairs.  
Their deeds I judge and much condemn,  
Yet when did I make laws for them?  
Please yourselves, say I, and they  
Need only look the other way.  
But no, they will not; they must still  
Wrest their neighbor to their will,  
And make me dance as they desire,  
With jail, and gallows and hell-fire.  
And how am I to face the odds  
Of man's bedevilment and Gods?  
I, a stranger and afraid  
In a world I never made.  
They will be master, right or wrong;  
Though both are foolish, both are strong.  
And since, my soul, we cannot fly  
To Saturn nor to Mercury,  
Keep we must, if keep we can,  
These foreign laws of God and man.

To this poet, some brute or blackguard made the world.

It is in truth iniquity on high  
To cheat our sentenced souls of aught they crave,  
And mar the merriment as you and I  
Fare on our long fool's errand to the grave.  
The troubles of our proud and angry dust  
Are from eternity, and shall not fail,  
Bear them we can, and if we can we must.  
Shoulder the sky, my lad, and drink your ale.

Here is a man wanting to have a free life on the plane of

## EDITORIAL

the senses, without considering other people, and without admitting the validity or the rightness of the moral demands in his own nature. Because he wants this kind of life desperately, and finds that there are laws of God and man interfering with it, he deems them foreign, and himself a stranger and afraid. Any idea of law is a bondage. There is no realization that without law there can be no liberty, never a glimpse of the grand conception embodied in the words, "the perfect law of liberty." So long as what we call our dust is proud and angry there will be no end to our trouble. The reason for that is an eternal reason. Tabernacling in this dust of ours is something that demands life on a higher plane than that on which we are living, and if we are only proud and angry at the demand, there can be no deliverance from trouble.

What a treat it is to turn from such writing to a passage like the latter half of the Nineteenth Psalm, to many another in the Old Testament, to some glorious experiences described in the New Testament, in which men have found that the laws of God are the laws of their own nature, and that in keeping them they keep themselves, and come to their best, reaching their highest joy and their deepest satisfaction. They do not regard the laws of truth and right and love as foreign impositions, but as marked roads along which they are to find their true destiny and fulness of joy.

Now, the way to find God's laws a delight is to remember God's purposes, to keep alive a rich and fruitful sympathy with them. God's purposes are redemptive. They are best revealed in Christianity. They mean the realization of brotherhood in this world, and they work for the perfection of man and society in all that is high and noble, a purpose to be realized partly here and partly hereafter. All who are in sympathy with that purpose will accept and feel within themselves the Christian obligation of truth and love. It is in these laws of God, as a way of life for ourselves, we shall find our greatest delight and satisfaction. When God's will for us becomes our will for ourselves we shall find that what reigns on high is not iniquity that wrongs us, but magnanimous justice and glorious love. It is not as a restraint, but as a way of self-fulfilment, the will of God is felt by those who are in tune with His purpose.

The men of the New Testament who saw the will of God revealed in Jesus, and received from Him the truth of life, did not think of God as an unfriendly power imposing restrictions upon them; they thought of Him as a Friend and a Father, and Saviour. If they thought of His power, it was His power unto salvation. They spoke of His love, His gifts, and His grace. They thought of Him as one they could trust in life and in death. They spoke very little about laws as such, because they had seen its real nature. Law was love, and love was life. They felt they loved God because He had first loved them. Life was not a grudging compliance with an alien demand, but a generous answer to irresistible love. To turn from the poems of Housman to the Bible is to leave a petulant world of unbelieving egotism behind and enter upon the grand realities of religious experience. To the Housman way of interpreting life Christ is the most magnificent answer. And those who take His way will find God as wise as He is strong, as good as He is great; nor shall they walk in darkness, but in the light that shineth more and more unto the perfect day.

T. R. W.

## Unseen and Intangible Realities

*"That which is not brings to naught that which is."*

ST. PAUL'S saying is not quite a paradox. It is rather a vivid and forceful way of saying what he often says, namely, that unseen and intangible realities build and shape the things we see. Indiscernibles are mighty factors. An invisible world is behind and within the visible one. We recognize this truth now in a multitude of ways. In the fine peroration of his great message on "The Leadership of Educated Men"—given at Brown University in 1882—George William Curtis very impressively referred to the invisible force of gravitation which holds the world together and controls all its movements. He said:

"In the cloudless midsummer sky serenely shines the moon, while the tumultuous ocean rolls and murmurs beneath, the type of illimitable and unbridled power; but resistlessly marshaled by celestial laws all the wild waters, heaving from pole to pole, rise and recede obedient to that mild queen of heaven."

We have slowly come to realize, as science has piled up its inferences and conclusions, that our visible world is only a fragment of a larger universe and swims in a vast invisible world which has no known or conceivable bounds. Out of this inexhaustible sea of energy come the forces which build our visible world—forces which we name and use but do not understand. Gravitation, cohesion, attraction, magnetism, electricity, molecular energy, ether-waves are a few of the words which stand for mighty forces. We say the words and look wise, as though our finger were on a secret. We know, however, no more about the real nature of these forces which build our world than Aladdin knew about the jinnee that reared his palace when he rubbed his lamp. We know little more than that the visible comes out of the invisible, and that we can learn how these invisible forces work and how to direct them for our practical ends.

Everywhere and always the invisible is the builder of the visible. Michelangelo saw the dome of St. Peter's in the viewless realm of his own soul before he raised it into visible beauty above the groined arches of the cathedral. Every creation of art is an instance of the same truth. The form of beauty which comes forth into visible shape for the many to see and admire has first been an inner possession, growing into perfection in the spaceless soul of the creator, where only one could see it.

Plotinus used to hold that it is much truer to say that the body is in the soul than that the soul is in the body. And strange as it may sound, there is much to be said for this view of the ancient Greek philosopher. There are many good evidences to prove that some invisible reality—which we may just as well call soul as anything else, at least until we get a word that means more—that some invisible reality builds and vivifies and directs this visible, corporeal bulk of ours. There is, for example, a tiny speech-center in the left hemisphere of the human brain, so complicated that all the telegraphic instruments in the United States, combined and worked from one central key, would make a very simple instrument compared with it. When a baby arrives here on his hazardous venture his speech-center



## E D I T O R I A L

is not yet organized. Even if he knew all the wonders of the world he has left behind he would tell nothing about it—any more than Beethoven could have rendered a symphony without musical instruments. It looks as though the expanding mind of the child slowly organized and builded this marvelous center, which was only fleshy pulp before the organization was wrought out in it. There is, at any rate, no way to account in terms of matter for the transcendent meanings which burst into consciousness at the sound of words, nor for the way in which conscious effort and attentive purpose build the little bridges between the cells of the brain and make of it an instrument for the spirit.

We are, once more, all familiar with the way an invisible ideal holds and controls and dominates and constructs a life. It is one of the most notable features of our strange human experience. That which is not yet—for an ideal plainly is what ought to be but is not—works like a mighty energy. It upholds the spirit in hours of defeat. It makes one oblivious to pain. It conquers all opposition. It carries the will, contrary to all laws of mechanics, along the line of greatest resistance. It turns obstacles and hindrances into chariots of victory. It does the impossible. In Paul's great words, "the things which are not bring to naught the things which are!" What cannon of unwonted caliber, pounding at the battle-lines of men, cannot do, the impalpable ideas and ideals of the common people may after all accomplish. Dreams and visions and hopes are not so empty and useless as they often seem. Suddenly they find a potent voice, they grow mighty, they gather volume, and they do what cannon could not do.

One man with a dream, at pleasure  
Shall go forth and conquer a crown;  
And three with a new song's measure  
Can trample a kingdom down.

We, in the ages lying  
In the buried past of the earth,  
Built Nineveh with our sighing  
And Babel itself with our mirth;

And o'erthrew them with prophesying  
To the old of the new world's worth;  
For each age is a dream that is dying,  
Or one that is coming to birth.

The religious books of ancient Persia say that when the soul of a good man arrives at the river of death a beautiful, shining, radiant figure meets it and says to it: "I am your true self, your best self, your real self. I am the image of your ideals, your strivings, your resolves, your determined purposes. I am you. Henceforth we merge together into one harmonious life." The parable is a genuine one. We are forever what our ideals make us.

But deeper and surer than all other invisible realities is that divine Spirit, not seen, but felt, who is the ground of our real being, the source of our longings, the inspirer of our larger hopes, the inner energy by which we live. Some persons think he must be dead or asleep or on a journey. They see such stalking evils, such collapses of civilization, such ugly shadows over the fair world, that they cannot hold their thin clew of faith any longer. It has snapped and left them standing alone in their dark cave. But He is there all the same, though they see Him not nor know Him. He does not vanish in the dark or in the storm. There is much love working still in these hard, dark days. Grace abounds, often unsuspected, even though sin seems so potent. Courage and

heroism never broke through and showed their greatness more clearly than now. Sacrifice, which is woven in the same warp with love, is moving like a radiant light everywhere through the storm. Faith in something still holds men and women to their tasks of endurance. All that Christ was and is still attracts the soul that sees it. If an eclipse dims or veils the sight of Him for the moment we may be sure that this warm, healing Sun of our life has not set. He is still there, and some of us continue to feel our hearts burn with His presence, which is as indubitable a reality as is the rock-ribbed earth upon which we tread. What He needs is better organs to reveal Himself through richer, truer, holier lives to show His love through more finely organized personalities, for His grace to break through into the world. He cannot do his work without us. He cannot preach without our lips, comfort without our help, heal without our hands, carry the truth without our feet, remove the shadow without our faith and effort. The invisible works through the visible, the unseen and eternal operates through little instruments like us!

R. M. J.

## The Home Missions Council

## EDITORIAL CORRESPONDENCE

THE sixteenth annual meeting of the Home Missions Council of Women for Home Missions was held in Atlantic City, January 17-19, 1923. It was generally felt by those in attendance that this was the best annual meeting which the Councils have had in recent years. The fact that the meeting was held in a hotel where all the delegates were housed made a better sustained interest possible than when the meetings were held in New York; also, there was a gain in the intimacy and freedom of the sessions in the hotel auditorium, even when it was poorly ventilated as that in which the Councils met, as compared with the austerity of a great church auditorium such as housed the gathering a year ago. One attending this meeting for the first time must have carried away at least two impressions. He could not fail to have been overwhelmed by the very multiplicity and complexity of the interests which entered into the discussions and the reports of the various committees and he could not help but be bewildered by the light-footed way in which the meeting leaped from one topic to another as the exigencies of the difficult time schedule required. The Councils are disadvantaged by the very size of the task with which they deal, so that the consideration which could be given to any one subject could not help but seem inadequate in many cases.

Anyone interested in the progress of church work in this country would do well to study carefully the proceedings of this meeting. The significant possibilities in this co-operative enterprise show more clearly each year and in no way can this be sensed so well as through a study of the reports made by the standing committees of the two Councils. For one thing, there is evidence of substantial progress in interdenominational co-operation, at least to the extent of the joint consideration of common problems. The membership of the two Councils now includes Boards and Agencies representing twenty-nine different Protestant denominations. To those

## E D I T O R I A L

who have hoped more speedily to find a solution to the difficult problems of denominationalism, the Council must seem as yet timid and cautious in its program. Not all of the members of the family of denominations are equally alive to the desirability of thorough-going co-operation in all Christian work and the elimination of all injurious competition. There are certain members whose predilections for their own ways of conducting affairs must always be had in mind. There are questions which we do not discuss openly in full assemblies except with fear and trembling. But this is the very situation that has made the existence of the Council necessary and that makes its continued operation a sign of hope. The steady increase in the number of denominations included in its membership and the steady broadening of the scope of its discussions and operations are marks of real progress. It is obvious, too, that there has been much loose talk in some quarters as to the extent of denominational competition and over-lapping in Home Mission work. Some of the popular strictures on our denominational agencies at this point are not entirely founded on facts. The field within which denominations are moving forward co-operatively are being enlarged and the fields within which denominational competition flourishes are being diminished. For example, this meeting laid its plans to carry into other Western States the very successful Every Community Visitation Plan which was inaugurated in Montana some years ago, under which the major Protestant denominations unite in a survey of the field and in the allocation of spheres of influence toward the extension of the work. Report was made of the steps which had been taken to unify mission work among the Chinese in San Francisco, probably the most indefensible example of denominational competition which can be found in mission work anywhere on the globe. The progress made in Alaska, in Indian Missions, in Utah and in the West Indies is already well known.

In the second place, there is great significance in the increasing recognition by all the Home Mission forces of the differentiating factors which enter into Home Mission work. The adaptation of methods and programs to meet the needs of particular populations and particular situations is an outstanding feature of recent development. Certain instances of this stand out in the consideration of the discussions of this meeting. There is, for example, a very remarkable work done under the auspices of the Committee on New Americans in the publishing of special racial studies, to which frequent reference has been made in *THE CHRISTIAN WORK*, in the development of an information service, in an immigrant aid and guide service, and in the organization and administration of a follow-up system of Protestant immigrants. Another illustration has to do with the splendid work done by the Women's Boards in the service of migrant workers in canneries. The Committee on City and Industrial Relations is planning to co-operate with the Committee on Social and Religious Surveys in a special study during the coming year of the intermediate sized city, recognizing that the one hundred and fifty or more cities of this type represent a field of religious work to which little attention has been paid. In like manner, the Town and Country Committee proposes to co-operate with the Committee on Social and Religious Surveys in a study of the village, which is the No Man's Land of American Protestantism from the town and country point of view. The clear recognition that there is no one method of church work which applies with equal validity to all types of situations is a very great gain.

In the third place, there is apparent an increasing reliance in Home Mission work upon the methods of field study, analysis and research to furnish the adaptations which differing circumstances require. Almost every committee that reported had something to say about the contribution made by the Committee on Social and Religious Surveys, and about the values to be found in all such broadly conceived and carefully executed plans for the scientific study of particular problems or particular areas.

As the other side of the foregoing, there is increasing recognition of the inter-relation of the various aspects of the Home Mission task. One obvious illustration of this is the closer relation of the Women's Boards and the general agencies. Another illustration is that we do not now so glibly talk of the different phases of work, such as city, or immigrant, or rural work as distinct from or perhaps even opposed to other phases.

The final point to be mentioned is the increasing use of various forms of schools, conferences and study courses to increase the efficiency of Home Mission workers. Perhaps the most notable progress in this connection has been made in the town and country field. The number of summer schools for town and country pastors has increased many-fold in the last few years. The work itself is being standardized and put upon the basis of thorough academic efficiency.

The Council gave serious consideration for the first time to the question of the possibility of standardizing the forms and terms of Home Mission employment. All who have dealt with the recruiting question have felt the handicap under which the Home Mission Agencies have labored in appealing to young people for life service, in that they could not so easily offer clear-cut fields of service, the terms and conditions of which could be definitely stated and which unmistakably offered to students the opportunity for a career. A preliminary report on this subject occasioned a good deal of interest and the committee which has had this in hand was instructed to continue its study of the question.

In the program of this meeting there seemed to be two chief weaknesses. That was due largely to the number of committees which must report, and the fact that the program is built entirely around these reports. The result is that the sessions do not sufficiently lift out of the general uniformity the more vital and pressing problems. Admitting the great diversity of interests and that none can be neglected, it would seem wiser to let each session make one or two profound impressions rather than so many lesser ones.

The second weakness, in like manner, grows out of the form of the program. This perhaps is the more important weakness of the two. It is the almost inevitable neglect of certain functional aspects of Home Mission work which pertain in almost equal measure to all phases of work. For example, practically no attention was given to such fundamental considerations as evangelism or promotion. The service implications of Christianity were not to the same extent neglected, but did not have sufficient consideration. The question of buildings and equipment, a problem from which one is never far in any consideration of the work, hardly entered into the discussions. The committee on this subject reported after most of the conference had gone, and comparatively few stayed for the special conference of those interested primarily in this subject, held in the afternoon after the regular sessions had adjourned.

Finally, there are suggested certain weaknesses in the organization of the Council itself. The first of these is that it



does not seem to be closely enough integrated with the operating departments of the Boards. The standing committees should, to a greater extent, be the clearing houses of common experiences, in particular of the specialized departments of the co-operating Boards. Farther, the Council still presents too largely a field for discussion rather than an opportunity for action. Too many reservations are necessary to conform to the varying stages of the development of the consciousness of Christian unity.

At the business session of the conference, Dr. Charles L.

Thompson, Secretary Emeritus of the Presbyterian Board of Home Missions, was re-elected President, having served in this position continuously since the organization of the Council. Dr. Alfred Williams Anthony, who has served as Executive Secretary for five years, being the only Executive Secretary the Council has had, offered his resignation which, in view of his own urging, the Council reluctantly felt constrained to accept. Dr. Anthony consented, however, to continue as Secretary until his successor could be secured. Rev. Rodney W. Roundy was re-elected Associate Secretary.

# THE OBSERVER

## Heresy Trials

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

PERSONALLY, I do not object to a heresy trial. I know that they sometimes make the ungodly laugh, but that is because they do not understand. They clear the air sometimes, and also clear the way for further advances of the Church. They also serve as a sort of theological thermometer: they show where the Church, as a whole, stands. I have no feeling of glee over them, none of that delight that an Irishman feels in battle. When Dr. Theodore T. Munger was writing the Life of Horace Bushnell he visited a very aged man in Hartford who had known Dr. Bushnell—the last man left who had known him. The old man told Dr. Munger many interesting anecdotes, but began to wax eloquent when he came to the heresy trials in which Dr. Bushnell and his disciples were involved. Suddenly he burst out: "Those were times worth living in, Doctor. We had a heresy trial every year." The piping times of theological peace were proving dull to the old man. Well, few of us feel just that way about these trials, but it is a mistake to think that they necessarily hurt the Church or the cause of religion. As a matter of fact, I sometimes feel that they are a sign that there is still some interest in religion left in the people. One sometimes wonders whether anyone cared enough about religion to be concerned over a sudden departure from the faith or a sudden attack upon some old and cherished doctrine. I think the public interest Dr. Grant's case has aroused is an encouraging sign. Perhaps it is a good thing that the issue has arisen. It convinces one that a good many people still are interested in the doctrinal and theological aspect of religion; that some people still love the Lord with their minds as well as with their hearts and their ego.

I remember so vividly the first case of heresy with which I came in actual contact. It was at the meeting of the American Board in Worcester in 189—. There had been the famous case of the Andover professor, and I had followed it, as a boy, with interest. But the case of the young missionaries who certain officials of the American Board of Commissioners of Foreign Missions had refused to send abroad because they would not affirm with positive and sure words that they believed the unrepentant or unconverted soul had no chance of accepting Christ in the next world, came

up while I was in college, and I was intensely interested in it. The Board was divided in its opinion. These young men were not dogmatically or bumptiously asserting any doctrine of the future life. They were not even preaching the doctrine of "future probation," which became the term about which the debates hinged. It was only because they would not say there was no chance after death. They left to God what happened in the next world.

The long drawn out discussion between the two factions came to a head in Worcester, and I went up to the meetings. The liberal wing was led by the Smythes, Egbert and Newman, while the conservative group was headed by Secretary Alden and Joseph Cook. It was pretty generally understood that the President, Dr. Storrs, was on the conservative side. Professor George P. Fisher was the recognized mediator between the two groups. I have never heard such debating before or since as I heard during those two days at Worcester. To some of the men to hold out the chance of salvation in the next world was to cut the nerve of missions. Dear old Dr. Cyrus Hamlin, the great founder of Robert College, pleaded with the Board with tears in his eyes and in his voice, not to let it be known to the heathen world that the Christian Church recognized the doctrine of future probation: "It would cut the nerve of missions." Joseph Cook spoke so passionately on the same side that when he came off the platform—I sat near the steps leading up to it—his collar had completely melted down and he was panting like a big lion, and his great eyes were on fire. The leaders of the liberal wing were equally eloquent and earnest, and Dr. Newman Smythe rose to superb heights as he convincingly claimed that the mission of the Church was to preach the gospel and not to set bounds either to God's mercy or His purposes. The liberals won the day and there have been no theological troubles in the American Board since that time, so far as I am aware.

It was not long after this that the case of Professor Briggs came up. This was an intensely interesting case, because Professor Briggs was theologically so orthodox. It was really his espousal of the new Biblical learning that aroused the first suspicions in his case. As the fray grew hotter he began expounding his doctrines on the seat of authority in

religion, and it was found he was getting away from the Scriptures as the *sole* seat of authority. He claimed authority both for the Church and religious experience, or, as he called it, "the Reason." All this was too much and the trial came off with the decision against him. It led to his entering the Episcopal Church and to the Union Theological Seminary severing its official relations to the Presbyterian body. Dr. McGiffert, at present President of the Union Theological Seminary, escaped trial by transferring his membership to the Congregational Church.

While I was in the University there was an interesting heresy trial in Madison, Connecticut. A young man recently from the Divinity School was pastor of the Congregational Church. Everything seemed to be going all right until the young man started in telling his congregation some of the results of the higher criticism. There were some who said that it was not "the results" which stirred up some of the souls who heard him, but the way in which he presented them. I never knew, but I know that the case aroused great interest in New Haven. Everybody in the Divinity School was so excited that students and faculty could hardly pursue their wonted tasks. No one felt, however, that it was a fair test of the right of a minister to present the results of the new learning to his people.

The case of the Rev. Algernon Crapsey, of Rochester, attracted a good deal of attention, not only because of his con-

nection with the Protestant Episcopal Church, which had been little disturbed by heresy trials, but because there was a feeling that his trouble with the Church authorities arose from his advanced social views as well as his position on the Virgin Birth and other doctrinal points. His case attracted national attention, just as Dr. Grant's is doing, because it was a test case—how far can a pastor vary from the accepted interpretations of the creeds and retain his place in the Church.

Dr. Fosdick of the First Presbyterian Church, New York, is in a peculiar position. Some Presbyteries wish to bring him to trial for various utterances, especially those to the effect that belief in the Virgin Birth was not necessary to belief in the Incarnation, but Dr. Fosdick is not a Presbyterian. He is not pastor of the First Church, but is a Baptist preaching under a yearly contract. He might be designated simply as a "pulpit supply." The only way to reach him seems to be to bring the church to trial for allowing unsound teaching from its pulpit. Everybody is watching the progress of the case with much interest. It is a rather interesting fact that Dr. Fosdick's church and Dr. Grant's stand almost side by side. Lower Fifth avenue, New York, Tenth and Twelfth streets, are the center of ecclesiastical excitement at this moment. Both churches have to turn away crowds every Sunday.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Place and Function of the Church To-day

By Rev. J. R. Cohu

Rector of Aston Clinton, England; sometime Fellow of Jesus College, Oxford

"CHURCH," what do we mean by it? In a clever skit the Rev. J. M. C. Crum exactly hits the popular conception of "Church":

"On one day in seven at eleven o'clock you unlock a church door, and you all go in and sit down in rows in pews and 'remember that you are in church' till twelve o'clock. Sometimes you lean forward and rest your head on your hands, and sometimes you sit back and rest your shoulders against the pews, and sometimes you stand up and glance sideways, but what really matters is to be in rows in the pews and remember that you are in church from eleven o'clock till twelve one day in seven.

"During that solemn hour several people are paid to wait upon the religious people in the pews. Some strong men are paid to pull bells to remind people when the one day in seven has come round again. And some melodious men and boys sing to them when they stand up in their places, and one man is paid to read to them out of very large books when they sit down. And then for about twenty minutes this man reads something he has written himself or talks out of his own head, and this is known of all as the most solemn part of their religion. When it is all over, the people go out and refresh themselves and tell each other what they were thinking about while the man talked. But when they meet the man afterwards, they say to him: 'Oh, I did like what you said about pride or gossip; I trust it has done good to some

people you and I know of.' And all the people say of the one day in seven: 'What I like about it is that it is so very English.'

"And because it is so very English, and therefore very good, we sail across the seas to places where people live who do not know these things, and we build a big hut, put seats into it, teach the people to come and sit and stand there one day in seven, and pay strong men to ring bells and melodious men and boys to sing to the people when they stand up, and one man reads to them out of big books when they sit down, and talks to them for twenty minutes out of his own head, and he writes home to say that the eyes of the heathen are being opened, and the people in England send out money for more huts."

Now from jest to earnest. It is so easy to caricature our "one day in seven," so easy to make the "sacrifice of the Mass" everything and sneer at Matins and Evensong with their praying, Bible-reading, and preaching; yet, for us Englishmen, they are our sheet-anchor. Dr. Inge writes: "The prophet, not the priest, was held in honor by the Apostolic Church," and so it has ever been with us as a nation; we are built that way. And a well-spent "one day in seven" may produce a life of service quite as acceptable in God's sight as many daily services. Let us thank God that in every ham-



let is a House of God with its *altar*, where "we draw nigh and take the Body of the Lord;" its *lectern*, where God speaks to us in His Word; its *place of prayer*, where we speak to God with heart and voice; its *font*, where Christ takes our little ones in His arms and blesses them; its *pulpit*, where is told us the old old story of Jesus and His love; let us thank Him, too, for His one day in seven. To our long and loving use of these means of grace we owe all that is best in ourselves and in our England. But, good work as our Church is still doing, is she doing all that Christ means His Church to do?

What is the Church of Christ herefor? His Church, I take it, is a society, a fellowship, a brotherhood of men full of the Spirit of Christ and carrying on His work. What is the Spirit of Christ, and what is His work? To put it roughly and briefly, Christ stands for the Fatherhood of God, the Brotherhood of man, and goodness through the Spirit; and Christ's one aim is the establishment of God's Kingdom of peace and good-will here on earth. Christ is forever telling us: First clasp your Father's hand and you will soon clasp your brother man's: "Thou shalt love the Lord thy God with all thy heart; this is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This do, says Christ, and, as a natural sequel, we shall see all men living together as one big, united family of brothers and sisters, in love serving one another, each sinking self for the good of all, and the Kingdom of God will be here.

This was Christ's one goal, the Kingdom of God: "His gospel was the gospel of the Kingdom; His righteousness was the righteousness of the Kingdom; His disciples were the sons of the Kingdom; His prayer, Thy Kingdom come on earth as it is in Heaven." From the work of the Kingdom He trained His followers; "Preach the Kingdom" was His commission; and, full of His Spirit, devoted to His Person, sharing His faith in the Kingdom, this little band made the work of the Kingdom their lifework, filling men's hearts with love of God and love of one another.

Clearly, then, Christ's Church is here expressly to voice, foster, deepen the spirit of the Fatherhood of God and Brotherhood of Man not only on Sundays in church, but as the main-spring of all we are and all we do in the home, in society, in business, in politics. Christ claims the whole of life, in every sphere, as His province, even as He Himself would tell you that as a carpenter He was doing God's work just as much as in His preaching; that He was every whit as much about His Father's business as guest at a wedding feast as when He was weeping with those that weep; as near to God in the company of publicans as when He knelt in prayer. This is the Spirit of Christ, and His Church must have in her the mind which was in Christ Jesus. She is here to preach and practise the same gospel of the Fatherhood of God and Brotherhood of Man, to make brother clasp the hand of brother in work or play, in joy or sorrow, in poverty or wealth, in all that concerns man in body, mind, or soul, without respect of persons. To-day as never before, men are crying out to the churches for this practical gospel in which love of God and love of man go hand in hand, with its call to comradeship, service, self-sacrifice, each doing to others as he would others should do unto him. As Dr. Diggle, late Bishop of Carlisle, was forever telling us:

"Let us have done with things that do not matter, and do let us put first things first. The primary facts are: The Fatherhood of God, Redemption through Christ by walking in His steps, goodness through the Holy Spirit, and the universal brotherhood of man. Let us make these the alpha

and omega of our creed, and all other things, social well-being, political and civil integrity, harmony between capital and labor, domestic felicity, international righteousness, concord between the churches, and the cessation of wars among nations, will be added unto us."

Thus the one test of a standing or falling Church comes to this: "Is she effectively doing God's work of the Kingdom?" If she is, neither God nor man cares what machinery she uses for that purpose, bishops or no bishops, six sacraments or two. The Apostolic Church was congregational, the Cyprianic Church episcopal, the Papal Church imperial, the Reformed Church cared little whether there were bishops or not; yet in their day each and all of these were strong and living churches doing Christ's work of the Kingdom, and doing it well. Why? Because they were earnest, enthusiastic, alive, in touch with reality; they voiced the real life, the real needs, the real aspirations of their day, and in the words and ideas of their day.

Now the gospel of the Kingdom has lost none of its power, and men are thirsting for it. Say what parsons will, never were men more religious at heart than to-day; yet our churches are half empty, and the Church is no longer a power in the land. Why? For several reasons; here are just a few.

(1) The Church is dry-rotting with ecclesiasticism, that deadliest enemy of the religion of Christ now as in His own day. As the Kikuyu dispute, the present Reunion *impasse*, and the eternal squabbles of High and Low over sacraments amply prove, our real trouble is that we have lost all sense of Gospel values, and ecclesiastical values monopolize the field. What are the things the Church really cares for? Is it the righting of social wrongs and the battling to death with sin, error and injustice? No; if you want to rouse a Laodicean Church out of her lethargy and see her really "up and doing," touch her privileges, her endowments, her tithe, her traditions of men, her orders, her ecclesiastical autocracy. Which is the more distressing to her to-day, "the fact that four families are living in a five-roomed house, or the fact (so horrible to Father A.) that Mr. B. has no candles on his Holy Table, or the other fact (so terrible to Mr. B.) that Father A. has incense in his church and wears Popish vestments?" It is the silliness and unreality of all this that strikes the layman so forcibly and sickens him. The "real Christian thing" is lacking, and the values are all wrong. The Church comes first, the Kingdom next to nowhere. "Mint, anise and cummin" are all in all, while "judgment, mercy, and faith" are left out in the cold. Speak to-day on the lines of the Sermon on the Mount, and a "good churchman" curls the lip at such "milk and watery Morality Preaching!"

(2) Since the days of the Councils, or even of the Reformation, modern science, philosophy, scholarship, comparative religion, psychology, have given us a new and far deeper and truer knowledge of Nature, of the Bible, of God and man, and have effected a stupendous revolution in our ideas and outlook. Yet here we are as a Church still clinging to ideas and creeds and dogmas of the fourth and sixteenth centuries, which we have quite outgrown. Dare to call into question these obsolete Church-shibboleths, and you will be labeled a perjured man and a traitor. Just imagine a judge or doctor tied down in his practise to-day to what was thought and done in his profession in the first, fourth, or sixteenth century, forbidden to make even the slightest alteration to meet new light or new needs on pain of instant expulsion from his profession! As Froude pointed out long ago:

"To say that the clergy, who are set apart to study a particular subject, are to be the only persons unpermitted to have an independent opinion upon it, is like saying that law-



yers must take no part in the amendment of the statute-book; that engineers must be silent upon mechanism; and if an improvement is wanted in the art of medicine, physicians may have nothing to do with it."

Adaptability to new environment is the law of life, and any institution that tries to remain stationary in a moving world is doomed. And are we to believe that the Holy Spirit has abdicated since the first, fourth, or sixteenth century, and is no longer here to guide into all truth?

This farce will go on so long as bishops insist on ordinands undergoing a uniform, stereotyped system of training in Theological Colleges whose intensely ecclesiastical atmosphere is uncongenial to thought, to freedom, to inquiry. There they are taught to magnify their office and that the difference between a priest and layman is a difference, not of degree, but of kind; there they learn to value as their highest treasure traditional views and practises, dogmas and rites, which have no kind of contact with the life of to-day, only with the outlook and controversies of a dead past; there they are supplied with a code of shibboleths by which to test the orthodoxy of others or of any man who desires, under their influence, to enter the Christian fellowship. These quaint old survivals are interesting to the antiquary, but hardly adapted to the work of the Kingdom.

(3) "The common people heard Christ gladly," and working men apparently formed nine-tenths of the Apostolic Church<sup>8</sup> (cf. 1 Cor. i, 26). To-day they seldom enter our half-empty churches. Why? Working men have left the Church because the Church first left them. For generations we, as a Church, have seen them sweated, badly housed, badly paid, badly fed. Did the Church stand up for the workingman and see his wrongs righted? Not she! She was too apathetic, too self-centered, too wedded to vested interests, or too afraid to speak, allowing herself to be exploited by the squire and the propertied classes. Now she is suddenly discovering that Labor is likely to be the dominant partner, so here we are all outbidding each other to curry favor with it, as if the workingman was not cute enough to see through it all.

(4 and 5) In the Apostolic Church converts flocked to the Church for two main reasons: (a) They saw that Church people were bigger men than non-Christians; "men took knowledge of them that they had been with Jesus." Their simple, kindly, honest lives showed it; they were bigger men than their neighbors, more earnest, more charitable, more unselfish, more zealous for righteousness and the service of man. Can men say that of us Churchmen to-day? Is that the note of "good Churchmanship?"

(b) Another trait of early Christians which appealed greatly to outsiders was their intense brotherly love for one another: "See how these Christians love one another!" Do men say that of the Christian Churches to-day? Yes, with a sneer! In church we bemoan our "unhappy divisions" as "crippling the Body of Christ, hindering the activity of His Spirit," and doing untold harm to His work at home and in the mission field; yet here we are, as a Church, still Pharisaical, intractable, tart in our dealings with other Christian bodies which "follow not after us." We cannot blink the plain fact that their work, their ministry, their sacraments are blessed of God every whit as much as ours, yet we flatly refuse to give them the right hand of fellowship unless they submit to our terms and come into line with our episcopal machinery. James, Peter, Paul, Apollos, no more saw eye to eye than do to-day High, Low, Broad, Free; yet, when each saw the blessing of God resting on the other's work, he also saw that God needed them all equally, and each heartily gave the other the right hand of fellowship in "unity

of spirit," that deep kinship between Spirit-possessed souls which transcends and makes light of all external barriers. "Good Churchmanship" to-day pooh-poohs such a bond of reunion. *Nous avons change tout cela!*

It may be urged: "Ah! but the Lambeth Conference resolutions, with their inspiring call to us all to clasp hands as fellow-workers with God in His work of the Kingdom, are going to 'create a new heart and renew a right spirit within us,' and set all these faults of ours right! I hope they may, but I am not over sanguine. Over and over again have imposing Church Assemblies passed high-sounding and admirable resolutions; we all applaud them to the echo, and go on just as before. 'My people love to have it so' is true of the Church of England to-day, and the shame of our futility rests on us all alike.

Is the Church ready to hate the blemishes that mar her spiritual growth and efficacy? Is she ready, in the spirit of Christ, to give herself heart and soul to the real work of the Kingdom, to face the real life, the real needs, the real aspirations of real men and women? If she is, she will once more "turn the world upside down," once more be the leader and inspirer of men, once more will she draw to herself "all men of good-will, all men and women who care for high and noble causes, all who are looking and longing and working for the coming of the Kingdom of God on earth."

## The World of To-day

(Continued from page 198)

divisive nationalism. We are convinced that no question faces the people of God more crucial than this and we have thought it worth while to make this appeal in the hope that our conviction might be shared by the general body of the Church of Christ.

### MISS ROYDEN ON THE PREVENTION OF WAR

The "Christian Register" of Boston this week prints an interview with Miss Maude Royden, the English woman preacher, who is spending two months in America. In answer to the question of her interviewer, Edward H. Cotton, as to what steps the Church might take to prevent war, Miss Royden shrewdly said: "The first duty of the Church is to get us out of this horrible slough, to get us on a firm foundation, where we may work out the peaceful solution. There are many people who loathe war, but can see no alternative. Let those who oppose the hope held out by the League of Nations find a better way. Let us be positive in our peace-making, and find an alternative to war. Our churches are much better at talking than doing. Our peacemakers are a cantankerous set. We must consent to work with all who are working for constructive peace." Miss Royden believes that the world needs the example of some strong nation actually laying down its arms and organizing for peace. To quote: "Two hundred years ago gentlemen would not go to an assembly of their fellow citizens without swords by their sides. To-day a gentleman does not need a sword by his side to vindicate his honor. But some man had to set the example. I have defended in England the attitude of America toward the League of Nations. Yet if America would consent to come in now she could dictate any changes she desired. Europe so much feels the need of her influence. Many of us are so pained at the turn taken by the League that we think America ought to come in, if only to dictate those changes." Strength to all who are saying such things.



# Among the Refugees

By the Rev. W. A. Wigram, D.D.

POUR, at two days' notice, a mass of a million destitute refugees upon a poor country of some five million inhabitants; complicate that fact with the bewilderment incident to a great military disaster abroad, and a revolution at home, and it will be admitted that you have a problem the solution of which might tax the best of administrators—and that, by their own admission, the Greeks have no claim to be. "We are over-political," said a shrewd Greek observer to the writer once; "our men are too keen on political questions to manage them well. English slackness is an element in English political success." Whatever the reason, the fact is undoubted that, while Greek private ventures, whether economical or charitable, are often admirably managed, yet once let the government get control, and confusion, delay and corruption creep in without fail, so that the nation which has been the standing example for political historians in the past may yet present a lesson on the results of Socialism on human psychology to the modern world. Thus it may be understood that, when the flood of refugees began pouring into the country, those in authority were at once too busy and, we may add, too excited to take any effective measures at all as far as they were concerned. In fact, in the general confusion a Gilbertian touch was added to a situation that was melancholy enough generally when the news went round that the government had lost King Constantine's formal act of abdication!

Thus, though Greek authority was soon doing its best—and doing it most liberally—without regard to expense, it was doing it under a grievous handicap, laid upon it partly by circumstances and partly by the character of the Greek nation.

## The Scene at Athens

Tens of thousands of families (barring, of course, the men who had been kept in captivity by Kemal) had been hurled on shipboard at Smyrna, everyone getting aboard as he or she could, and families being often scattered in two or three ships. Any refuge was acceptable, after days and nights of horror in the ring of flame on Smyrna quay, where each day the Turks searched the helpless for their valuables, and each night went to and fro among them with lanterns, searching for their girls. Then, after a hurried passage, the human cargo was landed on to the wharves of Piræus, while the ship turned round and went back for more. By the time that they were landed many refugees were, mercifully, past all feeling and caring, stunned for the time by the succession of strokes, they sat under such shelters as were provided, or often in the open streets, without moving. We had always thought that the author of Job exaggerated when he made the Patriarch and his friends "sit still for seven days and seven nights, neither said any word unto him, for his grief was very great." It is the mere fact, however, that, even after the comparative rest of the sea, many refugees sat thus for three days, scarcely stirring even to eat, in the dull coma of misery. For a fortnight they remained in the temporary shelter provided (great empty customs sheds with iron roofs and earthen floors) in the hot Athenian October. We must leave to the imagination the horror of such a place, where some two thousand people were gathered to live, eat and sleep, and where not the smallest facility for washing or any other sanitary measure was provided. It was in places like this that the English ladies were laboring, distributing food and such clothing as was available, with the help of Englishmen and a few Greek sailors, who preserved some order among the crowd. The destitution of the bulk of the people was absolute—Kemal's men had left them often but one garment apiece.

Gradually folk were moved into better surroundings, and separate camps or depots were formed, English and Americans each taking charge of one of the many organized. Gradually consciousness returned to the victims, and one saw the

mothers and wives wandering from camp to camp seeking for news of their families—if, maybe, they had found shelter elsewhere in the storm.

This caused some trouble to those in control of "camps," who had, of course, to register those whom they were feeding. Kinsfolk naturally sought out kin, and wished to be with them in camp, and the fact complicated the camp organization, particularly when one camp was more popular than another.

## The Demoralizing Effect of Charity

But what sort of accommodation is it that a decent Turk or Greek prefers to his own home under Turkish rule? Imagine the long sheds of an empty factory, with a glass roof and a stone floor; roasting hot by day, freezing cold at night, with damp ever rising from reclaimed ground that is below sea level. There little family groups huddle together, each in the chalk square marked out on the floor as their domain, fortunate if they have a few planks or a straw mat between them and the stones, or a blanket or two for the night chill. Some organization for cleanliness and sanitation has been forced upon them by camp authorities, and the government and foreign philanthropy combine to distribute a ration that is at least enough to sustain life—bread and good soup once or twice a day. "You *must* not make them too comfortable," was the advice of an American lady, with a hardness born of long experience. One would think that counsel was hardly needed, but the speaker knew her subject, for one of the most awful sides of the refugee status is the demoralizing effect it produces on all subject to it. It produces utter laziness and kills the self-help instinct, so that folk will sit in the comfortless surroundings of the camp and refuse even well-paid work when it is offered. "Where is the relief the papers say is coming from America," was the encouraging question of one refugee when offered a job; "have you got it?" Some sort of press-gang activity is needed to get even the most necessary camp work done, and an English lady who had spent a hard day distributing five hundred blankets to as many needy cases reported at the end that just one recipient had said "Thank you," and that one was a Turk! Verily, the Scriptural precedent was outdone for once.

## Other Complications

Disease presently came in to complicate the whole problem, for smallpox and ophthalmia were the natural consequences of the conditions of life in the camps. Vaccination is no part of Turkish routine, and Athens is known as one of the most trying of towns for the eyes in all Europe.

The Greek government grappled with these plagues most skilfully, sending regular oculists to administer treatment to all sufferers, while vaccination was enforced by a rule that no person who did not show the "scratch" was allowed to receive the daily ration. Thus this danger was duly checked, and the feat is really a considerable one when it is remembered that the great mass of refugees are at that stage of mental evolution when a mother will instinctively hide the stricken child (keeping it in a box, for instance, in the middle of the family) rather than allow it to be isolated. Doctors of a cheerful mind meantime say that the smallpox is so small an evil that it is hardly worth complaining of (does not the Greek word for it mean "blessing?"), as we are pretty sure to have cholera, plague and typhus among us before the winter is done.

One other grim fact we must mention as evidence of what went on when Kemal's men worked their will on the inhabitants of Smyrna in the terrible days of ravage. There is hardly a young woman in the village who is not now expecting to be a mother as a result of personal maltreatment at the hands of the Turkish soldiers.



## The Future

We have tried to put on paper what is now passing before our eyes in Athens, and our story has, no doubt, the defects and, we hope, the advantages also that come of special nearness to the facts. Now for the question of the future: What can be done with the great mass of refugees? Absorption in the population of the land may do much; but with the number we have to deal with that will not solve the whole question. To continue the metaphor, you speedily reach the saturation point. Hence the government order that every village in the land must receive a certain proportion of new inhabitants is no more than a palliative, though it has, we believe, been loyally accepted and acted on by a very hospitable peasantry. Some sort of general scheme of colonization and settlement on the land seems inevitable, and the question is, How can this best be done? the great scheme now ready for execution, *viz.*, the draining and cultivation of the Struma valley, as designed by Sir John Jackson and Company, would certainly offer a means of disposal of an even greater number of workers on the land, supposing funds for its execution available, and such complications as "malignant malaria" duly dealt with. A terrible difficulty in this scheme lies in the fact that so great a proportion of the refugees are not only townsfolk, but women and children. All men of military age were detained by Kemal as prisoners, to labor as prisoners of war do in Turkey.

When one remembers the fate of the men of Kut (of whom seventy per cent. perished in Turkish hands), and one recalls the boast made by a Turkish officer to the writer, that in making a new railway "he had buried an Armenian under every sleeper of the line for a hundred miles," one wonders what proportion of those whom Kemal has detained will ever see their families again.

Meantime, something must be undertaken soon if it is to be effective. The season of the year is a factor in the problem of settling folk on the land; and the writer has some experience of how very long it takes, even under a British military administration, to move far smaller numbers across a roadless land to the homes marked out for them. Those responsible for the solution of the pressing problem might do well to remember the word of a British administrator in Mesopotamia when dealing with a like problem. "I will try to manage Joshua's job, and put these people in a promised land; remember, though, I have not got Joshua's powers. I cannot stop the sun."

## THE POLITICAL MURDERS

The above communication (somewhat curtailed) we are allowed to print by the courtesy of the editor of the "Christian East," for which it was written, and in the next issue of which it will appear in full. Since its arrival a letter from Dr. Wigram has been received by a near relative, describing more recent events at Athens. The letter runs:

ATHENS, December 4.

MY DEAR ———:

We have at least had no occasion to complain of lack of incident this last week. I send you this letter in the "bag," and I send it in duplicate, for I understand that a censorship is in practice, though not proclaimed—in fact, all the papers appear with long white columns where the leading articles ought to be—and it may be that the copy of this letter next week will not get to you.

I told you last week that the "hot-heads" seemed to be getting control, and that folk might be afraid to fail to carry out their own threats on the six men of the Royalist Cabinet who were being tried. Now it seems that this was correct. The more moderate Republicans, who had welcomed Mr. Lindley's note as giving them an excuse for not proceeding to extremities, were forced to resign by the clique of younger officers who are, here as in Constantinople of old, the real power behind the throne. Others were put up, and the Revolutionary Tribunal that was trying the six Cabinet Ministers proceeded to pass sentence of death at seven o'clock one morning, and then—lest there should be interference—carried it into effect at 10.30 that same day. I understand that the King refused to sign it, and it was merely issued in his name.

The shock to the British colony has been very great, for naturally enough most of the senior members were personal friends of the condemned men. What the British govern-

ment thought of it appears in the summary severance of relations. As for the grounds of the sentence, it is safe to say that nobody believes for a moment that the reasons stated are what the men were shot for. The said reasons are: (1) That the guilty men had offended the Entente by bringing back King Constantine (the little episode of the unanimous plebiscite is passed over in discreet silence); (2) that for two years they had been diligently employed in betraying the army and the country to the Turks.

That they bungled and failed in their policy in Asia is obvious, of course, but that there was the deliberate betrayal assumed is absurd—and if it were true of a whole Cabinet containing four ex-Premiers, what a condemnation of the whole nation! Hajinesti, the general—who may have been mad, but if so, had the awful clarity of insight and speech that a lunatic has at times—spoke out at his condemnation and told his judges outright that he knew that they were being shot as a measure of party politics, to make things sure for the Venizelists (so-called, for Venizelos himself strongly disapproves), and that the failure of their policy had given them the opportunity. "It is your hour now, but if you use it in this way, it will be our party's hour some day, too." The actual execution seems to have been horrible and clumsy. The families were informed of the sentence and told that they had two hours in which to get to the prison and have their last interview, and they, with Greek optimism, had been assuming that "they will never dare to touch my father; it will be a case of exile at the very most." Then the actual shooting was carried out by nervous men, and I believe that at least two volleys were needful in every case. One victim, Gounaris, was dying of typhoid and was carried in a chair to the place of execution. Finally, by way of outraging feelings yet more (for you know, I think, how much the funeral ceremonies mean to a Greek), the bodies were not handed over to the relatives, but huddled into a cart and hurried off to the cemetery in secret. Honestly, though, this was probably done to prevent the relatives from seeing their mangled state.

Mr. Lindley demanded his passports at once and left that same evening, leaving his family here to pack up and follow. The rest of the staff remain.

The whole thing has been an awful blunder. I say nothing of the crime, for in days when we have just seen the massacre of thousands, I am not going to pretend that I am specially moved by the murder of six. But what Greece wants, above all else, is unity, or a measure of it, underlying her political differences. This act has made that impossible, as far as one can see, by putting blood between the two great parties.

Meantime, things seem a bit better for English, at any rate in Constantinople, though I do not know that we are near to a real solution of the Christian problem there. However, English who have just come back from there speak of the changed attitude of the Turks. They had held that we were down and out, and saw, of course, that French and Italians were on their side. Hence, several ugly incidents in which English were maltreated. Then came the news that 35,000 men, fully equipped, had landed at Gallipoli, 150 warships appeared in the Bosphorus, and squadrons of planes hovered just over Constantinople. Followed, nearer home, the very wholesome lesson administered to a mob on Galata Bridge by the bare fists of the Irish Guards. (Forty Irishmen, trained boxers, were not given even side arms with a mob, but were allowed to hit with their fists. Hit they did, with the result that never was there so amazed a mob before, or one that ran more speedily.) Also, Sir H. Rumbold had up Rafet Pasha, in the presence of the French and Italian commissioners, and told him plainly that martial law and very drastic measures would follow if he went on with the line that (as Sir H. knew well enough) had been suggested to him by those very commissioners. "And I know that my colleagues fully agree with me in this. Do you not, gentlemen, both?" "Certainly, certainly," moaned the poor Frenchman and Italian, and this has had the natural result that now the Turk hates the French and despises the Italian, but has a wholesome fear of England generally, and Sir H. Rumbold more particularly. That is as it should be, and is as near virtue as a Turk is capable of coming.

Here I must stop for this week. Other events, such as the coming of the Bishop and the like, must wait for another letter.

W. A. W.



# Is There Hope in the Factory?

By Professor H. A. Overstreet

Professor of Philosophy in the College of the City of New York

IN THREE PARTS.—PART I.

A RECENT year's leave of absence from college teaching gave me, quite unexpectedly, an opportunity that I had long desired to have. For more years than I care to mention, I had taught classes in matters social and ethical; and I had been particularly eager about the problems arising out of our industrial and business life. Like every good citizen whose eyes are at all open and whose sensibilities are at all alive, I had recognized in the economic conflicts some of the root evils of our life. Also, like many another good citizen, I had my solution for these evils—and taught them.

I blush now to think of those years. I was like a biologist teaching the "innards" of the crayfish without ever having come nearer to the creature than a text-book. That is, perhaps, a little exaggerated; for I had, indeed, "visited" factories now and then, "talked with" managers and salesmen, and of course with "working men." And I had watched strikes—from the outside. Also, I had "slummed" after the approved slumming fashion.

The year's leave gave me quite suddenly, and, for a college professor, quite breathlessly, the opportunity to stop all this looking in from without and to get at the whole thing from the inside. If I set down here some of the results of this valuable "laboratory" experience in industry, it is because I am woefully aware of my previous sins of omission and commission—sins of misunderstanding and therefore of misinterpretation; and because I feel that where I came short of intimate knowledge and made misjudgments, others too may have erred likewise.

The outcome of the entire year's experience within factories—mainly as a common worker incognito—was to give me a far more hopeful attitude toward our difficult industrial and economic problems. I still see grave economic evils, menacing the finer values in our life; but I see them no longer as hopeless evils, or as evils apprehended only by a few indignant spirits. I seemed to find within the industrial system itself forces already in movement making for a gradual approach to a more adequate scheme of human relationships. I seemed also to find that a good deal of the indignant idealism that berates Industry-as-it-is simply does not know what is happening in Industry-as-it-is. This indignant idealism has built up what Walter Lippmann calls a "stereotype" of a wretched system; and it still talks in terms of that stereotyped view, notwithstanding the fact that the industrial system has long since in many quarters moved beyond it.

The second outcome of the year's experience was a more vivid sense than before of the fact that no new economic system, however perfect, can be consummated at a stroke. The habits of people—and particularly the habits of workmen—change slowly; and for any more adequate system of economic life there must inevitably be slow and secure preparation. And here was the surprising thing that came to me, the discovery

that preparation is now in many quarters in process. New types of industrial relationship are being tried out; new attitudes are being adopted; workers and managers and even owners of properties are beginning to think in new terms, to envisage new possibilities and to put into practice new experiments.

My experience in one sense was limited: I worked only in relatively high-grade factories. I did this for a reason. I was quite aware that there are "marginal" factories, where the conditions of barbarism still prevail, precisely as, in a society of decent people, there are thieves and murderers. What I was interested to find out, however, was not how badly factories could be run, but how well; for I reckoned that I should find in such factories whatever of hope there was for the future of our economic civilization. Again, my experience was limited in that I worked only in three factories; but I worked in them long enough and in enough different capacities to get more than a snapshot view of their inner life. I worked for three months in one large New England factory; for two months in a San Francisco machine shop; and for five months in a refinery on the Pacific coast. Added to this experience was the visiting of some twenty-odd factories across the continent and a final spurt of selling to foremen in some forty to fifty factories the privilege of educating themselves in the principles of their job. So I managed to get a fairly wide and intimate acquaintance with factory life both from the angle of the common worker and the executive.

I was hardly prepared for my first inside experience of factory life. I had come to think of the factory as the Great Abomination. I remembered Vaughan Moody's lines about "The Brute":

"Through his might men work their wills.  
They have boweled out the hills  
For food to keep him toiling in the cages they have wrought;  
And they fling him hour by hour,  
Limbs of men to give him power;  
Brains of men to give him cunning; and for dainties to devour  
Children's souls, the little worth; hearts of women cheaply  
bought;  
He takes them and he breaks them, but he gives them scanty  
thought."

I was prepared for sombre tragedy. Some ten years ago I had gone through the living quarters in one of the great steel towns of Pennsylvania; and at that time the whole thing seemed miserably sordid, as unquestionably it was. When I secured my first job, therefore, I had my mind attuned for wretchedness. Imagine my surprise, then, at finding factory rooms full of laughing, joking girls. It did not seem right. The tragedy of their industrial lot should have been taken

more seriously. And when I found the men, at the end of the day, streaming out of the gate, joshing each other and appearing not at all sullen and resentful, I felt that it was almost indecent. Shades of Euripides, where were the tears of things!

I am afraid I felt very much like the small girl who sent a dollar to the Johnstown Flood Relief Fund, inclosing this note: "I am sending a dollar for the relief of the sufferers. I hope that the suffering isn't over yet."

But ah! I thought, it is because these people are light-hearted Southerners: they are Tony Spinarelli and Mary Carducci. Wait until I see the American in industry, and the Scotchman. But when I found them, it was not greatly different. The American does not effervesce as does the Italian; but he has a way of going through his factory day spiritually uplifted by his own special brand of American humor. And the Scotchman has his Scotch. I began to let my sympathies run out elsewhere—to the servant girl penned off in a kitchen away from her kind; to the white collared clerk writing down figures in the polite hush of an office. These factory girls were living a life! Whatever one might say of the particular degree of its refinement (and one might say a good deal about that), it was, at least, interesting and vital. It was a life, I found, into which the average girl swung with a zest. The work was by no means exhausting, the rewards (in those days) were fairly ample; and she was given scope for the exercise of that power which has apparently been woman's most precious prerogative, the power of interminable gossip. Also for that other power of hers of daring irreverence. Think of a servant girl saying to her mistress: "Aw go chase yerself! My Gawd, if there ain't no baking powder, how can I bake? Go step on the gas!" The servant girl, I suspect, develops a yielding politeness which is partly timid, partly secretive. (Am I talking of days that are gone?) The factory girl gloriously unleashes the energies of her tongue; and woe be to the superior who wins her disrespect or her malice!

There was something huskily healthy, too, I found about the men. They worked hard; but they built up tissue. I sometimes have the feeling, when I walk into the male section of a department store, that I am witnessing the evolution of a neuter sex. Not so in the factory. There the men (particularly in the machine shops) were huskily male, rough-and-tumble, virile. They slapped into their work and slapped out of it with a push and a go that marked them far from being the spiritless, flattened out victims of the industrial Juggernaut.

This first experience was in a high grade factory run with decent respect for the human beings inhabiting it. I have since been in more or less intimate touch with several scores of factories, and I find that the experience was not wholly exceptional. It may remove the romance from industrial slumming; but I think it must be confessed that the days of sheer barbarism in industry are pretty nearly at an end. The industrial issue has become more refined. The problem is no longer that of making factory life barely tolerable—as in the nineties—but of making a tolerable life more interesting, secure and vital. To be sure, there are industries where the fight for sheer decency still prevails; but on the average, I seemed to find, management has come to realize that if it is to get the most out of its workmen, it must make the most of them.

I found, in short, as the economists would say, that in many quarters labor was being regarded no longer as a *commodity*, but as an investment. You nurse an investment; you look after its interests with sedulous care—because *your* interest depends upon it. With a commodity you do what you please.

I grant the "selfishness" of this view. Capital and management are still interested in profits. Labor is still a means to an end. But labor treated as an investment is, I take it, in a better state than treated as a commodity. Scope is given for the development of its human nature; and as that human nature develops, labor advances more surely toward the next stage, when it will be neither commodity nor investment, but co-operator.

Two contrasted experiences of mine will point to two very fundamental movements that are taking place in the factory. In one factory, after I had secured my job, I was sent directly to the department in which I was to work and told to take orders from one of the workmen. I was given the orders. But I needed more than orders. Being utterly raw, I needed instruction. My workman-master, however, was gifted with a large capacity for eloquent silence. Also, it seemed to me, that he was not at all happy at my intrusion. Whether he saw in my budding industrial intelligence a dangerous competitor to himself, or whether he was just naturally ornery, he at any rate made no large efforts to tell me how to do the things I was to do.

By a series of happy guesses and less happy blunders, I managed, after a while, to get some skill at my job; but I felt all the while not only that I was not wanted, but that there would be measurable satisfaction in one-quarter at least if I failed. Perhaps all that was good for my struggling soul. But it by no means increased my love for that factory.

In contrast to this experience was that in another factory, where, having been taken on, I was first placed for a full week (with pay) in an instructional class. There, under careful supervision, I was taught the rudiments of my job; so that when I finally emerged into the factory I was confidently "on my own." My entire feeling was different. I went into my work with the vim of an interested and already partly skilled craftsman.

Again, in the first factory mentioned, after I had been dropped into my department, I was literally dropped out of sight. The foreman who had hired me spoke no further word with me for weeks. Perhaps that, too, was good for the stiffening of my soul; but again, it by no means increased my tender feeling for that factory. Again, in contrast, was the treatment at another factory (not the second one above mentioned). There, on the third or fourth day, while I was manfully and perspiringly struggling to keep up the pace with an endless chain that, much to the amusement of the older hands, insisted upon devilishly eluding me, I heard my name called, and turned to face the Personal Manager.

"Well, old man, how is it coming?"

It was the littlest thing in the world; but when a man feels like a fool and an incompetent and a down and out, sometimes a very little thing acts like the biggest bracer in the world.

The Personal Manager had a sense of humor; and I had not quite lost mine; so for a few seconds we had quite a merry time over my awkward struggles.

After that the factory had me, body and soul! Here I was, an atom in the big industrial machine, and the Personal Department remembered I was there!

I give this not simply as a personal experience, but for what it signifies for labor management in general. We talk of the sulkiness of the worker, his lack of "loyalty," and all the rest. Workers are human beings. A word of appreciation; and they are all there! Left alone, unregarded, it is not to be wondered that their inherent humanness, their deep lying self-respect, makes them into resentful creatures.

The two significant movements in the better type of factories, then, are the movements (1) toward the adequate in-



dustrial education of the worker; (2) toward the establishment of relations of interest and respect between management and men. The first movement takes the form of preliminary instructional periods; "vestibule schools," in some cases "flying squadrons," whereby the younger men are given the chance to learn the industry in all its phases. This educational movement, I believe, is of profound moment for the future of the factory. It means that the factory has it in it to become something more than a place of slavish mechanical labor, a place, namely, of intelligent craftsman co-operation.

The second movement takes shape, in the main, through the organization of Personnel or Industrial Relations Departments. In the hands of a well-trained manager and staff

such a department becomes the *psychological* center of the factory. It tests out the capacities of the men, assigns the square pegs to square holes, follows up the men in their daily work, organizes incentives, looks after promotions, keeps alive the recreational spirit, cares for the physical health of the operatives.

These new additions to the factory are perhaps the most significant sign that industry is passing beyond the purely mechanical into the psychological stage. At last management is looking beyond its cost sheets and its machines to its men and women. However, far short of millennium we still are, that, at least, is an advance.

## Christianity in the Factory

By S. R. Rectanus

Director of Employment in the American Rolling Mills Company of Middletown, Ohio

*[The following was given as an address before the recent annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.]*

WE believe that all of our personal service work is the practical application of Christianity to industrial relations. This is a Christian civilization in which we live and work. Excepting for the practical application of Christianity this civilization would pass away. The Christian Church is, therefore, the foundation of our civilization and is charged with a great responsibility.

Our experiences during the past twenty-three years may be of interest to you because what we are doing is the result of the application of Christian principles to our business. These principles are fixed and unchanging, but our policies have to be formed and our plans have to be made to meet conditions as they change. We cannot renounce our principles, but we can and try to improve our practises. What we are doing is open to the world. Any fair-minded man can see for himself and decide whether he agrees or not. Please do not get the idea that we are holding ourselves up as an example. We realize that much improvement is possible and are working diligently to that end.

During the twenty-three years of operations by the American Rolling Mill Company we have never had a strike or any serious labor trouble. This might be due to accident, but we earnestly believe that it is the result of the way we do business. Sometimes our friends, hearing of disturbances in some other plant, try to hold our experience up as an example and ask why other people do not do business the way we do.

That is an unfortunate question. No two men or groups of men can do things in exactly the same way. They can agree on principles, but the application has to be made to suit the conditions. At different times, in different plants, we have to find different ways of securing the same results. The needs of the business, the conditions in the community, the nature of the product—these and other facts may change the way of doing things.

As an illustration of the application of our principles I am going to tell you very briefly of the work of our Personal

Service Departments, for whatever interest it may hold for you. None of these activities was installed. They grew up gradually as we developed.

The business of the American Rolling Mill Company is to manufacture special grades of iron and steel sheets for use in making high grade finished products. The company was organized to undertake this business with the intention of creating a permanently profitable investment for its stockholders. We are frequently reminded by our officers of the reason for our corporate existence. It is surprisingly easy to lose sight of the forest on account of the trees. Each one busy with his work needs a frequent reminder that we are in business to produce more than we use—to make money—or we fail entirely and lose all opportunity to practise the things in which we so firmly believe.

The organizers of the company—and our original President and original Secretary still actively hold those places—the organizers believed that it was necessary to adopt and practise such policies as would bring about a condition of mutual confidence and sympathy between the management, the working organization, the customers, the stockholders, and the citizens of the communities in which its plants are located. As the organization grew larger it became necessary to subdivide the work and one group was made especially responsible for Personal Service. Realizing that our working organization consists of leaders, doers, upkeepers, and counsellors, it is the charge of the Personal Service Division to help us continually do those fundamentally sound things which will build up a contented, permanent organization of congenial workmen to whom work is a pleasure and extraordinary accomplishment all-consuming ambition. Our Vice-President and General Manager is likewise the head of this Personal Service Division.

The employment department is the reception committee. By personal visits through the plants and offices some member of the staff keeps himself informed of the needs of every department. The employment department can relieve every executive of a great burden by finding the right kind of men for him when men are scarce, by discouraging the wrong kind of men when jobs are scarce, and by assuming the bur-

densome details. It can even make the final arrangements and really employ the man, subject, of course, to reversal. But the employment department in our company cannot relieve any division manager or department superintendent or foreman of the responsibility of having the right kind of men in his department.

We generally have more applicants than vacancies. This is the logical result of the reputation which the organization has acquired and the fact that men in our employ urge their friends to join them. Occasionally, we have to solicit men to come with us, but this is generally the case only when extensive construction or expansion is undertaken.

Our efforts to develop scientific methods of selection have met with only a measure of success. Intelligence tests have been helpful to a certain extent. A part of our program is to try to make every one who enters the waiting room of our employment department feel at home. First impressions are usually lasting, and we have spared no pains to create the impression that Armco is a place where men like to work. Each applicant is given a private personal interview. He is allowed sufficient time and is encouraged to present his views fully, so that he will feel that he has had fair consideration. The fact that men are employed usually for only the minor positions, helps us in our selection, for it gives a chance to let us get acquainted with the man and him with us in a relatively short time. The responsibility for employing men includes their actual introduction, their transfers and promotions.

After we have helped him find a suitable place to live and make sure that he is properly and safely dressed, every new employee is given general information by personal instruction. We have no Book of Rules. An employment man conducts the new employee to his foreman, over the proper route, and personally presents him to the man under whose direction he is to work. We believe that a man should start in on his job in the right frame of mind, and the introduction to the foreman and to the work is, consequently carried out carefully, in the hope of giving the newcomer a demonstration of the company's policies and some knowledge of its business.

A foreman can discharge any of his men at any time for any reason he chooses. He is, of course, required to be able to justify such action. Most men dislike to "fire" any one, and since an unsatisfactory man can be sent to the employment department on a disposition order, very few men are discharged. No man leaves our employ finally until after he has had a talk with the employment department.

To be fully taken into the team a man must be with us for a year. On the anniversary of his employment his life is insured, under the provisions of our group insurance contract and he is considered an Armco man. Two-thirds of our men are married, and it seems worth while to reach with the man into his home and say, "Armco is interested—you are more than a hired hand—you are a friend."

A year's service is a real time of mutual probation. After that a salaried employee is eligible to participate in the Special Compensation Plan, under which a percentage of the net profits is distributed. Some of our employees are paid by the ton, but the majority are paid an hourly minimum rate which is supplemented by a bonus for production. We are interested in high production with a relatively few good men. It takes quality men to make quality product.

After a year of service our men are also eligible to subscribe for stock under the terms of the easy payment plans, which are organized from time to time. Other employees have bought stock on the open market and at least fifteen per cent. are now part owners of the business.

On the fifth anniversary of employment a gold service pin

is issued with an appropriate expression of good-will. It is an Armco monogram with a pendant numeral. Every five years the emblem is redeemed by a payment of five dollars and a new one with the suitable pendant is presented. Forty per cent. of our employees have been with us five years or longer.

The medical department is responsible for the health of the organization. About six years ago everyone was given the privilege of free physical examination by a specialist. No one then in our employ was required to submit himself and everyone was assured that the interview with the doctor would be just as confidential as a private consultation. In other words, a man would not be discharged if he did not pass the test.

Each new employee is examined, not with the view of excluding the unfit, but to help decide where a man can best work. Re-examination is also encouraged. By this means many men have been warned of the approach of disease and are enabled to avoid it. We have a staff of full-time surgeons, physicians, and nurses who are provided with modern, well-equipped hospitals and dispensaries. Their work is to keep the man well. They do not conflict with the doctors in private practise, but will treat any employee for any malady as long as he is on the job. This treatment may be a simple curative or a prolonged course as the condition indicates.

Naturally we give full surgical and medical attention to men who may be injured. Every employee goes to the dispensary with every injury, no matter how slight. We have very few fatal or serious injuries, but many minor ones are treated.

The safety department is still working to improve our mechanical safeguards, but their principal endeavor is to impress the organization with an idea. That idea is that safe men do not get hurt. The best mechanical device can be taken off or disregarded, the most stringent rule can be broken. Many men are naturally careless or headless! They think it brave to take a chance. "Hurry up" usually makes confusion not speed. Patiently, persistently we are learning not to take a chance. Accidents do happen, but we can plan to prevent them. We are jealous of the reputation that this is a safe plant.

The training department does not confine its activities to classroom work. True, there are the evening classes, where technical instructions are given to help men do their job better, and the office apprentice course whereby stenographers and office assistants are helped by class exercises, and practical experience. The training department also has charge of the customers salesmen course and the general apprentices. Its Americanization classes have been very helpful to foreign-born men and women who want to become citizens. Foreigners as such are hard to find in our organization, although ten per cent. of our employees were born in countries other than the United States. In various ways different groups of Armco men are told what we make, how we make it, why we make it, and how our output is used. It may be the foreman's classes or the guides' course or an Armco products study that serves as a medium.

Thrift is encouraged because we are interested in building up a steady, prosperous group. A bank building was erected near the entrance to one of our plants. It is used by a local trust and savings institution as a branch. A representative of the bank is permitted to solicit savings accounts during working hours and the paymaster will make deposits by authorized deductions from wages.

The Armco bulletin, our plant publication, which is issued regularly, is another method of exchanging ideas and of passing out information.

The mutual interest department, through its visitors, keeps



in touch with men who are absent from work. Not in a spying nor patronizing way, but as a friend. If a man is absent from work, without excuse he must need help, for Armco men are diligent. Maybe a little practical nursing, or some legal advice will be very helpful and prevent loss of income.

The visiting nurse takes a tiny bouquet to each new baby and offers her trained service if it is needed. Each marriage is the occasion of a modest present. Death brings an expression of sympathy and an offer of help. Not meddling, just friendliness.

If a new employee, who is a stranger in town, expresses a church preference when he is employed, the mutual interest department informs the minister of his denomination so that he may have an opportunity to welcome the newcomer. We have no biased opinions regarding form of worship, but the stranger within our gate is certainly worthy of personal consideration. For that reason we also keep in touch with housing and living conditions in town to help bring the new family to a home.

Although our belief is that cost of living depends largely on wages, we found the organization keenly interested in changes of living costs and through a committee of working men made and published a study which gave the desired information.

The Armco grocery store was opened to make the dollar in the pay envelope reach farther, and cafeterias are operated as a business convenience.

Social and athletic recreation as well as sickness insurance are provided by mutual benefit organizations. These are managed by the executives chosen by the membership and not by the company. In accordance with its fifty-fifty policy a contribution equal to the dues of the members is subscribed by the company.

The men who are of the company live in the city. The company has, therefore, been keenly interested in every agency in the city of a public or semi-public nature that has to do with the health, happiness and moral growth of the community. No opportunity has ever been overlooked to actively and generously support every movement that it believes to be in the interest of the citizenship. The Personal Service Departments supplement, but in no way duplicate nor compete with the public departments of the same or similar name. For instance, before the Middletown Recreation Association was organized, the American Rolling Mill Company furnished supervision and equipment for five public playgrounds. It did this because it felt that the need was very great for such wholesome, outdoor activities. When the Community Recreation Association was organized, the company turned over to this new public association this playground equipment and retired from a field that is generally conceded to be a public and not a private responsibility.

You will observe that no one of our Personal Service activities is essential to the conduct of the business. All of them are helpful if properly administered. Any of them is harmful if its purpose is misunderstood by the organization. Misunderstanding is doubtless one of our most fruitful sources of unhappiness. Confidence is based on understanding and respect. To make sure that we understand each other a method has grown up and is developing in the organization which is known at present as the Advisory Committees.

The functions of these committees are briefly described in the following quotation which has been printed and distributed to the organization: "Once a year elections are held in the several departments and at that time departmental advisory committees are elected by secret ballot from the organization. Each department committee has a chairman.

Every employee who has been in the continuous service of the company for one year is entitled to a vote and is eligible for election.

"The departmental advisory committees represent the employee in their department in an advisory capacity. It is their privilege and duty to take up with their department superintendent any matter that, in their opinion, is not being handled properly. It may be a question of production, of working conditions or a personal matter. The superintendent, likewise, may call upon the committee for advice or to give it, first hand, information that it should have.

"The general advisory committee is composed of all the departmental advisory committees and has for chairman the General Manager. This larger committee holds the same relation to the general management that the departmental committee does to the department.

"The functions of the general advisory committee may be stated thus: First—To advise with and learn the policies of the general management. Second—To convey to the employees an understanding of these policies and to reflect the sentiment of the employees on such matters as may be of help to the general management.

"The committees have no administrative, executive or legislative function."

Work has been the burden of my talk, labor has not been mentioned. Let me quote you from a message of our President, Mr. George M. Verity:

"Work—honest labor—is one of the noblest things in life. One who can feel that he is doing his fair share of the work of the world has good reason to be happy.

"No normal man can, however, be satisfied simply to work. He wants to work to some purpose and to accomplish the largest possible result, both for himself, his family and his associates. He wants to work effectively. There can be no real effective work without the inspiration of that thing called 'Spirit,' which is the main spring of accomplishment.

"It is for that reason that we have been so greatly interested in the development of real 'Armco Spirit.'

"This spirit is a comprehensive, vital force, which finds expression in the practical application of policies built on a platform of Christian principles, in which selfish purpose has no place. It is the spirit which makes for the brotherhood of man and the building of the highest type of Christian citizenship, which in turn produces an indestructible Republic."

## Dr. Patton's Birthday

We join with the rest of the friends of Dr. Francis L. Patton in congratulating him on his eightieth birthday last month. Ex-president of Princeton University and of Princeton Seminary, Dr. Patton is also the oldest living ex-Moderator of the Presbyterian Church. He presided over the Pittsburgh General Assembly forty-five years ago. In the course of his response to the birthday greeting sent him by the present Moderator and Stated Clerk of the Church, Dr. Patton made an interesting comment on his own career. He wrote: "I often think that I might have accomplished more through the printed page than I have done." He goes on: "But I am more than satisfied on reflection to feel that though there will be next to nothing in a written form to keep me in remembrance, there lives in the minds of those to whom I have preached and lectured nothing but kind feelings toward me, and that, as their letters testify, I have in some cases at least been useful in my influence."

# Community Chests and Merger Campaigns

By Ward W. Adair and W. R. Hopkins

*[A strong tendency is developing toward raising money for the philanthropic organizations of a community by means of a "drive" in which they all unite, the "community chest" method. Is it permanently the best way of raising funds? This is a question on which people of good-will want light. Mr. Adair, of the Railroad Y. M. C. A. of New York, believes that it is not. Those who have taken part in Cleveland's great community chest campaigns heartily believe in it. We print Mr. Adair's article first, although it is in the negative, because Mr. Hopkins' account of the experience of Cleveland is an answer to Mr. Adair's argument. Mr. Adair is executive secretary of the railroad branches of the Y. M. C. A. in New York, and is editor of "Railroad Men," a monthly publication for the employees of the New York Central Lines. Mr. Adair knows whereof he speaks in the following article. He helped to conduct the first Red Cross drive for a hundred million dollars, and later managed the second Y. M. C. A. drive in the counties about Albany, New York.]*

*Mr. Hopkins is one of the leading citizens of Cleveland and has been actively interested in the Community Chest of that city. He is a man of affairs, and he believes the Community Chest to be the solution of money-raising for social agencies.]*

## THE SNARE OF THE COMMUNITY CHEST

AS the Community Chest idea moves eastward, it becomes a vital question with philanthropically disposed people who may soon be called upon to register either their approval or disapproval of a blanket plan of public beneficence. In the last seven years it has fallen to the lot of the writer to direct or assist in directing campaigns aggregating five million dollars, and for thirty years the raising of substantial funds for religious and social enterprises have constituted a definite portion of his work. This newest form of philanthropy is of interest alike to the giver and the solicitor. Does it rest on a solid foundation, or is it an ephemeral phase of public financing that is likely to wear itself out?

The first Community Chest known to history is briefly described in the fourth, fifth and sixth chapters of the Book of Acts. The essential facts are as follows: "They had all things common. . . . For as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the Apostle's feet; and distribution was made unto every man according as he had need. . . . And in those days there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration."

There are many more references to the original Community Chest, but none more interesting than the thoroughly human touch, that, while all contributed, the disbursement was attended with racial and religious jealousy.

The argument for the Merger Campaign has been greatly weakened by the return of peace. The War Chest was justified by the exigencies of a world conflict, and by the necessity

for a great outpouring of the country's wealth to take proper care of her enlisted men, both at home and in foreign lands. Greatly against the best judgment of many high officials in the Welfare Agencies concerned, President Wilson issued an edict which demanded "The United War Work Campaign." The present writer happened to be in the thick of that, as he had been in numerous Red Cross, Liberty Loan and Y. M. C. A. campaigns that preceded it, and it is betraying no secret to say that the interests of the successful agencies in war work were seriously compromised and menaced by the big merger campaign. Great injustice was done the organizations which had proven their ability to raise their funds and prosecute their work, by the inclusion through orders from the White House, of various other organizations which had neither proven their ability to do war work nor to raise their own funds. That particular Merger Campaign forced support for institutions that afterwards signally failed to show that they deserved it, in proof of which stand the Government figures showing that while the largest of these organizations operated its work at the rate of fourteen thousand dollars per hut, another reported the amazing total cost of fifty-two thousand dollars per hut! Except for the Merger Campaign, no such financial abuse would ever have been possible.

The question now arises whether there is adequate justification for the merger campaign in times of peace. The underlying idea of it is unquestionably a holdover from the war. During those days of stress and struggle, there was notable unselfishness on the part of many expert directors of campaigns, but there were others who watched those great financial operations narrowly, and saw in them opportunities for private aggrandizement. If the fundamental notion of the War Chest could be carried over into times of peace, would there not be numerous attractive berths, at liberal salaries, for men who succeeded in getting certain cities to adopt the plan? To be the Executive Secretary of a Community Chest, fraternizing with the wealthy and prominent citizens, and wielding a position of influence, presents an appeal not likely to be lightly dismissed by the type of individual whose eye is ever upon the main chance.

The most pronounced opponent of the Community Chest is compelled to admit the plausibility of its well-known arguments. That people of philanthropic mind are harassed and annoyed by the multiplicity of appeals, is readily granted. But it is noteworthy that although their patience may have been tried at times, the idea of the Community Chest is not generally born in the minds of the leading givers, but rather in the fertile brain of an outsider who comes in to remind them of their annoyance and a way out. Will the expert giving this kindly advise later become the Executive Secretary of the Chest? Stranger things have happened.

That philanthropy is very poorly developed in the average city and that the burden falls upon relatively few, is another convincing fact. A comparatively small list of names becomes familiar to financial campaigners, and, following the lines of least resistance, they wear the word "Welcome" completely off the door-mats of those whose liberality is a matter



of common knowledge. That there are hundreds, and possibly thousands of additional names readily available is a fact often overlooked by the campaigners, who have a big task to accomplish in a short time, and, who are therefore not inclined to dig up new prospects. For this reason philanthropy is badly distributed in the average community, and this fact affords a cogent argument for broadening out.

Another big thing that the Community Chest does is to afford a more or less efficient check on extravagance. An attempt is made to standardize budgets, but it will be instantly seen that this is an extremely difficult task. Standardizing the expenditures of totally divergent societies recalls the story of the Civil War veteran who sat on the curbstone displaying a placard, which read, "Help a Veteran of the Civil War! Wounded Five Times—Wife One—Children Seven—Total Thirteen." One of the first duties of the old-fashioned school teacher was to impress upon her juveniles the impossibility of adding three lead pencils and two apples. It is almost impossible to reduce to a common denominator, organizations whose work is as dissimilar as lead pencils and apples.

Before we go far into the Community Chest question we encounter the fact that religion and philanthropy are almost inseparably interwoven. Abou Ben Adhem blustered considerably, in Leigh Hunt's poem, about his small love for God, and his surpassing love for his fellow men, but we do not recall that anyone corroborated his claim. It is more than likely that the reason his name "led all the rest" was that the list was made out alphabetically. Certain statisticians have gone so far as to say that more than eighty per cent. of the philanthropy of the average community comes from those who are believers in and supporters of religion.

Reverting again to those days of the original Community Chest, it will be recalled that a certain lame beggar was carried daily by friends to a strategic spot for the plying of his trade. It is significant that they did not seek out the resort of unbelievers, nor follow the unstatesmanlike tactics of Lazarus, who laid himself down at the gate of the hard-hearted Dives. No, these shrewd compatriots of the lame beggar "laid him daily at the gate of the Temple which is called Beautiful, to ask alms of *them which entered into the Temple.*" There is something about religion and philanthropy that makes them go well in double harness. Kindness, compassion and sympathy are more naturally expected among religious people than among those who give no thought to such things. Unselfish service has long had its inspiration in religion. In the light of these facts it is interesting to note that the trend of the Community Chest is toward the social rather than toward the religious. Not only is this attitude a grave peril to all future philanthropy, but it is a fundamental mistake. Let any community measure the effectiveness of purely social organizations against those whose primary motive is religious, and it will not take long to discover which type of organization makes the most important contribution to community welfare. It were well to move slowly in magnifying "social effort" and minimizing those organizations whose vitality has survived the passing of countless social movements, and whose deep religious motive has made them a constant power for good over a long stretch of years. There is no gainsaying the fact that the Community Chest is one of numerous influences at work at the present time to "put the soft pedal on religion."

It will readily be seen that this important phase of the merger drive can hardly fail in a few years seriously to impair the hold of religious organizations upon their clientele. It has been their habit to come before their supporters, in anniversary gatherings and the like, bringing their sheaves with them, and enthusing those who have supported them with

stories of the results achieved. What will become of such gatherings in cities where the constituencies of such organizations have lost their identity through being compelled to give to a chest instead of to an organization? It requires little of the prophetic gift to foresee the result.

The impelling motive of philanthropy is interest in and devotion to a cause. "That appeals to me," is a common remark of givers when approached by solicitors for a really deserving cause. This raises an interesting question of how long philanthropy can survive without such a motive. The appeal in, "Give to the chest and get rid of callers," is so utterly selfish and sordid that no philanthropy can be perpetuated upon such a slogan. It is worthy of note that the Community Chest has had no adequate test as yet. It is a new broom and may sweep fairly clean for a time. Has it that underlying vitality that makes for permanence? Has it that challenge to unselfishness and devotion that has built up the modern list of public contributors? Has it the genius to discover and enlist their successors?

Then, too, there is something to be said on the other side of that seductive suggestion, "Only one appeal a year." In the opinion of the writer, nothing more lamentable could happen, in the realm of liberality, than to allow business men to be called upon for gifts only once in twelve months. The prosperous business man should be kept posted about the great work for the public betterment in his community, in which other men and women are investing their time and talents. He should be frequently confronted with the fact that it is his duty, as well as his privilege, to put in his money against their lives. If one man, whose chances for business success are equal to those of another, elects to forego the making of money in order that he may serve his fellow men, it is certainly no more than fair that the other should give out of his prosperity to the support of such work. Men should not be encouraged in the selfish idea of "getting rid of an appeal." The best thing to keep a business man's wells of sympathy from drying up is to afford him opportunities for becoming interested in the betterment of others. The beneficial reaction upon a giver when he makes an investment in other people, makes for the development of kindness and the broadening of sympathy.

The "tired business man" is not so tired as he is painted on the melodramatic stage. The average leader in a big commercial enterprise would not thank you for applying the adjective "tired" to him. His time is well ordered and he works with far less friction than smaller men. He has time to see an occasional caller, who is seeking support for some good work, and he owes it to himself to devote the time necessary. There is no greater fallacy than the overworked expression, "I have so many calls for subscriptions!" Dr. John Henry Jowett sagely remarked, "Some people are always confusing the number of appeals made to them with the number to which they respond favorably." Very true. A man can easily fool himself at this juncture and arouse a great self-pity that has no foundation in fact. A veteran solicitor once replied to a gentleman, who made this hackneyed excuse, "Well, my friend, if the other appeals haven't made you any poorer than ours has, you are just as well off as you were before they were made."

One of the most stubborn arguments used by the opponents of the Community Chest is that it is wrong in principle. They contend that it penalizes the strong and successful agencies by destroying their initiative, and by capitalizing their good name and standing for the benefit of other organizations, thus enabling weak and untried agencies to be carried along by the stronger and tested organizations, instead of developing on merit their own constituencies. They contend further that it virtually destroys the option of the giver, that while he



may declare his preference for certain organizations when he makes his contribution, the fact remains the various community causes, those in which he believes and those in which he does not believe, alike draw their sustenance from the common treasury to which he contributes. They contend that it divorces an individual organization from its contributing friends, making almost impossible the expansion of further development of its clientele, thus confining such an organization within its present limits and making future expansion difficult, if not impossible.

Those who have had long experience in the cultivation and development of a list of benefactors, see a tendency in the Community Chest to deaden enthusiasm and spontaneity in giving, and to reduce civic generosity to something about as impersonal as ordinary municipal affairs. They see in the idea the certain decay of loyalty and devotion, and firmly believe that in time the chest will be looked upon in much the same light as the paying of taxes. The spirit of criticism, rather than that of intelligent, sympathetic interest, is likely to be the result. They further believe that they see a grave danger of political, sectarian, or social pull and domination in the administration of the public beneficence.

The Community Chest idea is likely to act as a deterrent of incentive. Certain organizations have enlisted and held their financial support largely upon the showing they were able to make in the direction of self-sustenance. Philanthropically-minded men, were generally inclined to help those who showed a disposition to help themselves. If a self-respecting membership of an organization, in business for the public weal, paid ninety per cent. of its expenses, it was not difficult to find a constituency willing to make up the remaining ten per cent. The impersonal Community Chest, however, cannot administer its affairs upon the meritorious record of participating organizations in the direction of self-support, else they would be forced to drop a considerable number of welfare agencies who have never developed a body of paying members in the idea of helping themselves. In the nature of the case many organizations cannot develop such a paying membership. As long as the Community Chest continues, the deserving and the undeserving must feed from the same trough.

Another consideration that is by no means unimportant, is that in the event of failure to attain the financial goal, a *pro rata* reduction of the budgets of participating organizations is the only apparent remedy. This means that a strong and deserving organization, that might of its own initiative, have raised its full proportion must nevertheless cut its staff and program in the same proportion that is required of the other organizations helped by the common fund. Thus it will be seen that all the organizations, both strong and weak, are deprived of the power of initiative and become common sufferers in the failure of the chest. Naturally the organizations that have been accustomed to raise their budgets without trouble in the day of their independence, feel that such a hardship is unnecessary and unjust.

Perhaps the most undesirable tendency seen in the Community Chest is the elimination of the personal element from the gift. To those who have sought beneficence for public institutions through a term of years, this personal touch has been invaluable. When the going has been hard, the workers have often been cheered by a heartening word spoken by some man or woman, who, while possibly not able to give a large amount, lightened the labor by their co-operative and interested spirit. A cheering word in commendation of work well performed has often been the song on the march and the battle cry on the charge.

The gift without the giver, on the other hand, is like the

song without the singer, or the oration without the magnetic speaker. There is too great a tendency in our American life "to say it with a check book." "We seek not yours, but you" said one of the wisest and most adroit financial solicitors of early Christendom. Ten dollars, and a heart interest in the cause, means far more in the long run than one hundred dollars from some abstract and impersonal source.

The world is forever making the mistake that humiliated the prophet Elisha. A busy man was he, facing a multiplicity of demands upon his valuable time. He delegated to Gahazi, therefore, a task that was by every right his own. "Take my staff and lay it upon the face of the child," was the prophet's order. It would be mighty convenient if he could be saved that long walk and let the magic staff do his work. We are quite prepared for the sequel. "Gahazi passed on before them and laid the staff upon the face of the child, but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, 'The child is not awaked.'" The peril of the impersonal threatens the whole fabric of unselfish service. Doing everything through an agent is an American tendency that needs to be speedily corrected. The gift and the giver should go together. The inclination to eliminate "bother" is one against which we should be on our guard, both for our own sake and for the sake of others.

In a public address a few days ago, one of Yale's leading educators declared his life policy in these impressive words: "Every interruption is an opportunity. 'No man knocks on my door who is not sent of God.'" His platform is worthy the prayerful pondering of every man who is in a position to help forward the world's work.

WARD W. ADAIR.

#### CLEVELAND'S COMMUNITY CHEST

CLEVELAND, pioneer daughter of Connecticut, laid out by the Connecticut Land Company in 1796 to be the principal city of New Connecticut, has always been hospitable to talent and ideas, and generally quick to respond to any call upon its generosity. She seems always to have had citizens who were ready to recognize and support merit in men and measures, whether that merit consisted of personal talent, feasible plans, or the public good. Her own pioneer origin made her hospitable and her highest honors have been freely bestowed upon worthy men regardless of their origin. She has, therefore, naturally attracted people from many parts of our own country and from most parts of the world. Her percentage of people born in foreign countries or born of foreign parents is very high. The diversity of her population and her industries naturally created many needs for philanthropy and charity, most of which have been met by private organizations and institutions.

During the twenty years prior to the entry of this country into the World War steady progress had been made in the matter of securing co-operation by all of the charitable and philanthropic organizations of the city. The Jewish charities had already been working together in the Jewish Federation of Charities. The other charities had united in forming the Welfare Federation of Cleveland, and these two organizations had co-operated with each other and with the city's Department of Public Welfare. But this co-operation did not include any general solicitation of funds by either of the federations. Each organization still secured its financial support in its own way and as best it could. In the effort to secure such support there were naturally many con-



flicts and much confusion in the public mind as to the respective merits of the various organizations. There seemed to be an endless and bewildering procession of drives, tag days and other schemes of raising money, with the net result that the great bulk of all contributions to all such organizations came from a discouragingly small number of people.

When the Government launched the first Red Cross drive in 1917 Cleveland was called upon for two million five hundred thousand dollars, and the two federations co-operated actively in helping to form and operate the Red Cross organization for that campaign, with the result that four million eight hundred thousand dollars was raised.

When the call went out from the National War Council, in November, 1917, for a million dollars for the two Y's and the War Camp Community Service practically the same organization raised one million three hundred and fifty thousand dollars.

In the spring of 1918 all of the organizations which had been engaged in the two previous drives were combined in the Cleveland War Council to conduct the Victory Chest drive in May, 1918, and raised more than ten million dollars in response to a call for six million dollars.

This combination of organized effort had secured contributions of more than sixteen million dollars in three drives in which Cleveland's quota was only nine million dollars. But the surprising financial results were even less remarkable than the revelation of community interest in united effort in a good cause. A new basis had been found for community spirit and effort.

It was not strange, therefore, that our leaders in charitable and philanthropic work saw the possibilities of this splendid organization as an agency for raising the funds required for carrying on their activities. Early in 1919 the Cleveland War Council, the Welfare Federation of Cleveland and the Federation of Jewish Charities united to form the Cleveland Community Fund to raise all of the funds required for the various agencies in the two federations.

Just as the Victory Chest had been made a vehicle through which every member of the community could make his contribution, however, small, to all of the services designed to minister to the men and women in the service of our country, so the Community Chest was designed to be the vehicle through which every member of the community could share in the work of every one of the established institutions of the city devoted to charity and philanthropy.

The Community Fund was the natural outgrowth of years of effort to bring all of our charities and philanthropic organizations into harmonious relations, plus the development during the war of a single money-raising organization which had learned to make a universal appeal with irresistible force. There was only one difference in the two appeals: one called upon every member of the community to be generous for his country's sake, the other asked him to be generous for the sake of his city and humanity. In each case the appeal was put upon a plane so broad and high that no self-respecting person should be able to ignore it.

The question was, Would it work? Would an organization and methods which had succeeded during the war through an appeal to patriotism also succeed in time of peace with only a local appeal to private generosity?

Here are some of the answers:

The first Community Fund drive in November, 1919, was for \$3,425,000. The complete organization and system perfected during the war drives was used, so that every possible contributor would be reached promptly and personally. As nearly as such a thing could be, the organization was perfect in method, spirit and energy.

The response was amazing in its eagerness and volume. The few thousands who had formerly carried the principal burden of the city's charities and philanthropies suddenly found themselves reinforced by scores of thousands of new givers. A new idea had been brought home to every person in the city. Here was a way to give everybody a chance to help to do things which everybody had always wanted to see done, but which most people had never helped to do. The community had been asked for \$3,425,000 and had given more than five million dollars through the gifts of 148,324 people.

But that was all made possible by the war. People were still feeling its strong and generous emotions. How would it be afterwards? This question was anxiously asked and only Time could answer.

We are now four years away from that first Community Fund drive, and there have been four drives. Here are some of the answers Time has given in the four years:

The second and third drives in 1920 and 1921 came at a time of deep industrial depression, but the number of contributors increased in 1920 to 233,984, who gave \$4,364,848.50, and in 1921 the number was further increased to 310,254, who gave \$3,818,853.03, which was \$45,844 more than was asked for.

In 1922, 383,960 persons pledged \$4,300,000 for 1923, among whom were 171,243 school children and 156,000 employees in offices, stores and factories. This means that more than forty per cent. of the entire population of the city contributed to the Fund for 1923.

The budget for the year 1920 included seventy-seven institutions; the one for 1923 includes 116 institutions. Each successive drive has commanded more hearty and general support. Opposition and misgivings have apparently disappeared and the merit of the plan seems completely demonstrated.

So much for the plan as a means of raising money. What about the results in the institutions receiving it?

The first result was to reduce the cost of raising money from about fifteen per cent. to about two per cent., thereby increasing the value of the contributions directly by this difference in cost.

The second result was to relieve the personnel of these institutions from the burden of collecting money, and so leaving them free to devote all of their energies to their proper work. This concentration of energies upon the real purposes of the institutions has not only increased their efficiency, but the fear that there would be a loss of interest in their work by reason of the fact that each institution no longer made its direct appeal to the public for miscellaneous contributions seems to be without foundation. It should be borne in mind that the Fund is not designed to interfere in any way with contributions to any institution by persons specially interested in its work, but only to take care of general public solicitation of funds.

Another result is the elimination of contention and competition between the institutions in the matter of raising money.

Still another result is to secure for each institution the business and technical assistance of the central organization and the interest of the entire community in it as a community agency. Most people were unaware of the existence of many of these institutions until they saw their names in the budgets and reports of the Community Fund.

It is not too much to say that every organization included in the Community Fund budget has gained in dignity, power and public esteem by reason of that connection. If the plan

has any evil effects upon the institutions helped by it they do not yet appear.

What about the effect upon the beneficiaries of these institutions?

For one thing, Cleveland has had no bread line nor soup kitchen since the Community Fund was established, although a considerable part of the time found our industries profoundly depressed and unemployment general. The city's charitable and philanthropic institutions have functioned more perfectly than ever before, and people familiar with the situation would undoubtedly endorse the following statements which appear in the campaign book of 1921:

"There is no age, from the cradle to the grave, where the Community Fund does not function as a protective, ministering agency."

"Cleveland's Community Fund . . . takes care of eighty per cent. of the hospital work, seventy-three per cent. of the citizenship and recreation work, sixty-two per cent. of the relief work, and eighty-three per cent. of the organized child-care work that is done in the city."

"Practically every worthy organization which is on a permanent basis, regardless of religious, racial or other affiliations, co-operates and participates in the Community Fund. Every agency which is supported by the Community Fund submits its books to monthly audit and makes financial statements each month to the central office in the Electric Building. There is no solicitation of funds for operating expenses at any time during the year by the agencies in the Community Fund. This is all taken care of during the one big annual campaign. No solicitor for Community Fund is paid a commission for his work. Hundreds of workers are now in the field in Cleveland, giving their time, their energy, their services, because they believe in the Community Fund, and because they realize the impossibility of any man's shirking his community responsibility."

What has the plan done for the community as a whole?

It has developed a new sense of the obligation of the community as a whole to provide for the relief of suffering and to put behind every worthy public philanthropic agency the voluntary financial support of every member of the community.

It has given a new and broad field for the development of co-operation by every element of the community; it has given rise to a new sense of civic unity and pride in good works.

It contains the promise of a steady growth in power to co-operate along other lines for the public good.

In a city long notable for its generous attitude toward merit in people and ideas, it has made possible the most generous activities in our city's history.

Should the Cleveland Community Fund plan be adopted generally?

No plan is inherently so good as to be universally applicable. No plan can work itself. The results of any plan will depend upon the people trying to use it and the conditions to be met.

The success of the plan in Cleveland is largely due to the fact that it was the natural and logical result of the work of many years toward such an end. But, even so, we may well doubt whether the Community Chest would have been a success without the leadership of Samuel Mather, aided by an exceptional group of lieutenants headed by Charles E. Adams and Fred W. Ramsey. Mr. Mather brought to the leadership of this campaign great personal prestige and influence. Himself long the city's most generous and unobtrusive giver to many good causes, truly and effectively devoted to the public good, his leadership of the movement commanded public confidence and his personal example stimulated generous emulation. This leadership we shall not always have, but we trust that it has already sufficed to put upon a permanent basis the Cleveland Community Fund.

W. R. HOPKINS.

## Foreign Correspondence Department

### Conference of the Canadian Student Christian Movement

By J. LOVELL MURRAY

THE Conference of the Student Christian Movement of Canada, which was held in Toronto during the Christmas vacation, was of such significance for the religious life of Canada and so symptomatic of the mood and mind of Canadian youth to-day that it seems to warrant more than a passing mention to American readers who are interested in developments across the border.

The gathering commanded attention in Canada for several reasons. It was the first National Conference of the Student Christian Movement which was organized a year and a half previously, superseding in a general way the national organization of the Student Y. M. C. A. and Y. W. C. A. of Canada. The Movement is still in process of finding itself and the national conference was regarded as a long step in

that process, and also as a visualization of the spirit and aims of the new organization, about which there has been much difference of opinion throughout Canada. The meeting, which was attended by 549 delegates, was representative of all parts of the Dominion and gave the best opportunity up to date to size up the new Movement.

The personnel of the gathering also compelled notice. The carefully chosen delegates were keen, self-reliant, talented types of Canadian youth. In their number were representatives of many forms of religious opinion, including not only Protestant evangelical Christians, but Roman Catholics, Unitarians and Christian Scientists. There were present also representatives of other nations, including India, China, Korea, Japan, Africa, the West Indies, Great Britain, seven countries of continental Europe, and of course the United States.

The platform merited attention because of the distinguished speakers of the Conference, because of the wide range of themes under consideration, and because of the large share of student participation in the discussions—and be it said



that that participation was on a high level, of quick, straight thinking, and of able utterance. This, indeed, was one of the most characteristic things about the Conference. Students served as presiding officers at all the sessions. Question and answer followed each of the stated addresses in the forenoon sessions, while in the evening sessions and the meetings which were arranged for the afternoons delegates had the floor almost entirely to themselves. It was a student conference with a vengeance, and the delegates, both men and women, opened their minds to one another with the greatest freedom.

Perhaps the most interesting feature of the Conference was the strikingly broad basis on which it was projected. It dealt with the issues of student life (including a session devoted to Students and Religion), and also with such national questions as New Canadians, presented by Principal E. H. Oliver, of Saskatchewan; the rural situation in Canada, by Premier E. C. Drury of Ontario; the Anglo-French question, by Senator Belcourt of Quebec, and the new industrial situation, by Prof. R. M. MacIver of the University of Toronto. It took account also of conditions in other lands as they were set forth in one session by an able group of Asiatics and an equally able African, while later in the Conference the question of Canada's international responsibility was dealt with by Hon. H. W. Rowell, K.C., one of Canada's foremost statesmen. The world brotherhood of students was not forgotten. The work of the World Student Christian Federation was surveyed by Dr. John R. Mott; the pitiable conditions of the student classes of Europe were portrayed by a relief worker so convincingly that over \$1,800 was subscribed on the spot, and the Conference found time to listen sympathetically to a Berlin student as he told of the Youth Movement in Germany.

The Conference was broad, too, in its open-mindedness. It did not purport to be a distinctly Christian conference. It was, rather, inductively Christian. It started with a clean slate, so far as religious presuppositions were concerned—if such a thing is possible. It was not a gathering of experts, nor was it held in the interests of any propaganda or crusade; but it was a meeting of representative students, immature, perhaps, but earnest, to think out together the meaning of religion for them and its implications for the life of the world to-day. Men and women of all shades of Christian belief, Jews, Mohammedans, and some of no classified belief, shared the floor without privilege or prejudice. The voices of tradition and authority were conspicuously silent. But parallel with the discussion of problems there ran a chain of daily addresses by Dr. Herbert Gray, of Glasgow, in which the claims of Jesus Christ and the nature of His Kingdom were powerfully and winsomely set forth. A period for intercession was set apart each day. Doubtless it was the expectation of the promoters of the Conference that as the problems affecting community, national and international life were analyzed and interpreted by experts and discussed by the delegates it would appear in the end that only the spirit and precepts of Jesus would afford the necessary solutions. Thus the Conference would *emerge* as truly Christian. There can be no doubt that this expectation was in part fulfilled. At any rate, it was most interesting to observe these two lines of thought, cumulative and more or less converging, carried on side by side in one program.

Indeed, breadth, the breadth of tolerance, of world interest, and of open-mindedness was the keynote of the Conference. This was for many the mark and measure of its success. They claim that this feature of the proceedings was a reflection of the present temper and viewpoint of Canadian youth, at least of Canadian college youth. A gathering, they

contend, that is not frank, courageous, open-minded, tolerant, untrammelled in its search for truth would be out of joint with the times, so far as youth is concerned. They insist that in such a fearless facing of the facts of our life to-day, and in their implications for high ideals of character and service, the Conference was aiming at spiritual reality rather than pious sentimentality. A prominent Toronto clergyman found the Conference to be indicative of "a religious renaissance among the students of the world," which he regards as "nothing less than the outburst of a new Christianity, which is at the same time just the flowering of the oldest Christianity, the Christianity of Jesus."

Others again, both before and since the Conference, have had their misgivings, and in their number are many who would not be classed as fundamentalists, but as quite liberal thinkers. They felt that a greater degree of courageous frankness would have enthroned Jesus Christ more explicitly, and that the wind was tempered too much to the unbelieving. They missed the positive note of conviction, except in Dr. Gray's address. They wondered why the mystical side of religion was so largely ignored. They thought it significant that the Conference neither opened nor closed with prayer, and that prayer did not figure at all in most of the sessions; that the Church came in for criticism, but for little commendation; that in the forum on Students and Religion many of the testimonies were groping, inconclusive or agnostic, while only a few, and notably a Korean, spoke out with the clear ring of an experimental knowledge of Jesus Christ; and that just before the closing session the Conference went into a serious and prolonged debate as to whether the word "Christian" should not be deleted from the name of the Movement. They felt that the Conference, as a whole, represented a very diluted sort of Christianity, and that it ended with an interrogation mark instead of a triumphant exclamation point. And they fear that if the Movement is like its Conference it is without chart or compass, and knows neither its direction nor its goal.

Two of the most prominent visitors from outside of Canada were heard to say after the Conference that they were not sure yet whether it was really a Student *Christian* Conference or simply a student conference.

No one could be present at the sessions, however, without feeling that the Student Christian Movement is in Canada to stay; that it has immense possibilities; that it has a tremendous hold on the affections and allegiance of a host of students, and that the Conference was at once a most interesting experiment and a disclosure of such courageous thinking, such dynamic energy, such sturdy, forward-looking idealism, and such conspicuous ability among the Christian students of Canada as to fill one with hope for the future of the Church and the Nation. And as for the movement which found objectivity in the gathering and which will unquestionably remain as a *Christian* movement, its future rests with the type of leadership under which in the next few years it will move forward into the vast areas of opportunity that lie open before it.

---

Robert Bruere, the other day, told a group of Christian people how he longed to come into the Church, but that at the door of the Church he found the demand that he believe in some things which he did not understand. "If," he said in substance, "I saw that belief in these things made men more able in radiant leadership, I might pray that I might accept them, too. But I do not see that they do. All too often your belief is lip service. You do not believe them any more than I do."

# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## The Best I Remember\*

THIS is one of the most delightful books we have read in ages. Mr. Porritt, one of the outstanding English journalists, has been on the editorial staff of the "Christian World," of London, for several years, but before that was connected with the "Manchester Guardian" and several of the daily papers. He was parliamentary reporter for awhile and not only wrote letters to the "Manchester Guardian" and other papers, but was sent by these papers all over England and Scotland to various conferences and, of course, was continually interviewing the most distinguished men of Great Britain. Mr. Porritt was of a very friendly disposition and soon became on intimate terms with the great in every walk of life. Of course his years on the editorial staff of the "Christian World" have brought him into continual contact with the leading churchmen of the last twenty-five years. This book, "The Best I Remember" is an informal, chatty, delightful series of recollections of these various men. Chapters are given to Dr. Guinness Rogers, C. Sylvester Horne, W. T. Stead, Hugh Price Hughes, Joseph Parker, Newman Hall, Dr. Clifford, Dr. Jowett, Dr. Orchard, Dr. Campbell, Dr. Forsyth, Dr. Fairbairn; nearly every outstanding preacher of the Free Churches. These chapters are full of personal reminiscence. With everyone of these men Mr. Porritt has been on intimate terms. He has walked with them, and dined with them, as well as been with them at great public gatherings. His recollections throw most illuminating sidelights on their characters. Not only their finest qualities are here recorded, but also their little foibles which make them seem more human.

Some exquisite stories are told of all of these men, and here and there some secrets are revealed, some hidden things brought to light. The sketch of Dr. Joseph Parker finely supplements that by Dr. Joseph Fort Newton in his recent book, "Preaching in London." The chapter devoted to Sylvester Horne is a very interesting study of a buoyant soul which became somewhat disillusioned after his contact with politics in the House of Commons. Mr. Horne also had considerable trouble with his church officers who could not be quite persuaded that politics and religion had much to do with each other. Mr. Porritt gives us this enlightening paragraph about Horne:

"Deep down in his heart Sylvester Horne believed that there was no separation of the secular and the sacred. The two had so to mingle that the sacred permeated the secular in life. He lived by that faith, and it explained the way he thrust his religion into his politics and his politics into his religion. They were, to him, one and indivisible. Yet he never talked politics in the pulpit, though it was often said that he did. At Whitefields he comforted the saints (never very numerous, judging by the size of the congregation) in the morning, treated all questions under the sun—politics in-

cluded—from the New Testament standpoint at the Men's Meeting in the afternoon, and always preached an evangelistic sermon which would have gladdened the heart of Dwight L. Moody in the evening. But, truly, to Sylvester Horne politics and religion were two interwoven instruments for promoting the Kingdom of God on earth."

American readers will especially enjoy the chapter on Dr. Jowett. It is more personal than anything that has yet been written about him. Dr. Jowett is a very modest, if not shy, man. His life is in the pulpit and it is in the pulpit that most Englishmen know him, but Mr. Porritt shows us that when you get close to him and come to know him, he is one of the most delightful companions in the world. There is one thing which Dr. Jowett cannot stand and that is praise. He runs from praise as someone else might run from the plague. It embarrasses him. He was persuaded at one time to go to a dinner which was given him in the House of Commons dining room by Sir Albert Spicer and Sir Joseph Compton Rickett to welcome him on his return to England at the close of his New York ministry. About one hundred members of Parliament of all parties joined in the tribute and Mr. Lloyd George was the chief spokesman. It was a very unique tribute and very beautiful words were spoken of Mr. Jowett. Mr. Porritt says: "After that dinner I walked to Victoria station from the House of Commons with Dr. Jowett and I told him that he might well be forgiven for a little vanity over such a unique tribute. "It did get under my skin, I confess," he said, "you know me well enough to know that I do not seek personal glory, or court publicity. I have always lived my own life quietly and simply, just loving my home and my work; still, to-night's function has made me feel that work such as I have tried to do is not done in vain. I take it all as a tribute to the Christian ministry."

Several chapters throw much light on the political situation in England as well as the state of journalism. There are some very interesting chapters under the headings of "Politics and Politicians;" "Religion in Politics;" "A Polyglot and Some Editors;" "Women in Journalism;" and "Tumult and Peace." There are also interesting chapters on "Ministerial Humorists;" and "America and American Humor." Mr. Porritt came to America in 1920 to attend the fourth International Congregational Council at Boston, and having a fine sense of humor, he enjoyed his visit very much indeed and while in this country he made a special study, from our papers and books, and speeches which he heard, of American humor. The consequence is that this chapter is delightful reading. It is a good thing that he has preserved that classic story of Dr. Burdett and the wife of the spiritualist; also the story is here of the woman who wanted to pray for the recovery of Dr. Burdett's lost eye. It is a perfectly delightful story, well-known to contemporary Americans, but one well worth preserving for posterity. Mr. Porritt has left out the story of the advertisement which, if I

\*The Best I Remember. By Arthur Porritt. George H. Doran Company.



# BIBLE HEALING

## THE REDISCOVERED MINISTRY IN THE CHURCHES!

---

A thousand independent cults and isms, in every age, have been started at one place or another, in this city or in that country; but for the first time since the days of Jesus, a general MOVEMENT now inaugurated, is interdenominational and international and INSIDE the Churches,—for the purpose of promulgating the healing gospel, for body and for soul, as Christ commanded and practised, and as the Bible sets it forth.

The Church has ALL the POWER that outside movements have—and more! CHRIST GAVE HER THE POWER—HE NEVER REVOKED it—she must now **use** it!—So says the crusading Preacher who has veritably thrilled Christendom with this challenging proposal. So intense was his conviction that he gave up his position, that of Secretary of the Eastern Department of the American Bible Society, to promote it. Wondrous cures have been wrought in various churches.

### *The Bible Healing Movement*

IN THIS AGE WAS LAUNCHED BY  
**DR. SAMUEL C. BENSON**  
AT CITY TEMPLE, LONDON

and championed by Dr. Jowett and F. B. Meyer, and many other prominent people, to whom Dr. Benson presented this thrilling cause. All last Fall the movement engaged the press and pulpit of London. On Dr. Benson's return, the New York launching was sponsored by Dr. Jefferson, at Broadway Tabernacle, and the Y.M.C.A. and Dr. S. Parkes Cadman, Frank Crane, Dr. Keigwin, F. B. Harris and other celebrities of all denominations backed the Conference. The New York Times, World, Tribune, Journal, etc., gave it column articles, and the Christian Work devoted three pages, and concluded, "Intensely interested in his message; Benson is genuine!" The Bible Healing Prayer Book is now ready. A compendium of 450 pages, leather, gilt edge, thin paper, for Pastor's pocket, daily treatments for use in sick room, \$2.00. For patients, same, except cloth on thicker paper, \$1.25. Plan of the movement, free.

Local Stores—Brooklyn, Ventres, 286 Livingstone Street  
New York, Westminster Book Store, 156 Fifth Avenue

### **Address BIBLE HEALING**

Tract Society Building, 150 Nassau Street, New York City

remember rightly, he recorded in his letter to the "Christian World" during his American visit. The advertisement which he saw in Boston was in connection with an undertaker's establishment. The undertaker had three grades of prices—\$50 for a look of composure on the face, \$60 for giving the face a smile, and \$75 for giving it a look of ecstatic complacency and joy. I may be mistaken, but I think that was Mr. Porritt's story. However, this book is full of others as good and better.

We might say in the closing paragraph that not only would a clergyman find this book most highly entertaining for leisure hours, but full of suggestions because of its having caught the secret of so many great prophets of the faith. To read the chapter on John Clifford and his eternal youth is to feel youthful again oneself. We are glad to hear that there is some possibility of Mr. Porritt's coming to America some time in the near future, and he will be very cordially welcomed by all who read this book.

#### BISHOP MANNING'S SECOND LETTER TO DR. GRANT

(Continued from page 194.)

which they have pledged themselves to teach.

I do not wish to say any thing that is unnecessary or that is needlessly severe, but in view of your reply to my letter, it is my duty to tell you truthfully what the situation is in which you have placed yourself before the Church. This is not an isolated incident. It does not stand alone. For years past your words and actions have given grave concern to the Bishops of this Diocese, and to the Church. By your advocacy of easy divorce, you have shown your contempt for the law and the teaching of the Church of which you are a minister. In terms offensive and shocking to Christian believers, you have cast doubt upon the teachings, the services and the Sacraments of your Church as you did in your recent sermon. By your own utterances you have seemed to the Church to deny the essential Faith for which she stands. The suggestion that this is a difference between "low Church" and "high Church" is merely an attempt to confuse and obscure the true points at issue. There is here no mere issue between parties in the Church. The real issue is that of belief in the power and Godhead of Jesus Christ, and here all parties in the Church are at one.

This issue is far larger than the Episcopal Church, as the letters which I am receiving from ministers of other churches amply testify. The time has come for all believers to stand openly together upon this matter of life or death to the Christian religion.

Let me then state clearly the reason why you are not brought to trial so that no one can misunderstand the position of the Church in this matter.

You are not brought to trial because your letter in response to mine is vague and ambiguous instead of clear and explicit. Your statements are so phrased that they cast doubt upon the Church's essential faith, and imply your own disbelief in it, while not quite fully and clearly stating this. Even though the faith of the Church may virtually be denied, and doubt cast upon her most essential belief, a court ought to be convened only when this denial is in terms that are clear and free from ambiguity. You therefore stand in this position: You have, by your own utterance,

## "Our Church Was Packed"



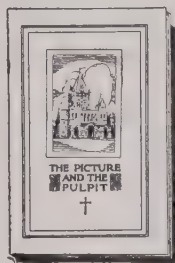
From "The Stream of Life"

#### 1235 Subjects on Safety Standard Film in our Five Libraries

Clean, wholesome entertainment. Bible stories visualized. Educational pictures. Travelogues of missionary lands. Athletic sports, many industries illustrated. Experienced librarians to assist you in selection. Low rentals.

The United Projector & Film Corporation has given especial attention and study of church requirements, and has incorporated its findings in a booklet, "The Picture and the Pulpit," which is sent to clergymen on request.

Write for this Booklet TODAY



Approved by National Board of Fire Underwriters  
Price \$195.00

Ask us about our church financing plans

Dept. I  
**United Projector & Film Corporation**  
69 W. Mohawk Street  
Buffalo, N. Y.

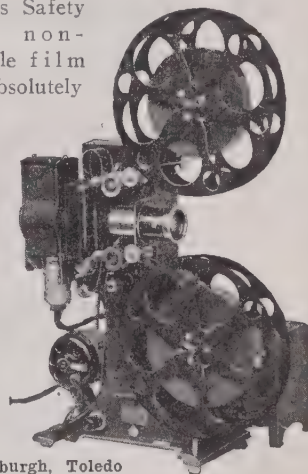
Libraries at Buffalo, Albany, Harrisburg, Pittsburgh, Toledo

#### Writes Pastor Vaughan,

of Lancaster, N.Y., in regard to a service at which the Victor Safety Cinema was used to exhibit "The Stream of Life." This wonderful picture is but one of many in our libraries that is especially suited to church use.

## The Victor Safety Cinema

Designed for church and school use. A high-grade, accurate, well-made, sturdy machine. Portable, easy to set up and operate anywhere. Projects steady brilliant pictures up to 100 feet from ordinary electric circuit or storage battery. Uses Safety Standard non-inflammable film and is absolutely safe.



caused grave doubt in the mind of the Church at large as to your belief in the deity of our Lord Jesus Christ. You have been given opportunity to remove this doubt but you have not done so. You have made your reply to me in words which fail to make clear your belief in this essential truth. There for the present the matter rests.

Sincerely yours,

(Signed) WILLIAM T. MANNING.

#### HYMN-TUNE CONTEST

The Hymn Society, an organization of hymn-writers, composers and hymn-book editors, having its headquarters in New York City, has offered a prize of fifty dollars for the best hymn-tune to be composed before April 8, 1923, for the Harvard prize hymn of Major Harry W. Farrington. The contest judges are Rev. Dr. Milton S. Littlefield, Professor H. Augustine Smith, Dr. Clarence Dickinson, Augustus S. Newman and Professor Waldo S. Pratt. The hymn is as follows:

#### "OUR CHRIST"

I know not how that Bethlehem's Babe  
Could in the God-head be:

I only know the Manger Child  
Has brought God's life to me.

I know not how that Calvary's cross  
A world from sin could free:

I only know its matchless love  
Has brought God's love to me.

I know not how that Joseph's tomb  
Could solve death's mystery:  
I only know a living Christ,  
Our immortality.

Original tunes to this hymn may be submitted, with return postage, to the chairman of the committee of judges, Rev. Dr. Milton S. Littlefield, Corona, Long Island, New York, any time before April 8, on which date the contest will close. The name and address of the composer should be in a sealed envelope attached to the manuscript, but should not appear on the manuscript.

#### LARGEST BIBLE ORDER EVER MADE

The American Bible Society recently placed an order for one million, five hundred thousand portions of Scripture with a firm in New York City. Each volume will contain the four Gospels, the Book of Acts and Proverbs. They will be sold throughout the United States and South America for one cent each. Already the Society has received orders for eight hundred thousand of these books.



# **IRRESISTIBLE**

## **JOIN OUR DELIGHTFUL "CHRISTIAN WORK" PARTY**

On the Great White Star Line "S. S. Baltic" Summer Cruise to the Holy Land, Egypt, Turkey, Greece, Spain, Italy, Etc.

**61 Days      \$600 and Up**

**Starting June 27, 1923**

## **A Surpassing Summer Vacation Opportunity**

For Ministers, College Professors, Teachers and Business Men

### **IDEAL SUMMER WEATHER ON SHIP BOARD**

With the Average Temperature on Shore Lower than Boston, New York or St. Louis, Nights Cool. Practically no Humidity

Clark's 20th Cruise to the Orient

### **Stop-Overs in Europe**

Return Tickets, first class, good on Adriatic, Baltic, Cedric, Celtic, etc.

Until January 1, 1924

Luxurious White Star Transatlantic Liner

### **S. S. BALTIC**

23,876 tons register. Three great promenade decks, Sumptuous Public Rooms, 24 Suites with private bath.

The Climax of Luxurious Travel

## **A FASCINATING ITINERARY**

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo, Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

D. E. LORENZ, Ph.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of CHRISTIAN WORK readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroads, fees, etc.—everything first class.

## **We Invite Our Readers to Join Our Party**

ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.

NOTE.—A few vacant rooms are available on our Mediterranean Cruise, Feb. 3, 1923, and on our Round the World Cruise, Jan. 22, 1923.

Address: Cruise Department, CHRISTIAN WORK.

70 Fifth Avenue, New York City.

# THE CHRISTIAN WORK

*A Religious Review*

FEBRUARY 24, 1923

Religious Reading

Frederick Lynch, D.D.

Impressions of Central Europe

Rev. Alexander Ramsay, D.D.

The Encyclical Letter of Pope Pius XI.

Observer's Letter

What the World Is Waiting For

Rev. William Pierson Merrill

Foes of International Friendship

Charles Edward Jefferson, D.D.

## RELIGIOUS BOOK WEEK

Three Dollars a Year

Ten Cents a Copy



## Lorenz's Easter Music

### EASTER SERVICES (New 1923)

"Easter Bells," by Ira B. Wilson  
"Joyful Eastertide," for graded Sunday Schools.

8 cents per copy, \$6 per hundred, postpaid.  
Samples sent free upon request.

### EASTER SUNDAY SCHOOL CANTATAS

"The Glory of the Cross," by Lorenz.  
"The Lighted Cross," by Ira B. Wilson.  
"Easter," by Ira B. Wilson.

20 cents per copy, net in any quantity.  
Send 20 cents for sample each of the three.

### EASTER RECITATIONS AND EXERCISES

"Easter Treasury No. 28" (New 1923)  
25 cents per copy, postpaid.

### EASTER CHOIR CANTATAS (New 1923)

"Joy After Sorrow," Wilson. 60 cents.  
"The Resurrection Story," Adams. 60 cents.

Sent on approval upon request.

### Easter Anthems

Our ten most popular out of over 300  
we publish sent on approval upon request.

### Easter Solos and Duets

Our ten most popular out of 100 we  
publish sent on approval if you advance  
10 cents for postage and packing. If  
you state voice desired, we will so limit  
selection.

Send for free catalog.

Sample and approval offers good only if The  
Christian Work is mentioned.

## Lorenz Publishing Co.

216 W. 5th St., Dayton, Ohio  
1711 Grand Central Terminal, New York.  
218 S. Wabash Ave., Chicago

## THE CHURCH PEACE UNION ON THE NEAR EAST

The trustees of the Church Peace Union, comprising some of the most eminent leaders in the American churches, at their Annual Meeting in December sent to Secretary of State Hughes a request that the United States "be represented at the Lausanne Conference by an authorized representative or representative with power to assume for the United States its full share of responsibility in co-operation with other nations for the just solution of the Near East problem."

This resolution was accompanied by a covering letter to Mr. Hughes from which we quote the following lines: (Does this not represent the sentiment of the Christians of America?) "The Union has every confidence in the desire of the President and yourself to protect American interests throughout the world, but it feels that in the present crisis in the Near East there should be more than usual emphasis laid upon the moral sentiment of the American people and that it should be made effective through diplomatic channels as far as possible with the nations now represented at the Conference at Lausanne. The feeling was frankly and vigorously expressed at this meeting that the foreign policy of the United States is so weak and faulty that it merits and we believe receives the condemnation of a great majority of the people of the United States. We believe that the conscience of the American people is sorely troubled because of the massacres and persecutions during the past seven years in Turkey, and shocked beyond measure by the settled policy of the Kemal government to expel the whole non-Moslem population under its jurisdiction. This we look upon as a matter affecting all nations, especially those whose civilization has its foundation in Christianity. In a situation filled with such tragedy, it is humiliating to have our Government merely look on. We want America to do her full duty and to shoulder her responsibilities. We want her voice to be heard wherever great problems are under discussion and vital issues are being settled. We want our country to be interested in the life of peoples as well as in the property of her own citizens; in human lives everywhere and not simply in American financial and commercial interests. It seems intolerable to us that we alone of the great self-respecting nations of the world should be outside the organized life of the world."

## REVELL'S BOOKS

AT ALL BOOKSELLERS

### WINIFRED KIRKLAND'S NEW BOOK

## The Easter People

A Pen-Picture of the Moravian Celebration of the Resurrection.

In a narrative of rare beauty, Miss Kirkland describes the great Christian festival as it is observed and perpetuated, year after year, by a simple, God-fearing community at Salem, North Carolina. Illustrated. Paper Boards. 50c.

### Harbor Jim

A. Eugene Bartlett

Author of "The Joy-Maker" has given a fascinating picture of Newfoundland and the quaint lives of the fishermen. There's a seal hunt, a journey up the Humber for salmon, and through it runs a story you'll not forget, original and tender. With frontispiece. \$1.00

### Between the Lines in Asia Minor

Mary Caroline Holmes

recounts the chief events of the siege of Urfa during the winter and spring of 1920, and the part she and those associated with her played during the two years following. Illustrated. \$1.50

### Pandita Ramabai (Sarasvati)

Clementina Butler

Chairman, Executive Committee, American Ramabai Association gives the history of this movement for the child-widows of India. A deeply interesting record of missionary and humanitarian endeavor. Illustrated. \$1.00

### The Revival of Wonder

Dr. Malcolm J. McLeod

utilizes apt illustrations drawn from every-day life, from the fountains of literature and from the commonly-shared experiences of humanity, giving them a moral and spiritual application of the surest kind. \$1.25

### The Gospel in the Ten Commandments

Dr. J. C. Massee

has given us a series of sermons delivered on Sunday evenings in Tremont Temple. An unusually fine series of sermons, heard with large appreciation and spiritual profit, by overflowing congregations. \$1.25

### Learn to Live

Daniel A. Poling, LL.D.

Associate President and Citizenship Supt., The United Society of Christian Endeavor, has a volume of Straight Talks to Young People. A bright, cheery presentation of principles, which, when adopted, cannot fail to produce in any human being, old or young, "the fruits of good living." \$1.50

### Five Minutes with the Boys' and Girls' Congregation

William H. Walker's

new volume of talks to young folks. Straightforward and practical. Dr. Walker has a direct way of using his illustrations and applying them in an unstrained, understandable way. \$1.25

### The Problem of the Working Boy

William McCormick

has a book of suggestions for workers among growing lads which aims to rid the work of the nubby pambly element which so often hampers its usefulness. \$1.25

### New Tasks for Old Churches

Roger Babson's

Suggestions for the solution of today's problems, clear-cut and courageous, regarding the physical, social, and spiritual salvation. \$1.00

## FLEMING H. REVELL COMPANY

NEW YORK, 128 Fifth Ave. CHICAGO, 17 N. Wabash Ave.

## The COMMUNITY CHURCHMAN

A Monthly Magazine for all churchmen who are community minded

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

### THE COMMUNITY CHURCHMAN

2822 Annette St., Indianapolis, Indiana

## McSHANE BELL FOUNDRY CO. BALTIMORE MARYLAND

Church, Chime and Peal BELLS

Memorials a Specialty



### MENEELY BELL CO.

TROY, N.Y. AND 198 BROADWAY, N.Y. CITY.

## BELLS

When answering advertisements please mention The Christian Work

### FOR YOUR EASTER COMMUNION

## Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 8.

New York, February 24, 1923.

Whole No. 3011.

### CONTENTS

THE WORLD OF TO-DAY.....	227
EDITORIALS:	
Class Consciousness: Rev. T. Rhondda Williams.....	231
Religious Reading: Rev. Frederick Lynch, D.D.....	232
Making a Life. Professor Rufus M. Jones.....	233
EDITORIAL CORRESPONDENCE:	
Impressions of Central Europe: Rev. Alexander Ramsay, D.D....	234
THE OBSERVER'S LETTER:	
The Encyclical Letter of Pope Pius XI.....	235
THE WEEKLY SERMON:	
What the World Is Waiting For: Rev. William Pierson Merrill, D.D. ....	237
GENERAL ARTICLES:	
Foes of International Friendship: Dr. Charles Edward Jefferson	239
LITERARY SUPPLEMENT:	
The Best Three Books of the Year: A Symposium.....	243
COUNTRY CHURCH DEPARTMENT:	
Present Status and Tendencies in Rural Community Organizations: Professor Walter Burr, Ph.D.....	247
INTERNATIONAL SUNDAY SCHOOL LESSON FOR MARCH 4..	250

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Application made for entry as second class matter February 17, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### THE TWENTY-THIRD SESSION OF THE LEAGUE COUNCIL

In response to the Canadian suggestion that Article X of the League Covenant be amended or eliminated, the Council of the League of Nations at its session at Paris, ending early this month, asked all the members of the League to express their mind on Article X by July 1, 1923. If the article is thrown out, some of our Senators ought to look more kindly on the League. The Council also determined to call an inter-

national conference to discuss the establishment of uniform formalities in the collection of customs. In addition to the member States, Ecuador, Mexico, the United States and Germany will be invited to the meeting. Dr. H. S. Cummings, Surgeon General of the United States, has at the invitation of the Council become a member of the League's Health Organization. The plan is to have an international sanitary bureau at Washington to co-operate with the League's Health Organization. The League, taking a leaf from the Washington Conference on the Limitation of Armaments, will call an international conference of naval powers other than the four nations which signed the Washington limitation agreement. The new naval limitation conference will meet after the results of the Pan-American Congress at Santiago, Chile, are known. The League Council at Paris took a definite step toward the limitation of all armaments by asking all member States to make their appropriations for armaments for next year no larger than they were in 1913. Our own refusal to work with the League and our failure to ratify the Convention of St. Germain, which forbids the private manufacture of arms, made the Council feel that at the present it is vain to debate the possibility of controlling private manufacture of arms and munitions. There were further manifestations of the development of international common-sense. Czechoslovakia and Hungary agreed to refer their dispute over boundaries to the adjustment of the League Council. The progress in Austria since the League secured an international loan for that country has been most hopeful. But the spirit of "national sovereignty" and international jealousy stood in the way of considerable progress. In response to a request from Albania last October for the assistance of a foreign financial expert, the Finance Section of the League's Finance and Economics Commission recommended the appointment of an Englishman named S. Peterson. Italy and France objected to the nomination. The Council deferred action and Albania virtually withdrew its request for the present. The French blocked the plan of Hjalmar Branting, Prime Minister of Sweden, to bring the question of reparations and the Ruhr affair before the Council. Poland asserted that the League had no interest in the appeals of Germans in Posen against what they considered arbitrary edicts of expulsion. The Polish representative termed the matter a purely domestic, internal question. The Council, however,



# THE WORLD OF TO-DAY

considers that the protection of minorities is part of the League's function in Poland as elsewhere. The dispute will go to the Permanent Court for International Justice.

## AUSTRIA'S REHABILITATION

The work of reconstruction in Austria is under the oversight of the League of Nations. Dr. Elford Zimmerman, the League's High Commissioner at Vienna, is a Dutch banker and formerly burgomaster of Rotterdam. He began his work in October, after the plan for putting Austria on its feet was sanctioned by the Council of the League at its twenty-first session. Dr. Zimmerman's latest report shows that the inflation of the currency by the printing of paper crowns was stopped in November; that the cost of living in Austria has fallen each month since; that the deposits in the savings banks have steadily increased; that great economies in the public service have begun. The government has dismissed twenty-five thousand officials. During all these years of distress, Austria has kept practically all of the old imperial civil service in office, although their labors were no longer needed, merely because the government was afraid to dismiss them. This recent act of economy, a necessary hardship, has helped to increase the problem of unemployment. Dr. Zimmerman reports that there are probably one hundred and twenty thousand unemployed men in Austria. The new Austrian bank began operations on January 2; its capital of thirty million gold crowns was all subscribed in Austria itself, twenty-two million by the people and eight million by the government. This bank is to finance the loans authorized by the Council of the League of Nations last October. The loans will ultimately run to six hundred and fifty million gold crowns (\$150,000,000). Eighty-four per cent. of this amount has been already guaranteed by England, France, Italy and Czechoslovakia. The loan is secured by the Austrian customs and railway receipts. The League Council at its Paris meeting three weeks ago authorized the initial loan of fifteen million dollars.

## THE QUESTION OF MEMEL

Among the questions put over for a more convenient season, when the Treaty of Versailles was drawn up, was the disposition of Memel. Ten years ago Memel was the North-eastern port of Germany. The inhabitants of the city are practically all Germans, the people outside Lithuanians. The treaty provided that the Council of Ambassadors at Paris should determine the permanent status of the city and its environs, but for three years an Allied Commission has nominally governed Memelland, supported of late by a small French garrison. Last month, the Lithuanians in Memelland rose and took over the government, restricting the little garrison to its barracks. The Council of Ambassadors thereupon sent an ultimatum to the Lithuanian government, demanding the withdrawal of the provisional government of Memelland in seven days. The Lithuanian government answered that it had no control over the provisional government of Memelland which was established by the local people. This is practically the same answer as that which Poland gave to the Council concerning General Zeligovski's aggression in Vilna some two years ago. Despite Polish violence and Lithuania's historic claims on the city, the League allowed Poland to hold Vilna. It is now adopting a similar policy in regard to Memel, yielding to a *fait accompli*. Me-

mel will go to Lithuania. The League has placated Poland by assigning her part of the neutral strip which had been erected between Poland and Lithuania beyond Vilna. The purpose of the neutral strip had been to prevent military contact between the two countries, but in its indeterminate state it has proved a rather lawless district. The Lithuanians have resisted by force the Polish forces which were sent to occupy the territory assigned to Poland. The situation is a most unfortunate one. The only hope for its peaceable solution lies with the League.

## HAVE WE THE RIGHT IMMIGRATION COMMISSIONER AT NEW YORK?

About two weeks ago Robert B. Tod, our Commissioner of Immigration, started fifty-one Armenian refugees back to Turkey in a way that was heartless, indefensible and very possibly illegal. M. Vartan Malcom, a New York lawyer of Armenian birth, had obtained a writ of habeas corpus for the production of the refugees in the Federal Court, on the plea that the law permitted them to enter under clauses of the immigration law which make special exceptions of persons persecuted on account of their religion. Commissioner Tod had ordered their deportation on the ground that the quota of Armenians allowed here had been exceeded. The refugees were to go back to the Near East on the Madonna of the Fabre Line. Before the boat sailed Commissioner Tod was informed over the telephone that the writ had been issued, though it was not served on him until the boat was under way. When it was served on him an official of the Fabre Line offered to stop the ship and take the Armenians off, but the Commissioner would not consent. All of these immigrants were related in one way or another to people who are already in this country. Two of the young women were engaged to be married to men who had fought in the American army in the World War. If the deportees were to be landed in Turkey it meant suffering, and possibly death for them. If they were to be taken to Greece, it meant lack of food and possible starvation. But the essential difficulty was Commissioner Tod's attitude. He seems to hold the opinion that it is his business to prevent immigration. It is his business to administer the law as his superiors interpret it, with kindness and consideration. Through all the ranks of our force at Ellis Island, from the humblest doorkeeper to the Commissioner, we need sympathetic and kindly people, people who have enough brains to recognize that because a man wears clothes a little different from ours and cannot understand English, he is not therefore inferior and to be treated like a dog or a sheep. The habitual discourtesy of many an employee at Ellis Island is calculated to make one's blood boil. That discourtesy goes at times practically to the point of cruelty. We should like to see Commissioner Tod, and perhaps half of his subordinates, themselves go through the mill incognito as incoming immigrants.

## THE WALLOONS OF 1624

The descendants of New England Puritans and of Scotch-Irish Presbyterians are prone to think that the peculiar tone of America came practically wholly from their strains. The approaching tercentenary of the arrival of the Walloons—the French and Belgian Huguenots—is a salutary reminder to us that from the first America has been a nation of various stocks. Most of the Walloons who sailed into New



# THE WORLD OF TO-DAY

York Bay in the spring of 1624 on the good ship "New Netherlands" had, like the Pilgrims, found asylum in Holland and came hither under the flag of the Dutch West India Company. These exiles for the sake of their faith were filled with a deeply religious spirit. They were accompanied on their voyage by Sebastian Krol, a lay chaplain, who conducted services every morning, noon and evening on the way over, and on arrival at Fort Orange (now Albany), to which most of the thirty families in the colony went, he immediately began the work of providing for organized worship according to the tenets of the Reformed faith. The religious policy of the colonial administration of New Netherlands breathed a spirit of toleration and liberality which was rare in that age, and which echoed the spirit of freedom then found almost solely in the Dutch Republic. John Baer Stoudt, director of the commission which is planning the observance of the Walloon arrival here, quotes the following record in the rules laid down by the Dutch West India Company for the government of the colony: "Within their territory they shall only worship according to the true Reformed religion, as it is done within this country (Holland) at present, and by a good Christian life they shall try to attract the Indians and other blind persons to the knowledge of God and His Word, without, however, committing any religious persecution, but freedom of conscience shall be left to everyone. But if any one of them, or if anyone within their territory, shall intentionally curse or speak blasphemy against the name of God and our Saviour Jesus Christ he shall be punished by the commander and his council according to circumstances." The Federal Council has instituted a Huguenot-Walloon New Netherlands Commission for the celebration of the anniversary. Its chairman, Mr. Robert W. de Forest, is himself a descendant of a distinguished Walloon exile, Jesse de Forest. The President of the United States, the Queen of the Netherlands, the King of Belgium and the President of the French Republic are honorary chairmen. The commission plans a Huguenot memorial pilgrimage to spend two and a half months this summer in a tour that will include such places of historical religious interest as La Rochelle, Montpellier, the Cevennes and Paris, in France; Torre Pellice, the Waldensian capital, in Italy; London, Canterbury and Edinburgh, in Great Britain; Geneva and Zurich, in Switzerland; Worms, in Germany; Brussels, Mons and Louvain, in Belgium; Amsterdam, Leyden and The Hague, in Holland. In Holland the participants in the pilgrimage will be the guests of the Leyden Pilgrim Fathers' Society, and will share in the celebration of Queen Wilhelmina's silver jubilee. Dr. Charles S. Macfarland of the Federal Council and Rev. John Baer Stoudt of the Commission will accompany the tour. Applications for participation in the pilgrimage should be made as soon as possible, either to the Commission, at 105 East Twenty-second street, New York, or direct to Dr. H. W. Dunning, 188 Rawson road, Brookline, Mass., who is making the arrangements for the trip.

## PREMEDITATED MURDER AND TORTURE

The Federal Council's Commission on the Church and Race Relations is compiling a report on lynchings. It seems hardly believable that between 1885 and 1921 America allowed the lynching of more than four thousand persons, the great majority of them Negroes. Eighty-three of the victims were women, seventeen of the women white. Some of the accounts of the torture inflicted at lynchings are so frightful that we cannot endure to print them. One of the

worst elements in the lynching evil is that men definitely plan them and carry out their dreadful schedule. Take such newspaper accounts of these organized murders as the following, cited by the Commission:

Late last night the jailer who enticed away from the prison on the pretense of a call to make an arrest. As soon as he was out of hearing a mob of two hundred masked men went to the jail and took the keys from his wife, and securing the three prisoners took them to the bridges and placed a strong rope around the neck of each, tied the other end of the rope to the timbers of the bridge and compelled their victims to jump.

(Summarized). Masked mob entered the jail at two A.M. and took out nine prisoners—one white man and eight Negroes. Eight were shot to death, and one, a Negro, escaped death after being wounded. The mob overpowered the town marshal and the jailer, carried the men out and tied them to fence posts by their necks and then fired five volleys into their bodies. Only one of the prisoners had been convicted—a Negro, under sentence of death for the murder of another Negro.

Under the headline, "Three Thousand Will Burn Negro," one newspaper printed:

The lynching has now been fixed at five P.M. A committee of citizens has been appointed to make necessary arrangements for the event and the mob is pledged to act in conformity with these arrangements. . . . Three thousand strangers are to witness the disposition of John Hartfield. . . . Officers are unable to control the crowds.

The headline over a fourth article ran, "Avengers Set Six O'Clock as Lynching Hour." The text was as follows:

A party of seven in two automobiles with Henry Lowry, Negro murderer, . . . stopped here at 12:20 o'clock Wednesday afternoon . . . to Richardson's landing, where they will cross and be joined by a party waiting on the Arkansas side, prepared to lynch Lowry promptly at six o'clock. (Later Associated Press dispatches gave full account of the burning as planned.)

We are, verily, a savage people.

## DANGEROUS RADICALISM IN THE UNITED STATES

Albert Bushnell Hart, Professor of History and Constitutional Government at Harvard, looked facts in the face in a very healthy way in an address at the New York National Republican Club the other day. He found threatening our country two really dangerous forms of radicalism which are not generally recognized among conservative people—the radicalism of the courts and of those nullificationists who would upset the Constitution by disregarding the Eighteenth Amendment. In regard to the first he emphasized the excessive degree of authority which the courts have gradually acquired as against the executive and legislative branches of government. Not until 1853 did the United States Supreme Court undertake to declare an act of Congress unconstitutional. Professor Hart considers that the Kansas Industrial Court in reality takes away the right of the workmen to peaceful strike. The extreme labor movement constitutes a dangerous form of radicalism, in Dr. Hart's judgment, but for every such radical group there is an antagonistic radical group of employers who set up governments of their own in industrial communities. In regard to the Eighteenth Amendment Dr. Hart said: "There are no more dangerous radicals than those who violate the Volstead law because they don't like it and because they believe it infringes upon their personal liberty. There are two good reasons for the Volstead act, the first of which is the enormous harm that has been



# THE WORLD OF TO-DAY

done by drink. The second reason is that the experience of one hundred years has shown that the liquor business has always been an organized political business. It has meddled in politics throughout the Union and has had affiliations with every party. The liquor men have never obeyed the law." Few things in American life are more disquieting than the way in which men who should be leaders in the healthy life of the nation join in this nullification movement. When the graduates of a college like Yale, which in times past has contributed its full quota of high-minded leaders to the public service—when the graduates of such a college coolly unite at some of their class dinners to disregard the law and the Constitution, there is call for prophylaxis in the thinking of some of our supposedly "educated" men.

## PROPOSED CANONS OF JUDICIAL ETHICS

Some years ago the American Bar Association adopted a set of Canons of Legal Ethics. A little over a year ago the Executive Committee of the Association appointed a committee of five, three judges and two practising lawyers, to draw up and submit similar Canons of Judicial Ethics. The committee consisted of Chief Justice Taft, Judges Cornish of Maine and von Moschzisker of Pennsylvania, and ex-Senator Sutherland of Utah and Charles A. Boston of New York. When Mr. Sutherland was appointed to the Supreme Court, Garret W. McEnerny of California took his place as one of the two practising lawyers. The reason for drawing up such canons is because—we quote—"declared ethical standards tend to become habits of life." The canons begin with a counsel against the candidate for judicial office making promises "of conduct in office which appeal to the cupidity or prejudice of the appointing or electing power; he should not announce in advance his conclusions of law on disputed issues to secure class support." The shrewdness of some of the counsel to judges is very pleasing. The judge, says the report, "should avoid unconsciously falling into the attitude of mind that the litigants are made for the courts instead of the courts for the litigants." A like danger threatens the official of every organization, whether of the Church, the State, or the business corporation. The judge, say the canons, should be "temperate, attentive, patient," and they especially urge the duty of punctuality upon him. To quote further: "Judges should be courteous to counsel, especially to those who are young and inexperienced, and also to all others concerned in the administration of justice in their courts. . . . A judge should not be swayed by public clamor or consideration of personal popularity." The committee were not above noting a certain human weakness in some judges. The judge, they remark, "should not be tempted to an unnecessary display of learning." The canon in regard to injunctions is of especial importance. It runs: "Judges should discourage *ex parte* hearings of applications for injunctions and receiver-ships where the order may work detriment to absent parties. . . . The judge should remember that an injunction is a limitation upon the freedom of action of defendants and should not be granted lightly or inadvisedly. One applying for such relief must sustain the burden of showing clearly its necessity and this burden is increased in the absence of the party whose freedom of action is to be restrained, even though only temporarily." The proposed canons counsel against dissenting opinions except where there is conscientious difference on fundamental principles. They wholly discountenance judicial idiosyncrasies. "A judge should adopt

the usual and expected method of doing justice, and not seek to be extreme or peculiar in his judgments or spectacular or sensational in the conduct of his court. . . . He should not compel persons convicted or accused to submit to some humiliating act or discipline of his own devising, without authority of law, because he thinks it will have a beneficial corrective influence. Judges imposing sentences should endeavor to conform to a reasonable standard of punishment and should not seek popularity either by exceptional severity or undue leniency." The canons lay it down that "the judge should be studiously careful himself to avoid even the slightest infraction of the law." They counsel against the judge's lending his name either to business ventures or charitable enterprises; he shall not "at any time" become a "speculative investor upon the hazard of a margin;" he should "avoid making political speeches, contribution to party funds, the public endorsement of candidates for political office or participating in party conventions." He should, the canons, declare, refrain from the practise of the law. Altogether, the canons lay down an ideal that is by no means reached by every judge to-day. Their acceptance would make a concrete standard by which a judge could gauge his own conduct. They would exert a continual healthy influence on judges themselves, and they would help to clarify in the public mind what was to be expected of the judge.

## THE I. W. W. AND SABOTAGE

The Industrial Workers of the World for a while advocated sabotage in industry. That sabotage included the injury of machinery and equipment, and also the sabotage of time, in other words, loafing on the job. But the I. W. W. found the use of sabotage most demoralizing. Men who accepted the idea of treachery to their employer as legitimate, naturally took that treachery into other relations of life. The I. W. W. found their members committing sabotage against their own industrial organization. They dropped the policy. To-day there exist in Europe two nuclei for workers' internationals—the one of the Syndicalists at Berlin and that of the Communists at Moscow. The recent I. W. W. Convention, after long discussion, decided it could not affiliate with either without forfeiting certain of its fundamental principles. The Defense News Service commenting on their action, remarked, "It is a matter of tactics. At their preliminary conference in Berlin a few months ago, the Syndicalists went on record as approving the use of sabotage and violence as weapons when deemed necessary in industrial strife. Both of these weapons are discountenanced by the I. W. W., which officially declared against them more than four years ago, on the grounds that force invariably defeats itself."

The work of the newly organized National Unemployment League has already resulted in the introduction in the United States Senate by Mr. Ferlinghuysen, of a bill providing for a survey of the nation's needs in the way of public works in periods of depression and unemployment. The bill would create a Federal Commission on Unemployment, whose duty it shall be to make investigations "to determine where the public interest can be best served by the development of the following public works: Roads, afforestation, and drainage and irrigation of waste lands." The Commission members are to serve without salary, but may secure the aid of salaried assistants—engineers, draftsmen, etc.—for which purpose the measure carries an appropriation of one hundred thousand dollars.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

Charles S. Macfarland

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## Class Consciousness

IN the history of industrial progress we hear a good deal about the class-war. There are those who put all their hopes for social betterment on the consolidation of industries, and the promotion of class-consciousness among the working-class. Let workingmen, they say, realize their power, consolidate their forces, and, with an eye on class interest alone, demand the recognition of those interests. It is necessary to see that class-consciousness is a distinct moral advance upon pure individualism, and its maintenance among working people involves a good deal of self-discipline. The sacrifice of personal interests is often necessary to the maintenance of the interests of the class. And the fact that certain classes of workmen are ready to sacrifice their own immediate individual interests in order to secure the interests of their class, is a moral advance.

Why do not a great many workingmen join a trades union, why do they prefer to spend on beer the money they would have to pay into the union? It is because they have not undergone the moral preparation, the self-disciplinary process, sufficiently to realize the class-consciousness. Why should an individual consider the interests of his class at all? Is it only because in the end it will be for his own interests to do so? That is certainly not the way in which the thing has worked. The men who have worked most earnestly for reform have been those who never did hope to gain anything personally by their action, who knew, indeed, that they would

be dead long before the object would be gained. They knew also that while they lived they would lose rather than gain.

In the early days of the I. L. P. Movement in England there were men who most self-denyingly gave themselves to that movement, knowing perfectly well that they personally would never see the fruition of their efforts, and that in the meantime they would have to suffer many deprivations by the public prejudice they would encounter. There is a considerable moral element in any enthusiasm for class-interest, and especially in the growth of a true class-consciousness. It rests upon a realization in the individual of unity with at least a large number of his fellows. It is notorious that the lower men are in the moral scale the more difficult it is to get them to form any union at all.

All the economic and political arguments for the union are there, and yet it cannot be formed, because there has not been in the individual the intellectual and moral preparation for it. The rise of class-consciousness is not the mere result of people living together on a similar level, or in similar conditions, it is the result of reflection by individuals upon such conditions, and this reflection contains moral and intellectual elements. But though the class-consciousness may be regarded as a step in social and moral evolution, it should never be regarded as more than a step.

To become fully human, and by that I mean fully moral and spiritual, co-operation must become nation-wide, yea, ultimately world-wide. Even the international brotherhood of the proletariat is not sufficient range for the true co-operative spirit; nothing less than the brotherhood of man will do. And the foundation of this is a spiritual conviction. To try and get the working classes to think of themselves as mere economic and political factors, as some writers do, is to denude them of an immense power which they could wield if they realized their moral and spiritual force. Young students of Karl Marx should beware of being carried away by the truth there is in his teaching to think that it is the whole truth. The economic factor is of enormous importance, but to regard it as the only factor is to miss the biggest truth.

The idea of interest, whether personal or class, though not devoid of a moral element in the latter case, is not to be compared for a moment as a dynamic with the distinctively moral and spiritual idea of the intrinsic worth of every human being, and the unity of all human beings. The reform movement would gain tenfold in power, even for economic progress, if it could be consciously grounded in an intense spiritual realization of that one life manifested in all men, and by virtue of which all men are one. This is the true sanction for co-operation, this is the ultimate reason why there should be co-operation at all, and this is the spirit that would worthily work a co-operative commonwealth, if it were established.

We ought to work to get as many individuals as possible, in all classes, to realize the truth that there is no such thing as an isolated personality. Whatever that wonderful entity is which constitutes the individual, it is certain that it could only come to be in an environment like unto itself; it is distinguished from all, and separate from none. The content of the individual soul itself is a social content and it can only grow in social relations. Mazzini said: "Thou canst not, even if thou wouldst, separate thy life from that of humanity, thou livest in it, by it, and for it. Thy soul cannot rid itself of the influence of the elements amongst which it moves."

And long before Mazzini, Marcus Aurelius taught: "We are made for co-operation like feet, like hands, like eye-lids.



# EDITORIAL

To act against one another, is to act contrary to Nature." Before Marcus Aurelius, Paul pictured the ideal society as that of many members in one body, so related that no member could live unto himself. Long before Paul, Plato used the same figure. The pursuit of personal advantage in the narrow sense must be contrary to the personal good in the higher sense, because that personal good can only be realized in co-operation. The full realization of this truth is the only inner life that would match the outer life of a co-operative state.

T. R. W.

## Religious Reading

THE days seem to be gone when on Sundays the family gathered about the evening lamp and read from the religious paper or read some book of a religious nature. Neither do the young folks take home the religious book from the Sunday-school library as in former days. Indeed, the Sunday-school library seems passing away before the universal public library. This is not altogether gain, for, while most of the books for young people on the public library shelves are excellent, there are many books of a more distinctively religious nature that the Sunday-school library supplied. These are not all of a sentimental nature either. One of the books which had most to do with awakening the writer was "The Schonberg Cotta Family"—the story of Luther, Melancthon, and the rest, an historical romance over which we imagine many a boy has dreamed for hours. Many books of this character we got from the old Sunday-school library, and we cannot help feeling that it supplied a great need. As we travel up and down the land, visiting in many homes, we do not seem to find the boys and girls reading these books as much as did the boys and girls of forty years ago.

Neither do the grown-up people seem to read religious books and papers as they did fifty years ago. Of course, one reason for this is that the deluge of popular magazines has swept almost all serious literature before it. The Sunday paper and the hundreds of fifteen-cents magazines have not only driven the religious magazine out of the home, but also the serious magazines of all sorts. Then people do not read as much as they did. The moving picture in winter and the automobile in summer have lured thousands from books.

Yet we claim religion is one of the chief interests of man. Is it, we wonder. If it is, why is it that we seem so little concerned about it, and display our interest in it only on Sunday morning? One does not expect the great mass of Roman Catholics to read religious books, except books of devotion. For them the problems of religious thought belong to the Church and to the scholars within her fold. But the Protestant claims that religion is the concern of the individual. Every man is not only his own priest, but his own prophet. He is to settle the problems of the faith for himself. His pastor may guide him in his thinking and shepherd him in his vicissitudes, but with all this, he is his own prophet and scholar as well as priest. Also, in the Protestant conception of the Church, the layman is a co-worker with the pastor in the Kingdom of God. His fundamental principle is, "We are

workers together with God." The Protestant layman belongs to the Church, not simply for worship, not simply for instruction, but as a worker with his pastor in all good causes. He takes a part in all good work, is interested in all religious and social problems. If, then, both personal religion and the social application of the Gospel is of such concern to him, how is it that he does not read religious literature?

For he does not. The best religious books have very limited sales. Of the fifty million Protestant churchmen in the nation are we not safe in saying that not more than one million take a religious journal? How can religion really be of such interest to our church people if not one-fiftieth part of them ever read a religious journal, and only a handful read religious books? We are afraid people are not so much interested in religion as some of our optimistic friends think. Religious Book Week has been set aside, hoping that pastors would call the attention of their people to this strange phenomenon, this contradiction in the Christian Church. There are several reasons why the pastors ought to urge upon their people the taking of a religious journal and the reading of religious books. We would like to mention the two or three most important of these, for they really have much significance for the success of the Church of God.

First of all, the Church is face to face with the greatest and most perplexing tasks she has ever faced. The last ten years have not only thrown the nations into a weltering pit and produced chaos in international morality, but they have disturbed all the relationships of men. There are wild theories of personal morality being heralded in books and theaters and in revolutionary circles, all the old moral sanctions are being either questioned or defied, as well as the doctrinal teachings of the Church. The Church has got to meet all these denials of morality and faith, and, furthermore, she has got to reconstruct a new world order on the ruins of the old. She has got both to dream and build the city of God. The mind of every Christian is as much needed in this great endeavor as his heart, good-will and money. He ought to be able to bring vision to the solution of these problems as well as consecration. He ought to have a thorough knowledge of every attack that is just now being made upon the Christian faith and the Christian morality and be able to meet it. He ought to be thoughtfully considering the great task of the Church as it faces the perplexing, baffling social and international problems. He can be fit for these great constructive tasks only as he reads the books devoted to their discussion, only as he keeps in touch with them through the pages of the religious journals.

Again, the Christian is one who is supposed to view life seriously and intelligently. He ought to be not only the most outstanding man in the community for his piety, but for his whole character. His brains ought to show the result of his contact with the eternities as well as his heart. He should be the biggest man in the community and the man with the widest interests, in touch with all big things. For, as we have said again and again, "Big thoughts make big men." Therefore, the Christian should read books that call for the exercise of the mind; that enlarge and broaden his vision; that deepen his character and put power into his personality. He should know more than other men as well as love more. He should have reason for the faith that is in him. He

# EDITORIAL

should be concerned with the work God is doing through His Church, and should be interested in all that is being said and thought about the faith. We need big men among our laymen as well as among our clergy, and it is books, thoughts, big thoughts, and the exercise of the reason that makes big men. We can think of a dozen books published this year the reading of any one of which carefully by an intelligent Christian would remake him.

And could we say just a word to the preachers, asking them if they ever realized how much more joy there would be in preaching to a congregation that came every Sunday fresh from reading some book dealing with the very problems of religion on which he is to preach, fresh from reading a religious journal which has fertilized their minds for the preachers' words, than in preaching to the average dumb, indifferent, purely secularized congregation he usually meets? It would be of infinite gain to the preacher, make preaching a thing of joy and enthusiasm, if he knew he had before him a group of men who had been reading, who were always reading about the things of the faith and the work of the Church. Compare the joy of the musician who comes before an audience at home in music, loving it, educated in it, living in it continually, to the joy of one who comes before an audience of people ignorant of music, therefore unresponsive to it. It is the same with the preacher. We would say to our fellow preachers that it is of infinite advantage to you to see that every one of your flock reads a good religious paper and many of the best books dealing with the faith and the part the Gospel and the Church must play in saving the world.

F. L.

## Making a Life

OUR present-day age has a kind of passion for the study of developing *processes*. We do not feel quite at home with any subject until we can work our way back to its origin or origins and then follow it in its unfoldings, explaining the higher and more complex stages in terms of the lower and more simple ones.

That method, however, cannot be successfully used to unlock the secret of the gospels. We do not find beginnings here; we cannot follow genetic processes; we are unable to discriminate higher and lower stages of insight. We must launch out at the very start in mid-sea. Whatever words of Christ one begins with indicate that He has already arrived at an absolute insight—we mean, that He has found a way of living that is no longer relatively good, but intrinsically and absolutely good.

It is an inveterate habit with men like us to estimate everything in terms of relative results. We are pragmatists by the very push of our immemorial instincts. Our first question, consciously or unconsciously, is apt to be, what effects will come, if I act so, or so? Will this course work well? Will it further some issue or some interest? And this deep-lying pragmatic tendency—this aim at results—appears woven into the very fiber even of much of the religion of the world.

Sometimes the results sought are near, sometimes they are remote; sometimes they are sought for this world, sometimes they are sought for the next world; sometimes the pragmatic

aim at results is crudely and coarsely selfish, sometimes it is refined, or altogether veiled, but religion has no doubt often enough been an impressive kind of double-entry bookkeeping, the piling up of credits or of merits which some day will bring the sure result that is sought.

Just that entire pragmatic attitude Christ has left forever behind. His inner way, His interior insight, passes on to a new level of life, to a totally different type of religious aspiration and to another method of valuation. For Him the beyond is always within. The only good thing is a life that is intrinsically good; the only blessedness worth talking about is a kind of blessedness which attaches by a law of inner necessity to the character of the life itself. It makes no difference what world one may eventually be in, if only it is still a world of spiritual issues—goodness, holiness, likeness to God, will still constitute blessedness as they do in this world.

When once this insight is reached, it affects all the pursuits and all the valuations of the soul. All "other things" at once become secondary, and "entering into life," "seeking life," "finding life," becomes the primary thing. "Making a life" overtops in importance even "making a living"—the life is more than meat, more than raiment, more than gaining the whole world. It is better to enter into life halt and maimed—with right hand cut off and eye plucked out—than bend all one's energies to preserve the body whole and yet to miss *life*. The way to life is strait the entering gate is narrow. One cannot enter without facing the stern necessity of focusing the vision on the central purpose, without getting "a single eye," without letting go many things for the sake of one thing.

Sacrifice, surrender, negation, are inherently involved in any great onward-marching life. They go with any choice that can be made of a rich and intense life. It is impossible to find without losing, to get without giving, to live without dying. But sacrifice, surrender, negation, are never for their own sake; they are never ends in themselves. They are involved in life itself.

One great spiritual law comes to light and becomes operative, as soon as the interior insight is won, as soon as the inner way is found: The law that the soul can have what it wants. This law of the interior life, of the inner way, Christ affirms again and again in varying phrase. The inner attitude, the settled trend of desire, the persistent swing of the will, are the very things that make life. The person who cherishes hate in his soul forms a disposition of hatred and must live in the atmosphere which that spirit forms. The person who longs for deeds that are wrong, and allows desire to play with free scope is inwardly as though he did the deed. He is what he wants to be. And so, too, on the other hand, the rightly fashioned will is its own reward and has its own peculiar blessedness. The person who hungers and thirsts for goodness will get what he wants. He who seeks, with undivided aspiration, will always find. He who knocks with persistent desire for the gates of life to open will see them swing apart from him to go through to his goal. He who asks, with the ground swell of his whole inner being, for the things which minister to life and feed its deepest roots, will get what he asks for. The very pity of the Pharisee's way of life is that he has his reward—he gets what he is seeking. The glory of the other way is the glory of the imperfect—the glory of living toward the flying goal of likeness to the Father in heaven.

R. M. J.



# EDITORIAL

## Impressions of Central Europe

EDITORIAL CORRESPONDENCE

I HAVE spent the last three months of the old year in Central Europe in organizing the work of "The World Alliance for Promoting International Friendship through the Churches," of which the Archbishop of Canterbury is president. This has given me unusual opportunities of observing at first-hand the social, economic and ecclesiastical conditions, especially in Czechoslovakia, Poland and Austria. I had intimate conversations with the leading representatives of all Reformed communions in these lands, and had prolonged conferences also with many groups of pastors and others who could speak for the Churches.

Conditions vary widely. Among the Czechs of the ancient kingdom of Bohemia and Moravia the securing of independence within the Republic of Czechoslovakia and the uprising of national feeling have created a great movement away from the Church of Rome. The Czech Brethren Church records an accession of no fewer than sixty thousand within the last four years, and the Czechoslovak Church, which is served by ex-priests of the Roman communion and retains the Catholic ritual, claims as many as one million adherents, and these, one and all, have seceded from Rome and are indifferent to the Pope's decree of excommunication pronounced against them. There is probably no other community in Europe where the appeal of the Gospel meets with such an immediate response as among this people for whom John Hus is a national hero, and where his memory is a living force. It is, however, a remarkable fact that among the Slovaks, united in the same republic and closely allied in language, no such movement is to be found. The Slovak-Lutheran Church, with some 380,000 adherents, has been reconstituted on an independent basis under the superintendence of two bishops and is permeated by a spirit of buoyant hopefulness. I attended a crowded service of two and a half hours at a great ecclesiastical gathering in the little town of St. Martin among the hills, where all lay deep in snow, in an unheated church with a temperature outside of thirteen degrees of frost. But the line of demarcation between Rome and Wittenberg remains unchanged. In that province of Poland which was formerly German Poland the Lutheran Church has suffered immense loss by the exodus of vast numbers of Germans to their fatherland. The computation I heard gives those as amounting to the huge total of four hundred thousand, and this Church is therefore left in possession of large churches and magnificent philanthropic institutions without a constituency able to maintain them. It can easily be understood under what extreme difficulty it has to carry on its activities in the midst of an overwhelmingly Roman Catholic population. In the town of Posen the German population has within two years shrunk from sixty thousand to eight thousand, and in Bromberg it has been reduced from eighty per cent. of the entire community to a remnant of sixteen per cent. This grave weakening of the one great Protestant Church is a very serious blow to the cause of evangelical religion and even intellectual culture.

There are two conclusions which have most deeply bitten themselves into my mind. One is the state of privation and

distress to which the middle classes, especially of Austria and Germany, have been reduced. Of Austria in particular I can speak with some authority, for I traveled through most of the country and held conferences in many centers and entered into conversation with very large numbers of people. Of Germany I heard a great deal from those who knew its conditions intimately, and learned much also from those I met in the short while I spent in that land. What are the facts? One Lutheran pastor after another informed me that his total income from all sources was one million kronen per month, and that, with the exchange at 330,000 kronen to the pound sterling, equaled three pounds per month. Besides this he had a house and (if in the country) his garden. Others have less than this pittance. The produce of the garden goes far to provide a meager subsistence. But clothes he can hardly buy; books are an impossible luxury; all that makes for the refinement of life is beyond him. A scholar of eminence told me that all he wore had been given him. He had the highest degrees two great universities could confer. If there are children, the case is more desperate still. In every railway carriage the conversation one overhears turns on the problem of food and its cost. It is with a mere languid interest one learns in England of the downfall of the exchange in these lands, but to the people involved it is a concern of life and death. In Munich the price of a necessary item of food leaped from fifteen marks to fifty marks in one day because of the downfall of the value of the mark, and can it be wondered that there was looting of shops by a maddened and hungry populace. All those who had money saved or lived on investments or had fixed incomes see their money disappear and they are reduced from comfort to starvation. A rent restriction act prevents in Austria the raising of rents, and these remain at the pre-war figure, which is the merest fraction of its former value. It may cost a landlord, I was told, more to repair a single broken electric light than he receives in rent for a year. In Vienna, on a commanding corner site, there may be seen an unfinished building, with the walls standing a few feet high and heaps of unused bricks against them. It is a gaunt and gaping ruin of what was to have been a Lutheran church. Before the war the pastor's house was built and early in the war the church was started and the money was in hand for its erection. As with us, building operations were suspended by law in these years. Now all the money for the completion of the building has lost its value and the cost at the same time has soared to impossible heights. The unsightly wreck remains, a scandal and a reproach to the Protestant name. Orphanages, homes for the aged, and the like, can only exist by the aid America gives, and the closing down of these institutions or their continued struggle for existence devoid of the necessary comforts of heating and nourishing food tell the same sad tale of crushing poverty. Of the eleven thousand students in Vienna over seventy per cent. must work for their living while at their studies and the common resource for earning a pittance is by sweeping snow from the streets or keeping doors at cinemas, and the like. Starvation has indeed only been averted by the splendid efforts of the Student Relief work in their provision of free meals and cast-off clothing. Similar conditions, I am credibly informed, prevail widely and increasingly in Germany, and of the intellectual classes, for

whom universities cater, both among teachers taught in Russia and Poland, like piteous tales were told me. The slow death of the interest in the things of the mind, the mental starvation involved, the materializing of the spirit by the absorption in the unending struggle to keep body and soul together, pave the way for the loss of the best fruits of the heritage of our civilization. Terrible as the effects are on the physical life, the reaction on the higher life of the spirit may easily prove in coming days more terrible still.

It is not surprising that the second impression one gathers is the attitude of pessimism which is settling down on the best minds of Central Europe. I met editors, leaders of relief work, merchants and very many pastors, and all spoke in the same grave way of the outlook. In this respect the depression is deeper than a year ago. The remarkable fact is that all blame the peace much more than the war for the present result. The unsettled question of reparations overshadows all else. It is the universal conviction in Germany, and among all people of German origin, as well as in neu-

tral lands, that the policy of the French is directed to the dismemberment and the industrial ruin of the German Empire, and to the demand at the same time for the exaction of impossible payments, far beyond even a prosperous country's capacity. This belief unites all political parties and all classes of the community in an attitude of antagonism to France. The real fear of the future is that Germany, in despair, may become the prey of revolution and be driven into an alliance with Russia. I found no one who was not persuaded that the continuance of the present drift will inevitably lead to the bankruptcy of Germany, and that such a collapse must involve Europe in financial distress. The breakdown of the Paris Conference and the determination of France to pursue its own plan must, in this state of feeling, have an incalculable repercussion, and the Prime Minister's openly expressed fear "of grave and even disastrous consequences" is only too likely to be realized.

ALEXANDER RAMSAY, D.D.

# THE OBSERVER

## The Encyclical of Pope Pius XI.

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

THE full text of the encyclical letter of Pope Pius XI has at last reached America. It makes intensely interesting reading and all of our readers who care to secure a copy of it in pamphlet form would, I am sure, find themselves in heartiest sympathy with almost everything the new Pontiff has to say about the present world conditions and their cause. Also, it is a good pamphlet for Protestants to read, as it sets forth officially the attitude of the Roman Catholic Church toward the various religious, social and world problems. How significant such an utterance as this is is realized when one remembers that it is read to some five hundred million people throughout the world. It is read in its entirety from every Roman Catholic pulpit in Christendom, although it is addressed primarily to the bishops. It deals with the present world situation, and in this regard is a very astute and keen piece of analysis. It then calls attention to the fact that practically every institution that man sets up fails to cure these ills and evils; that a cure can only be found in the application of the Christian faith to the whole realm of life.

One of the most arresting paragraphs in any recent literature is right at the beginning of this encyclical under the caption of "The Peace that Did Not Come." How true it all is. Listen to these words which I quote at some length because they are so significant:

"In fact, weapons have been laid down by the belligerents of yesterday, but here are fresh horrors and fresh fears of war in the Near East: terrible conditions aggravated in great part of those regions by hunger, epidemics, by devastations reaping numberless victims, especially the aged, defenseless women and innocent children.

"It can well be said that rivalry and strife continue still

over all the immense theater of the World War, even if dissimulated by political dealings and concealed by the fluctuations of finance. These are evident in the press, booklets, newspapers and pamphlets of all kinds, not concealed or else partly hidden in the regions normally serene and peaceful for study and the advancement of science and art.

"Therefore, public life of peoples is still surrounded by a dense fog of hatred and reciprocal diffidences and offenses. If the defeated nations suffer more seriously, grave are the woes of the victorious; the smaller nations complain of being overcome and exploited by the greater, the greater are offended and complain of being wrongly judged and circumvented by the smaller; all suffer from the sad results of the past war. Nor did the nations who went exempt from the terrible war, who neither avoided its evils, nor succeeded in being free from the results thereof, feel less these results than the former belligerents. Past evils, still persisting, become always more aggravated owing to prompt remedies being impossible, the repeated attempts of statesmen and politicians to cure the evils of a shaken and corrupt society have had no good results and may have by their own failure increased the existing difficulties of social conditions. More so because the anxiety of people, about the menace of new wars, is increasing, nor, unfortunately, can it be foreseen if these will be more terrible and devastating than the last. As a result perpetual anxiety overshadows life, while the continuation of this harmful condition of armed peace, amounting almost to war, exhausts the finances of the people, wastes the flower of youth and poisons and troubles the best sources of its physical, intellectual, religious and moral life."

Another paragraph deals with the growth of the class war. It was thought that the war would put an end to the growing bitterness between classes, but it has intensified it. Capital and labor are arraigned against each other in deadly enmity. Bolshevism and anarchy lift their horrible heads in every quarter. The class war has become an inveterate and



mortal disease which, like a destructive worm, is sapping all of society's vital forces. Excesses are everywhere condoned, and there is a general attempt in many countries to overthrow, not only the Christian faith, but the Christian morality.

The Pontiff paints in very mordant words the effect of all this chaos and fall of moral principles upon the family. The family is going to pieces, as is the rest of society, and just as the general uneasiness is felt in the hearts of nations and classes so the lesser parts feel the disturbance, and the ills that afflict society afflict the family. Divorce is almost driving marriage out, substituting what practically amounts to free love in its place. There is a point where divorce always becomes free love. When divorces are given and taken as easily and lightly as they are to-day, where marriage is understood as simply a business contract for living together until both partners wish the bargain dissolved, then you have nothing but free love. The Pontiff might well have added, although he did not do so, what is the truth, that you are just about as well off without the trouble of the marriage ceremony when marriage reaches this stage. Not only is the general moral degeneracy of the world felt in the loosening of the marriage ties and the immorality of the home, but "we see often a morbid restlessness spreading in every age and condition, insubordination and insufferance impermeating minds, more and more, contempt of obedience and intolerance of toil become habit; the modesty of women and girls set aside by licentiousness of dress, of conversation, of participation in immodest dances. The open insult to the misfortune of others is often rendered more provoking by the ostentation and impudence too frequently seen in those whom sudden gains have enriched, but not bettered. Consequently the increased numbers of disinherited and outcasts who almost always end by swelling the ranks of agitators of public and private order."

A great part of the letter is devoted to examining the causes which led up to the war and which plunged the world into its present unhappy stage. I need not go into this here, except simply to say that the Pontiff is absolutely right when he says that, whereas individuals have learned to live by the Christian principles, the nations have been living by the law of cupidity. They have been living in perpetual competition of ambitions. Every nation has been run simply by the law of self and self-advancement. This always is a source of strife and hatred; always international injustices grow out of it. When nations forget that people are brethren in the great family of humanity, and that other nations have a right to live and prosper, and "that it is never lawful or wise to disjoin the useful from the homes," then war always comes. But the Pontiff says the profounder cause of the war is that men everywhere have fallen away from God and Jesus Christ. This is why they have sunk into the depths of so much evil, and it is only when they shall come back to Him that they will have peace, fine peace.

The Pontiff also deals with the problem of the schools, but here not much is said with which we are not all familiar. The Pontiff insists that there can be no Christian regeneration where the children are not trained from their earliest childhood, and that religious training must go on simultaneously with the secular education. In Europe this is not much of a problem, because most of the schools are church schools. In our own country it is a great problem and the Pontiff does not touch upon it. We have got to do in America what I have been urging for some time. All over the country groups of the leaders of the Protestant Church and the Roman Catholic Church have got to get together and thrash out the prob-

lem. This would be a fine thing, not only for the question of religious education, but it would be a splendid thing for the leading Presbyterian, Baptist, Congregational and Methodist pastors to sit down for a whole day with a group of the finest ecclesiastics in the Roman Catholic Church. Neither one knows anything about the other in America, and it is time that some acquaintance was begun.

Large sections of the letter are devoted to what the Church should do to overcome these various evils, and there is quite explicit instruction about methods to be pursued for restoring Christian reign in the family, in the state, in the industrial situation, and in international relationships, all of which is good advice for Protestants as well as Catholics. In fact, there is very little in the whole letter that is not just as Protestant as it is Roman Catholic, unless it is the fact that the Pontiff believes in the Church more than the average Protestant and looks to the Church to accomplish the religious and moral regeneration of the world. The only thing that distinguishes this letter from a letter that the Federal Council might write is that the Pontiff considers the Church as the representative of Jesus Christ in the world and having authority to speak and act in His name. Of course, the Protestants will not admit this.

The encyclical rises to its highest point in the closing paragraphs of "The Path to True Peace" and the part the Church must play in it. The time has come when the Church must not only regulate the relationships of individuals and insist upon individuals ordering their personal life and relationships upon the teachings of the Christian faith, but the nations must also order all their relationships upon the Christian principle. The nations are bound by exactly the same ethical and moral laws as those by which individuals are bound, and the nations are as accountable to the Judgment Bar of God as individuals; there are no two moralities, no two ethics, no two codes of honor, no double standards of morality—one for a nation and one for an individual. There is only one, and that is the spirit and law of Jesus Christ. "When governments and nations will follow in their collective acts, be they internal or international relations, these dictates of conscience which the teaching, precepts and examples of Jesus Christ propose to and impose on every man, then only can they trust one another and have faith in the pacific settlement of the difficulties and controversies which might arise from different views and opposite interests."

So exercised has the Pontiff become over the troubled conditions of the world that in his encyclical he intimates his intention of calling a great world conference of all the bishops of the Roman Catholic Church in the near future to debate upon these things.

FREDERICK LYNCH.

## A Near East Handbook

The Near East Relief has issued a pastor's handbook entitled "A Million Lives Saved," which contains an account of the work of the organization in the five areas of operation: Northwest Persia and Mesopotamia, Russian Armenia and Trans-Caucasia, Palestine and Syria, Constantinople and Asia Minor, and Greece. There is much concrete material concerning the field and the service that is being rendered on the basis of which to build a presentation of the Near East situation to a church congregation. Detailed suggestions are given for a church program. Among the many personal messages included is the following from Fred B. Smith: "I congratulate you that you are the messengers of a new kind of world."

# THE WEEKLY SERMON

## What the World Is Waiting For

By Rev. William Pierson Merrill, D.D.

Minister of the Brick Presbyterian Church, New York

*"For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." (Romans 8:19-22.)*

THE clearest evidence of that quality in the Bible which we call "inspiration," is the eternal freshness of its great sayings. They do not come as echoes of the dead past. They ring out like bells, calling us to present, urgent realities—church bells, summoning us to worship; fire bells, warning of danger; school bells, calling us to come and be taught. Here are words written nearly nineteen hundred years ago, and they fit the facts of the time like some editorial in the morning paper—yes, they fit better than any present-day editorials. Written nineteen hundred years ago! Yet if one would attempt to put in words the situation at present confronting thoughtful minds, the situation that sends us to the paper every morning with eager interest and anxious foreboding, he could not hope to state it better than it is stated in these words, coming from the ages past. Every morning we ask: "What is France doing? What is Germany doing? What is Turkey doing? What is being said and planned in Great Britain? What attitude is our Government at Washington taking? What about Russia? What about the radicals in this country and in other lands? What is the real meaning of this turbulent and tangled situation, and how can we best meet it?" Here, in these few words, from a letter a tentmaker once wrote to a little group of unknown folk in Rome, is the philosophy underlying the conditions of our own time.

That final clause startles us. We read it with a sharp poignant sense of hopelessness—"until now." "We know," Paul writes, "that the whole creation groaneth and travaileth in pain *until now*." When he wrote those words, he was full of a radiant assurance that a new day had dawned; the groaning would cease, the hard labor would bring forth a new world. "Until now" these evil things had gone on; but from now on, things would be different. The Son of God had come, and a new order had sprung into being. Catching this vivid note of exultant hopefulness, our hearts cry out,

"O, had I lived in that great day,  
How had its glory new  
Filled earth and heaven, and caught away  
My ravished spirit too."

But, friends, nineteen centuries have gone by, and still we

have to say, "until now." Hopes have sprung up, only to fade into new disappointments, and still the whole creation is groaning, waiting for something, longing for deliverance, unable to see its way. Until now; yès, how much longer? "How long, O Lord, how long?"

Yet for us, as for Paul, if we be true Christians, there is hope as well as disappointment in those words "until now." Always the Christian says, "What has been until now, need not go on." True Christianity is always incorrigibly hopeful. Wherever there is a soul that has been touched by Christ, there hope springs up. The Christian refuses to believe that the best may not lie just ahead. Always he marches on with an excited feeling that just around the next corner may lie the Kingdom of God. So is it a challenge to us, as it has been to every age, this word "until now." Year after year, century after century, men have gone on their foolish, stupid, wasteful, cruel course. Christ has made a difference, yes, a great difference; but the knowledge of Him has not gone far, nor has it sunk deep. The groaning of all creation, the crying out for deliverance, has gone on until now. We still say what an acute critic said a half century ago, that our age is "wandering between two worlds, one dead, the other powerless to be born." "The old order changeth," yes, but for better or for worse? Where is the hope of the coming of the Kingdom?

Two practical questions arise. What is the real trouble, and what is the hope of salvation from it? What are Paul's answers to these questions?

Here is his analysis of the difficulty. "The creation was made subject to vanity." That word reminds us of the only sceptical book in the Bible, with the beat of its refrain. "Vanity of vanities, all is vanity." The word Paul uses means "without result," that which is empty, ineffective. It means that which, in modern phrase, "gets nowhere." The creation, by its very nature, seems to be subjected to a process of continual disappointment. Nothing comes to fruition. Mankind is like that figure in the ancient Greek fable, painfully rolling the stone up hill only to have it break away to roll back long before it reaches the top. Is not that a true picture of human life, of this which we call social progress? Could you put it better in a phrase than to say that the whole world is subject to vanity? Greed, selfishness, strife—man spends himself on these, and the outcome is one disappointment after another.

But why is all this? Why has God made such a world? That is the question with which men have been struggling through the ages. And it has never been faced with greater intensity, or answered in greater variety, than during the past few decades, in which the vast increase of human knowledge has put an edge on ancient questions. Why is it that the creation is thus subjected to vanity, that man is thus



doomed to a continual round of disappointment, ever on the march, never arriving? There are several possible answers. One says chance is the explanation; another says a hard, merciless fate is driving us on; another bows his head, frankly confessing agnosticism in the presence of an unfathomable mystery. There are men and women all about us, in your acquaintance and mine, who are giving these answers.

Many answers? Yes, but for a Christian there is only one answer, and that is the answer Paul gives. Ask him why it is that the world has thus been subjected to vanity, and he replies, "Not of its own will"—there we are all agreed; there is no doubt about that; no one would choose to go on with this round of emptiness. But Paul continues, "The creation was subjected to vanity, not by its own will, but by reason of Him who subjected it, in hope that the creation itself should be delivered from the bondage of corruption into the liberty of the glory of the sons of God."

There is the great eternal and Christian answer to the problem of life. We believe that that is why God made the kind of world He has made, a world in which poverty and cruelty and disease and all sorts of evils run their free course, and bring to naught the fears and hopes of men. God is making such a world because He has in view, for ultimate goal, a world of freedom and glory and sonship, and that goal which is in the far off purpose of God could only be reached through the outworking of freedom, only as men are left free to plunge into all sorts of folly and vanity. The world is subject to vanity because it is capable of liberty.

There is no other way. If men are to be free, they must be free to make fools of themselves, free to be stupid and selfish, free to curse themselves and others with all the monstrous inventions of which the human intellect is capable. There is no other way. This ultimate glory of a world of men at once free and righteous must be left forever unattained, or it must be reached over this long hard, bitter way of leaving men free to do as they will, until they shall attain to the willing of what is right.

Here, then, is the picture of our world, the world of to-day, no less than the Roman world of the first century, groaning and travailing in pain, ever subjected to disappointment, but always capable of glory and freedom.

How emerges our second question, "What can be done about it?" Where lies the hope of salvation? What is it for which the world is watching?

"Oh why and for what are we waiting,  
While our brethren droop and die;  
And on every wind of the heavens,  
A wasted life goes by."

Paul has his answer, clear, definite, positive: "The earnest expectation of the creation waiteth for the revealing of the sons of God." There is a wonderful picture in that word translated "earnest expectation." Some one has said that a sculptor could carve a statue on the lines of this one word, for it means to wait with head erect and eyes on the horizon. It means to look for something to come as a shipwrecked mariner watches for a sail, or to stand on tiptoe, scanning the horizon for the coming of relief. It is so that Paul pictures this world in which we live.

Is not the picture true? Who of us is so dull of heart that he does not detect all through what is written and said and done in these strange days, this attitude of earnest, agonized expectation, waiting for something that shall bring deliverance. What is it to be? The world does not know. But we do know, else we are not Christians.

That one thing for which the world is waiting, for which

it has waited for all these centuries, is "the revealing of the sons of God." What the world is waiting for is simply more Christians. We must go further, for we have made that word Christian a poor little word. What the world is waiting for is more Christians who are really like Christ. Think for a moment what it has meant, that into the life of the world has come one Son of God. Miss Maude Royden has said that this was the greatest of all Christ's miracles, that He, by his one short life, changed the course of history. Friends, one of the worst blunders Christians have made, so great a blunder that we may almost call it a crime, is that we have so persistently put that figure of Christ apart from the rest of us, failed to see that what He was, we ought to be, that that is the very meaning of His coming here, that there might be, as Paul says, "many sons," that He might be "the first born among many brethren."

A moment ago, I asked you to think of what it has meant to the world that there came into its life one Son of God. Think now of something more. What would it mean to the world of our day, if many sons of God were revealed, living as Jesus lived? That is what the world is waiting for. That and that alone can free it from its bondage to vanity, and lead it into the liberty of the glory of the sons of God.

You and I believe that, if we are Christians: What does such faith imply and require? It means something intensely personal for each one of us. The world is waiting and suffering for something which can only be supplied as men and women really become like Christ. What does that mean for me? What a call is in that fact, that I put myself into that group whose lives reveal the life of God. Am I like Christ? I profess a Christian faith; I am a member of a Christian church. Am I really, in any respect, like Him? Do I show in the presence of men how a son of God lives? That is the question for every one of us to face; until we have faced that, we have not begun to face our real Christian responsibility.

But there is a second implication in this answer. If this is what the world is waiting for, if this is the only, or the best, hope of salvation out of the mess that men have made of the world in which they live, how tremendous is the summons to every one of us to put his best into revealing in other lives their divine sonship, and to devote himself to that which shall make men realize their kinship with God.

Here again we come upon a great word, a picturesque word, which appeals vividly to the imagination. That word "revealing" means "unveiling." It is the word which the New Testament uses for that great final book of the Bible which draws aside the veil from the course of human life, and shows the eternal forces at work behind it. The world is waiting for the revealing of the sons of God. It is our high privilege, our urgent duty, to give to as many human lives as possible the chance to reveal the divine life, the capacity for which is hidden deep within them. We cannot give spiritual life to any soul; only the spirit of God does that. But even as our Lord stood by the tomb of Lazarus, called forth the dead man, and then said to His followers, "Loose him, and let him go," even so does Christ call to you and to me, his followers on earth to-day, to do our utmost to strip away these wrappings that keep the real self from being revealed, that hide the images of God that might be revealed in all human lives.

The men and women who make up the throngs in this crowded city, stand and walk about like veiled statues, uncouth figures. No one suspects the glory hidden there. It is our great business, as Christians, to devote ourselves, what we are and what we have, to this work of unveiling the sons of God, whether here in this city, or in distant China; only

so can mankind ever be delivered from its bondage to vanity, and brought into the glory of freedom.

It is a very solemn thing to be a Christian in such a day as this, for to be a Christian is to profess a confident faith that we know what it is the world needs, that the saving power after which mankind is painfully groping in the darkness, is absolutely clear to us for whom the day star has risen. There are so many who do not know, who watch and long and hail any flaming portent, any self-advertiser, any promise, with pathetic eagerness. Is it not a very solemn thing to stand in such a world as this of to-day, and say, "We know what it is that the world needs?" That is what we say, if we are Christians, and instantly, if we have said that, comes back into our hearts the thrust of the keen question, "What are you doing about it? What are you going to do about it?"

Remember how we spent time and money and selves in the emergency of the war. It was right that we should. But here is something infinitely more important than the issues of the war, for it carries in it the only safeguard against recurring war, the only hope of victory over those malignant forces that are continually beating back to earth the poor, bruised race of mankind, ever looking for something better to come of it, ever condemned to a fresh disappointment.

Suppose Christians once really believed that in Jesus Christ and in what He reveals for every man, is the true

hope of humanity. How we would give, how we would work, how we would push our saving enterprises here in this city and all over the world, bringing to light more sons of God, unveiling the image of God hidden in so many lives. How we would ourselves every day reflect, as in a glass, the glory of the Lord, until we were changed into the same image, from glory to glory! What a mockery is a profession of Christian faith which does not get at the most serious business of one's life, so serious that it has a right to call for all our valuable time and strength and money, so serious that we stand condemned if we allow ourselves one foolish indulgence, one needless luxury, that takes resources which might have been used for making more lives like the life of Christ.

God will have a world at once right and free. The way to such a world is costly, tragic, long, and hard. There is no other way. But, oh, how glorious is the end to which it leads! Calvary shows that God will do His part; the solemn question is, "Will we do ours?" How long shall the weary world have to wait for that Christliness which it is our business, our privilege, to unveil? Even until now, the earnest expectation of the creation waits for the revealing of the sons of God. It need not wait longer, if Christians will follow Christ.

## Foes of International Friendship

By Rev. Charles Edward Jefferison, D.D.

Minister of Broadway Tabernacle, New York

**F**RIENDSHIP is a delicate plant and is easily broken or blighted. It is a fragile creation, and to be preserved must be carefully safeguarded. Dr. Samuel Johnson reminded us long ago how important it is to keep one's friendships in repair. International friendships are especially complex and unstable, and one of their most deadly foes is neglect. Nations drift apart as individuals do through carelessness, and ignorance of the fundamental laws of life. It is only by conscious effort that two nations can be kept together in mutual sympathy and good-will. If they ignore each other, they become in time victims of suspicion, and all the other unholy feelings which work mischief in the world. It is not enough that friendly feelings should exist in the heart they must be expressed. Only the sentiments which find expression are likely to survive. Two nations which wish their lives to become intimately and helpfully intertwined must lose no opportunity to express publicly the sentiment of mutual good-will. By public and official acts the national attitude should be made clear to the people. Diplomats are never more profitably employed than when they are expressing to one another the higher aspirations and purposes of their respective governments. It is a revelation of the tardy progress of mankind in rational living that every nation has a Secretary of War and no nation has a Secretary of International Friendship. If nations had given themselves to preparation for peace with half the zeal with which they have given themselves to preparation for war, the world would have been saved innumerable tragedies, and the outlook for

humanity would be to-day immeasurably brighter. Forming international friendships and maintaining them is a business which should be pursued with great diligence and enthusiasm through the generations. Great Britain and the United States have no more momentous task before them than the task of cultivating and expressing cordial relations to each other. It is on the basis of good feeling that all co-operative enterprises must be built. Without friendly feeling all efforts to construct programs of action must prove futile. Britain and America should cultivate the art of friendly speech. Taciturnity is an enemy to be feared.

And so also is ignorance. Ignorance is a moth which chews up the purple fabric of international friendship. Because nations live apart from one another they must of necessity lack that personal acquaintance on the part of the masses of the people which is so essential in keeping the mind clear of estranging illusions. It is a singular fact that we have a tendency to dislike the people whom we do not know. One of the worst perversities of the heart is its proneness to imagine dark things of people far away. In the ancient barbaric world a stranger was always counted an enemy. We have not entirely outgrown this feature of barbarism. Because we do not know foreigners, we become suspicious of them, and picture them planning evil things against us. Our suspicions deepen into fear, and fear if allowed to do its perfect work, builds up a deep seated feeling of dislike. In a crisis the dislike may flame up in fiery hatred. Against

*(Continued on page 242)*



## NEAR EAST RELIEF

Incorporated by Act of Congress  
(Formerly American Committee for Armenian and Syrian Relief)

151 FIFTH AVENUE, NEW YORK

Dr. Frederick Lynch,  
70 Fifth Avenue,  
New York City.

February 6, 1923.

Dear Dr. Lynch:—

I have just returned from a visit with your children—boys and girls who would not be living to-day, had it not been for the work of Near East Relief, of which you are a Trustee.

I saw a thousand of them, all boys, potential leaders of a New Near East, occupying the Kaiser's Summer Palace at Corfu.

I saw another 1,400 Armenian boys at Corfu—driven out of Asia Minor—temporarily domiciled in a half-ruined, abandoned warehouse. Most of them were sleeping on the floors, but some, more fortunate, occupied bins like shelving against the wall, floor to roof, six deep.

I saw nearly a thousand boys, recently arrived from "Pontus in Asia," now sleeping on the floors of the Zappeion Exposition Hall in Athens.

I saw four hundred girls, safe from Turkish oppression, occupying the Royal Palace facing Constitution Square in the heart of Athens.

I saw another 1,300 Armenian girls, salvaged from the orphanages of Constantinople. Some of these girls I recognized as members of a school orchestra that had played for our benefit at a reception the preceding summer, now transplanted, empty-handed, to begin life anew in a strange land.

I saw sixty-seven of these younger girls, all of them suffering from conjunctivitis, crowded into one room 20 x 20 feet in size, a cold rain falling outside, with no other place of abode, eating, sleeping, working or playing, night or day.

I saw in another room, scarcely larger, sixty-six infants, most, if not all of them, under three years of age, some of them dying as a result of the weeks of exposure, under-nourishment and hardship endured during their migration in mid-winter from the interior of Asia Minor to their temporary home in Greece.

I saw a portion of the 9,000 Armenian orphans who, by the grace of the Greek Government and people are temporarily occupying summer hotel buildings, but for whom we absolutely must provide other shelter before the summer begins in April.

Where shall these Armenian orphans go?

I saw three ships in the Piraeus Harbor, crowded beyond capacity with over 10,000 refugees from Anatolia, who could not be disembarked from their long journey and unsanitary environment on account of inadequate quarantine accommodations.

I saw a single ship that had carried 27,000 refugees from Smyrna to safety, transporting the incredible number of 11,500 on one voyage.

I saw in Constantinople Harbor another ship, decks packed with refugees obliged to flee from their homes in Asia Minor, but having no place to land except—Greece, war-stricken, impoverished, over-populated, the one country on earth that can least afford to extend hospitality to foreign refugees.

I saw Premier Gonatas, who, in behalf of the Greek Government, had welcomed to safety on Greek soil tens of thousands of Armenian refugees in addition to a million refugees of his own race, and who said that the Greek nation could never forget the service rendered by American relief workers in saving the lives and evacuating untold thousands of refugees during and following the Smyrna disaster.

I saw in one ramshackle building in Constantinople 300 newly made orphans, whom Near East Relief workers had picked up in the streets and abandoned homes of the one town of Ordu, Asia Minor.

I met in Constantinople our managing directors from the Caucasus, Syria and Palestine, reviewed with them the reports of the 25,000 Armenian orphans who are dependent upon us for their daily food in the Caucasus and of the 11,000 orphans in Syria and Palestine, more than 9,000 of whom are Armenians recently driven out from Harpoot, Caesarea, Marash, Konio (Iconium) and other areas of Paul's early missionary ministry into Syria and Palestine.

In my vision, I saw my own great, rich America, "clothed in purple and fine linen, faring sumptuously every day," enjoying comforts, luxuries, wealth transcending the dreams of the ancients, surpassing anything that the world has ever known, and which no American can appreciate until he has walked through the refugee camps in the "Land of the Stalking Death."

And I saw some—yes, many—of these fortunate American citizens expressing true religion and human brotherhood by giving of their bounty to bind up the wounds of those who have been stricken and robbed by the wayside, buying bread for the hungry, clothes for the naked, and medical ministry for the sick.

And I saw in this unselfish ministry of the American Philanthropists the best pledge and guarantee of international friendship, brotherhood, and good-will to all men, binding the nations together in co-operation that will make war increasingly difficult, because men and women thus united come to love and not to hate one another.

And I saw in the dim more distant future these infant children, grown to manhood and womanhood, with the impress of American benevolence on their lives, with the lessons of forgiveness, love and unselfish service ingrained in their character.

And I saw these—your boys and girls—potential leaders of a New Near East, forgiving their enemies, serving their fellowmen, and passing on to generations yet unborn the gospel of love, good-will and service which they have received and are receiving from you and other American Philanthropists.

That which battleships and battalions have failed to accomplish the magic power of love, unselfish service and world brotherhood will yet achieve.

Sincerely yours,

Charles V. Vickrey, General Secretary.



(Continued from page 239)

ignorance then we must wage everlasting warfare. Knowledge is essential to a world which would be happy. When we come to know people in foreign lands we find them amazingly like ourselves. They are not hostile to us nor are they hatching infernal schemes against us. They want to be our friends. They hate war and love peace. They are our brothers. The habit of speaking disrespectfully of foreign nations is a habit which ought to be broken. Children in the home should be trained by their parents to speak in friendly words of every foreign nation. A sneer at foreigners should be instantly rebuked. Teachers in the schools have no more important duty than training their pupils to hold the right attitude to foreign peoples. Racial prejudices should be rooted out. National animosities should not be allowed to grow. What does the world gain by instructing the intellect in language, literature and science if the heart is allowed to remain a nest of ugly and bitter feelings? No youth is properly educated who does not look with friendly eyes on all the nations of the earth. We shall never have a warless world until our schools become nurseries of good-will.

Another foe of international friendship is a degraded form of patriotism. Patriotism is a virtue, but like all virtues it can be counterfeited and perverted. It is a noble passion, but like all passions it can become diseased and pernicious. Patriotism is love of country, and so long as it is that, it is commendable and ennobling. But when patriotism becomes hatred of foreign nations, it is degrading. The man who measures his patriotism by his contempt for some other nation is both ignorant and vicious. Men like him are a stumbling block in the path of human progress. No country has reason to be proud of a man who cares for no country but his own. It is because of this degenerate form of patriotism that demagogues flourish and that Jingoism is extolled by the ignorant as national heroes and saviours. In every national legislature the Jingo is sure to be found, and wherever he exists, he works havoc with international friendship. A group of Jingoists in two countries can, unless resisted, break all the ties of good-will and postpone indefinitely the coming of the Golden Age. The men who prate most about their patriotism are sometimes among our most dangerous citizens. An astute Englishman, disgusted by the selfishness and dishonesty of the patriots of his day, once defined patriotism as the last refuge of a scoundrel. It is worse than that. It is one of the most plausible instruments yet devised for setting nations against one another. Beware of the patriot whose stock in trade is contempt for all nations but his own!

In the list of enemies of international friendship journalists of the baser sort must be given a high place. The daily press when in the hands of men without principle becomes a firebrand for starting international conflagrations. More than once within the last fifty years war has been precipitated by the frenzied utterances of an unscrupulous press. The freedom of the press is a blessing, but it has brought with it a long procession of curses. Men cannot safely be trusted with as much power as has been granted to the modern journalist. When his heart is noble he has vast opportunity for blessing the world, but when his conscience is undeveloped and his spirit is satanic, his power to work mischief is appallingly immense. No millionaire can so defile society and blight the hopes of mankind as can a millionaire with an evil heart who owns a newspaper. By the pens of a gang of anonymous liars and slanderers and rumor mongers he can defile the wells of international good-will and inject into the minds of millions a subtle poison which works constantly for the deadening of all the friendly feelings of the heart. He can criticize with insolent speech the policy of foreign governments against which he holds a personal grudge,

and can hold up to ridicule day after day the official servants of friendly peoples. Like a pagan god he can throw thunderbolts at the heads of kings and princes, of diplomats and legislators, increasing the fever of the world's heart and making all of the world's problems more difficult to solve. The world has many intricate and baffling problems, but not one of them is more difficult or more momentous than the problem of reforming the press. How to convert it from a war-making engine into an agency working constantly for peace, is one of those colossal tasks to which future generations must bend their mind. Already there are high-minded servants of humanity not a few who are devoting themselves by their pen to the divine work of drawing nations closer together and laying the foundations of a warless world.

Among the crowned mischief-makers of our generation Big Business holds a conspicuous position. It was Big Business which brought on the Boer War, and it was Big Business which caused Russia to fling herself upon Japan. It was Big Business which worked along with other forces to bring on the greatest of all the wars. Ours is an industrial age and to keep the mills and factories all running, the world must be ransacked day and night for raw materials. Oil and rubber, coal and timber, gold and silver and copper and iron, these are the treasures for which the hands of nations are itching, and to obtain them multitudes of men are putting forth all their strength. The world is manipulated to-day largely by its manufacturers and merchants, its bankers and financiers. Every nation has its promoters and exploiters, its investors and concession seekers. Markets and raw materials and cheap labor—are not these the good things the Great Powers are seeking evermore? To assist them in their quest, powerful groups of capitalists make use of the Foreign Office of their government, and thus become the dictators of national policy. It was commercial greed which piled up the colossal armaments which precipitated the World War. It is this same greed which is now at the bottom of the unrest in Europe, and which is prompting all nations to fight one another with tariffs and all sorts of trade restrictions. How can the world ever settle down in peace until this wild and insatiable greed for markets and raw products is reduced? Britain and America are rivals in the most attractive and dangerous of all fields—the field of making money. Even well-meaning and high-minded men sometimes become overbearing and unscrupulous when they are running fast for great prizes. When we begin to count the forces which work against international friendship we must not omit greed.

The ignorant man, the insolent Jingo, the unscrupulous journalist, the greedy commercial exploiter, these four are to be found in all countries, and because they exist, a fifth man becomes necessary—the military naval expert. He is the fifth finger of the hand which is crushing the world. In order that his nation may have its place in the sun, this military specialist studies the science and art of war. He works out plans of attack and defense. He invents new instruments of destruction. He computes the adequate sizes of armies and navies. He makes out the navy and army budgets, grasping as much of the national income as possible. He does not love war, but he is always thinking about war. It is his profession. Because he is always thinking war, he is always talking it. He cannot help it. When he has opportunity, he writes about it. His one theme is "preparedness." That is something which no nation has ever yet possessed. It is an ideal which ever lures us on. When he retires at an early age on a generous pension, he gives all the remainder of his life to thinking and talking war. In this way he fans suspicion, and feeds fear, and makes it more difficult for nations to be friends.

# RELIGIOUS BOOK WEEK

THE third annual celebration of "Religious Book Week" will take place March 4-10, and it is therefore with great satisfaction that we draw the attention of our readers to the important business of reading religious books. By religious books we do not mean simply those on strictly theological topics or that deal with the technique of religious activity or purely devotional subjects. We mean all those books which contribute in one way or another to discovering or strengthening or guiding the spiritual life of man. We mean the kind of book that Milton described when he said: "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

In Dr. Dale's famous "Nine Lectures on Preaching" two are occupied with the matter of reading and the recommendation is there made that reading for preachers ought to include books even of passing popularity as a means both of keeping in touch with the general thought of our age and as a relief from studies bearing directly on the preacher's duties.

More and more ministers in active pastorates are finding it necessary to know the books of their own day in order to make wise recommendations to those who ask questions of

them for instruction on certain issues and as means of spending leisure time profitably and pleasantly. Happy is the minister who can lead his congregation not only to read but to read purposefully. Especially in these days of the short sermon and of increased emphasis on the teaching function of the Church is this important. One of the greatest aids to clear thinking is the reading of good books. It is one of the vital needs of our day.

If we depended for our knowledge of life upon the events of our own lives how poor we should be! Good books provide the entrance into a wider, a fuller, a richer life. W. C. Brownell, the critic, in a little book "Standards," published some years ago, says: "Mankind . . . is wiser than any man, and its correlative in the case of arts and letters is the public, whose co-operation is quite as important as that of their professional representatives. For it is always to be remembered that the cause of letters, the cause of art, is not that of its practitioners—hardly that of its practice—but of its constituting standards. Just as the cause of mankind is not that of the men who compose it, which it is the weakness of purely material philanthropy to forget."

## The Best Three Books of the Year A Symposium

In response to a note from the Editor addressed to a number of eminent men and asking for a short answer to the question: "Which three books among the publications of last year have made the deepest impression upon you and why?" the following answers have been received. The Editor wishes to express to these men, several of whom wrote letters with their own hands, the sincere thanks of THE CHRISTIAN WORK for their courteous help:

**S. PARKES CADMAN,**

Minister of the Central Congregational Church, Brooklyn

"The three books which I have read with great pleasure and profit during the past year are: 'The Life and Letters of Walter Hines Page,' 'British History in the Nineteenth Century,' by G. M. Trevelyan; and 'The Life of Lafcadio Hearn,' by Nina H. Kumaxid."

**JOHN HAYNES HOLMES,**

Minister of the Community Church, New York

"I do not dare to say which 'three books among the publications of last year have made the deepest impression' upon me. Comparative values are always dangerous I am glad to name, however, three books which made a deep impression and which I would recommend to your readers. They are the following:

"1. 'The Reconstruction of Religion,' by Charles A. Elwood, a sociological treatise on religion of great value. I regard this as one of the most important books on religion which has been published in recent years.

"2. 'Conscription and Conscience,' by John W. Graham, an authoritative history of what it meant to be a Christian in England during the period of the World War.

"3. 'Up Stream,' by Ludwig Lewisohn, one of the most vivid autobiographies ever published and a healthy corrective of the sentimentalisms of the Mary Austin School of Literature."

**HENRY E. COBB,**

Minister of West End Collegiate Church, New York

"Christianity and Progress," by Henry Emerson Fosdick.

"The Finality of Christ," by W. E. Orchard.

"The Safest Mind Cure," by W. E. Orchard.

**HAMILTON HOLT,**

Editor of "The Independent"

"The three books that have made the greatest impression on me are as follows:

"First, 'Woodrow Wilson and World Settlement,' by Ray Stannard Baker. The best account of the Versailles conference yet written, not only from the standpoint of the historian, but from the standpoint of a man who understood thoroughly the underlying fight between American liberal-



# THE LITERARY SUPPLEMENT

ism and European reaction in the diplomatic contest for peace.

"Second, 'The Life and Letters of Walter Hines Page,' by Burton J. Hendrick. The best biography of the year showing that if Walter Page did not have the literary qualities of Lowell, or the inheritance of Lincoln, or the statesmanship of Bayard, or the wealth of Reid, or the golden personality of Choate, he did know America and therefore represented the American people better than any of them at the Court of St. James.

"Third, 'The Life of Samuel Train Dutton,' by Charles H. Levermore. The most inspiring account of how a poor boy came from the rugged farms of New Hampshire and by diligence and honesty became one of the great public servants of American progress."

**RUFUS M. JONES.**

Professor of Haverford College

"Your request for my reaction on the books of the year has reached me just as I am sailing away for Palestine. I have only a moment for a reply. The most important book of last year for me was Sir Henry Jones's 'The Faith That Enquires.' It is a great interpretation of idealistic philosophy and a robust Christian message for the time. I should put Lily Dougall's 'The Lord of Thought' second and Dean Inge's 'Outspoken Essays' (second series third, because of the illuminating confession of faith which occupies the first sixty pages. I am sorry that lack of time keeps me from saying more."

**CHARLES S. MACFARLAND,**

Secretary of Federal Council of the Churches of Christ

"This Freedom," by A. M. S. Hutchinson, which in a vivid way presents a problem bound to become a real one.

"A Christian Crusade for a Warless World," by S. L. Gulick, because it indicates a new opportunity for the leadership of the Church.

"Life and Letters of Walter Hines Page," by Burton J. Hendrick, which throws light on some present problems.

**ARTHUR CUSHMAN McGIFFERT,**

President of Union Theological Seminary, New York

"The only two books I can recall at the moment that I have greatly enjoyed are 'Pages Letters' and John St. Loe Strachey's 'Adventure of Living.' But I might add that I have read with pleasure and profit Dr. Fosdick's 'Christianity and Progress,' Dr. Coffin's 'What Is There in Religion,' and Professor Julius Beyer's 'The Literature of the Old Testament.' Most of my reading is done in old books!"

**WILLIAM PIERSON MERRILL,**

Minister of the Brick Presbyterian Church, New York

"The three books which I think have meant most to me during the past year are:

"1. Ellwood's 'Reconstruction in Religion.' This seems to me the best statement I have found for many years of the problems confronting Christians at the present time. It is a valuable book that raises questions, and this book raises them on every page.

"2. 'The Life and Letters of Walter Hines Page.' This is valuable as a biography, but much more valuable as a revelation of a great soul and a brilliant mind. I recall no letters better worth reading for their vivid style, unless perhaps the letters of William James.

"3. 'The progress of Religion to the Christian Era,' by T. R. Glover. So far as I know, this is a venture in a new field;

certainly I have never found a book which so clearly summed up the progress of religious thought among the Hebrews, Greeks and Romans, and which showed the connections and contrasts between these types of thought and experience."

**JOHN M. MOORE,**

Minister of Marcy Avenue Baptist Church, Brooklyn

"Among the significant books that I have read recently I mention:

"1. 'The Reconstruction of Religion,' by Charles A. Ellwood, for its hopeful forecast of a religious revival in harmony with the scientific spirit and the demands of democracy.

"2. 'The Science of Power,' by Benjamin Kidd, which I have read and reread as an antidote to the poison of an anti-Christian and I think anti-scientific theory of biological determinism that characterizes particularly the work of one or two authors just now being widely read.

"3. 'The Victory Over Victory,' by John A. Hutton, which is about the first and only book of sermons I wished to read from cover to cover."

**JOSEPH FORT NEWTON,**

Minister of the Church of the Divine Paternity, New York

"I infer that you mean religious books, and in reply would say, first, that the most remarkable book I have read during the year is 'The Life of Christ,' by Papini, the Italian critic, sceptic, and atheist, who fell in love with Jesus while reading the Gospels to the peasants. It has all the vividness of Renan, but he sees Christ more clearly, not as a gentle, charming prophet of Galilee, but as the Lord of Love and the Redeemer of our troubled and tormented race. Second, the second series of 'Outspoken Essays,' by Dean Inge, whose pessimism is clearing up a bit, though still dark enough, but his keen mind sees through sham and unreality, and whose forthright style tells what he sees. Third, 'Lord, Teach Us to Pray,' by Alexander Whyte, one of the greatest volumes of sermons in our generation; a work of genius in which there is something titanic and overwhelming—the word of a mystic. As you limit me to three books, these are the first that leap to mind, which does not mean that they are all."

**HOWARD C. ROBBINS,**

Dean of the Cathedral of St. John the Divine, New York

"Of the books which I read in 1922, the one which most impressed me was 'The Outline of Science,' edited by Professor J. Arthur Thomson, especially the first volume. Nothing that I have read in recent years has so opened up new and stimulating lines of thought. The book bathes the mind in a quite new appreciation of the beauty and majesty of the world in which we live.

"The most useful little book for a pastor interested in applied psychology was 'Psychology and the Christian Life,' by T. W. Pym.

"The best novel was 'Growth of the Soil,' by Knut Hamsun; a book extraordinary in its simplicity and power."

**CHARLES M. SHELDON,**

Editor-in-Chief of "The Christian Herald"

"In reply to your letter asking for books that have made an impression, I send you the following:

"1. 'The Cathedral,' by Hugh Walpole, because it called attention to the significant fact that many ministers think more of the formality of their religion than they do of practising the teaching of Jesus. It is a very impressive book, for without didactic preaching leaves that impression upon

# THE LITERARY SUPPLEMENT

one of a great church official who was more religious than he was Christian.

"2. 'The Outline of Science,' a series of volumes which have been appearing, giving in plain language for the most part, the achievements of science, in nearly every realm of human energy. I do not agree with some of the teaching, especially on the matter of evolution, but in the clearness of diction and for the information conveyed I find these volumes exceedingly helpful as illustrating what has been done by the human race along the line of scientific discovery. I also approve the attitude taken by the scientists when this book discloses the fact that they are not dealing with the creation of matter, but with what was already in existence and plainly say so.

"3. 'The Americanization of Edward Bok.' It has been helpful because it has illustrated what needs emphasis—the environment of this country upon those who enter it, shaping them into useful citizens. Mr. Bok's case is only one out of thousands of others, which will never be published.

## Religious Romances

### THE SHEPHERD PRINCE: A HISTORICAL ROMANCE OF DAYS OF ISAIAH

By ABRAHAM MAPU. Translated from the Hebrew by BENJAMIN A. M. SCHAPIRO. Published by the translator at 83 Bible House, Astor Place, New York City. Popular edition, cloth bound, \$2.50. Edition de luxe beautifully bound and containing besides the 29 tail pieces, 12 full page pen and ink illustrations. \$5.25.

The appearance of the limited edition de luxe of Mapu's "The Shepherd Prince," translated by Mr. Schapiro calls for more than casual notice. This masterpiece of the famous Jewish novelist has long been known to all students of literature, and it calls for great gratitude that Mr. Schapiro has now brought it within the reach of the English reader. The translation has been a labor of love on the part of Mr. Schapiro and he has given several of the best years of his life to its perfection. It retains the spirit and atmosphere of the original text as few recent translations have done. The book itself is one which no student of the Old Testament can afford to leave unread. It takes the period of the Prophet Isaiah, lifts it up out of history and makes it alive and vital, throbbing with human passion; showing the customs and life of the people and giving expression to the high idealism of the prophets as few historical novels have done. At the same time there runs all through the book the ideas of the author with regard to the life, thoughts, and aspirations of the chosen people. There is also a love story which, starting with idealistic tenderness rises to the height of a dramatic climax.

Mr. Schapiro is an acknowledged master of Hebrew and perhaps no one is more eminently qualified to make this translation than he. For many years he has been a writer on the Old Testament and has so lived in its pages that he was the one man in all the world to render Mr. Mapu's Hebrew text into the English language. Bishop Manning's praise of the book is none too high. In a letter to the publisher he says:

"On its literary side this volume will be to many a revelation, and it will be a revelation also in other and still higher ways. It will help many to understand, as they have not before understood, the faith, and the life, of the great people of Israel whom God chose to be the human means of His full revelation of Himself to us, in that One Who is to-day the Light of the World and the one Hope of mankind.

"In translating this work, Mr. Schapiro has rendered a service to literature, to religion, and especially to those who, being Christians, hold with the great Apostle that 'there is neither Jew nor Greek, there is neither bondman nor free-man, there is no male and female; for ye are all one—one man—in Christ Jesus.'"

### THEY CALL ME CARPENTER: A TALE OF THE SECOND COMING

By UPTON SINCLAIR. *Boni and Liveright, New York.* \$1.75.

This narrative is written by a "certain rich man" who is beaten by a mob, finds refuge in a church, and then sees the figure of a man coming from one of the glass windows in the building. The man's name is Carpenter. The rich man is attracted by Carpenter and together they go through many adventures. They meet Mathes Everett, Mark Abell, Luke Korwsky and John Colver. The Carpenter wins other disciples, too. It is a very vivid story, especially those parts telling of the Carpenter's relations with a movie magnate, the Church, and organized business. At one time He tells the certain rich man to go and sell all he has and give it to the unemployed. He meets Mary Magna and Simon Kovlin. He has great experiences with the press; the ex-soldiers, and the eagles in the parade remind him of Rome. He sighs and exclaims that Rome has not died. He visits those who are in prison. Finally, a mob tries to put an end to the Carpenter and his activities. He would be glad to die for these people but he escapes and betakes himself back to the window in the church. Finally, we learn it is all a dream, as some readers will expect. Mr. Sinclair says, "It is also a literal translation of the life of the world's greatest revolutionary martyr, the founder of the world's first proletarian party," taken from references in volumes which make up the Bible, specifically, to certain portions known as the gospels. We would like to express our admiration for this remarkable story, but our disagreement that it is a "literal translation" of the life of the Carpenter, about whose second coming Mr. Sinclair writes.

## List of Books for Small Libraries

The readers of THE CHRISTIAN WORK will be very much interested in the following list of books published during the previous year. This list is compiled by the Western Massachusetts Library Club and consists of those books which they regard as the best, or books which should be read by the intelligent man or woman interested in the problems of the day.

The list includes all branches of literature, but we are publishing here simply those which we think would be of the most interest to the readers of THE CHRISTIAN WORK.

### RELIGION AND ETHICS

Barrie, Sir James M., "Courage" (Scribner's; 60c). The rectorial address delivered at St. Andrew's University in which Sir James Barrie calls upon youth to use courage in the great fight that seems to be coming between them and their elders, to demand their rightful share in the shaping of the new world and to demand it courageously.

Brooks, Cyrus H., "Practise of Autosuggestion by the Method of Emile Coue" (Dodd; \$1.25). A simple and comprehensive statement of the principles and practise of autosuggestion as taught by Emile Coue.

Fosdick, Harry Emerson, "Christianity and Progress" (Revell; \$1.50). A brilliant clear idea of progress and what it means in the Christian faith.

Patri, Angelo, "Child Training" (Appleton; \$2). Concrete illustrations given in an original fashion by an educator.

Wild, L. H., "A Literary Guide to the Bible" (Doran; \$2). Sections are divided into folklore, storytelling, poetry, drama, etc.

### HISTORY

Bryce, James, Visc., "The Study of American History" (Macmillan; \$1.50). Its avowed purpose is to bring about a better understanding between England and America.



# THE LITERARY SUPPLEMENT

Hackett, Francis, "Story of the Irish Nation" (Century; \$2). Popularly written with strong patriotic feeling.

Powell, E. Alexander, "Asia at the Crossroads" (Century; \$3). Deals with Japan, Korea, China, and the Philippine Islands and discusses complex matters with simplicity and clearness. An enlightening book on Oriental politics for the reader unfamiliar with the conditions in the East.

Quennell, M. and C. N. B., "A History of Every Day Things in England" (Scribner's; \$5). Contains hundreds of illustrations in black and white and many colored plates, showing costumes, furniture, utensils, tools and architecture of Old England.

Ribbany, A. M., "Wise Men from the East and from the West" (Houghton; \$2.50). A comparison of the imaginative philosophical spirit of the East and the practical material civilization of the West.

Russell, Bertrand, "The Problem of China" (Century; \$2). A sympathetic and hopeful study of Chinese affairs.

Tappan, Eva M., "The Story of Our Constitution" (Lothrop; \$1.50). Clear, readable account of the making of the Constitution of the United States. Illustrated with photographs. Text of the Constitution included and a good index.

## SOCIOLOGY

Dennis, Mrs. Muriel (White), "Training School of Popularity" (Doran; \$1.25). The letters of Jane Willard to Peggy MacIntyre, her adoree in high school.

Hungerford, Edward, "Our Railroads To-morrow" (Century; \$2.50). The railroad problem discussed clearly and simply in terms understandable by the individual whose only relation to railroads is as a passenger.

Post, Emily, "Etiquette" (Funk; \$4). The most popular manual on manners of the hour, very comprehensive, but rather expensive.

Pound, Arthur, "The Iron Man in Industry" (Atlantic; \$1.75). Industrial problems created by the use of automatic machinery—what they are; can they be solved?

Roberts, K. L., "Why Europe Leaves Home" (Bobbs-Merrill; \$3). A true account of the reasons which cause central Europeans to overrun America, which lead Russians to rush to Constantinople . . . which coax Greek royalty and commoners into strange byways and hedges; and which induce Englishmen and Scotchmen to go out at night.

Sharp, Dallas Lore, "Education in a Democracy" (Houghton; \$1.25). These four essays are a plea for the public school as a training ground for democracy.

Stoddard, Lothrop, "Revolt against Civilization; the Menace of the Under Man" (Scribner's; \$2.50). An arresting study of "Can Civilization Survive?" One hope of the future is in eugenics.

Sullivan, Mark, "The Great Adventure at Washington" (Doubleday; \$2.50). A vivid and dramatic account of the conference on the limitation of armaments.

Van de Water, F. F., "Grey Riders" (Putnam; \$2.50). The story of the New York State troopers; a record of brave deeds gallantly performed.

## BIOGRAPHY

Bradford, Gamaliel, "American Portraits" (Houghton; \$3). Contents: Mark Twain, Henry Adams, Sidney Lanier, James McNeill Whistler, James G. Blaine, Grover Cleveland, Henry James, Joseph Jefferson.

Davis, James J., "The Iron Puddler; My Life in the Rolling Mill, and What Came of It" (Bobbs; \$2). The autobiography of the Secretary of Labor, who began life as a poor bootblack. A typical American story of a boy who rose from obscurity to prominence.

Depew, Chauncey M., "My Memories of Eighty Years" (Scribner; \$4). Anecdotes and comments on men and affairs from the time of the Civil War to the present day. Entertainingly written, and full of information.

Farquhar, Arthur B., "The First Million the Hardest"

(Doubleday; \$3.50). Characteristic of the author is the manner of his start in life by coming to New York from his home farm at the age of eighteen, to interview William B. Astor, James Gordon Bennett, A. T. Stewart and others on how to make a million dollars.

Hendrick, Burton J., "Life and Letters of Walter H. Page" (Doubleday; \$10). These letters make a valuable history of our relations with England during the war. Most of them are written to President Wilson or Colonel House, and show the influence and personality of Mr. Page. Those who find the book expensive, should preserve the numbers of "The World's Work," in which it first came out.

Howe, M. A. D., "Memories of a Hostess" (Atlantic Monthly; \$4). Material largely drawn from the diaries of Mrs. James T. Fields, whose home was often a meeting place for the famous Bostonians of the middle nineteenth century. Gives interesting glimpses of Holmes, Longfellow, Lowell and others.

Lane, Franklin K., "Letters, personal and Political," edited by Anne W. Lane and Louise H. Wall (Houghton; \$5). In these letters is contained the record of the life and friendships of the Secretary of the Interior during the Wilson Administration.

Pringle, Mrs. Elizabeth W., "Chronicles of Chicora Wood" (Scribner's; \$3). A story of southern life before and after the Civil War. The scenes are laid in Charleston, and on a plantation. Good picture of old time Negro life.

## NATURAL SCIENCE

Curtis, W. C., "Science and Human Affairs from the Viewpoint of Biology" (Harcourt; \$3.50). The author sets forth humanistic and spiritual aspects of science rather than material transformation and conquest of physical nature.

Hale, G. E., "The New Heavens" (Scribner's; \$1.50). It is hard to conceive of a better layman's primer to converse with modern astronomy.

Hornaday, W. T., "Minds and Manners of Wild Animals" (Scribner's; \$2.50). Authoritative information presented in a delightful manner.

Newbigin, M. I., "Frequented Ways" (Houghton; \$3.50). A general survey of the land forms, climates and vegetation of Western Europe, considered in their relation to the life of man.

Scoville, Samuel, "Wild Folk" (Atlantic Monthly; \$2). Dramatic stories of animals, in forest and river settings, vividly described.

Squier, E. L., "The Wild Heart" (Cosmopolitan Book Company; \$2). Appealing account of the experience of a little girl and her brother with different birds and animals.

Thomas, J. A., ed., "The Outline of Science" (Putnam; 4 vols.; \$3.75 each). A fascinating book of science for the layman who takes an intelligent interest in the latest theories and discoveries. These four volumes will give the reader a better idea of present-day science than would several times as many volumes on special subjects.

## LITERATURE

Burroughs, John, "The Last Harvest" (Houghton; \$2). The last posthumous volume by Mr. Burroughs after he had reached the age of eighty.

Drinkwater, John, "Seeds of Time" (Houghton; \$1.25). A collection of poems in which are unity of thought and ideals.

Egan, M. F., "Confessions of a Book-Lover" (Doubleday; \$2). In these chapters of literary autobiography Dr. Egan writes of the books he likes and of the debt he owes to them.

Galsworthy, John, "The Plays. Fifth series" (Scribner's; \$2.50). This volume includes "Loyalties."

Lewis, B. R., "Contemporary One-act Plays" (Scribner's; \$2). Plays selected to meet the need of the student or teacher, who desires to acquaint himself with the one-act play as a specific dramatic form.

Richardson, W. L., "Literature of the World" (Ginn; \$2). Brief sketches of outstanding literature of different countries of the world.

Shay, Frank, ed., "Treasury of Plays for Women" (Little; \$3). The plays in this book contain only women characters or such male characters as can be played by women.

Sheringham, Hugh T., "Ourselves When Young" (Putnam; \$1.75). A compilation of delightful sketches of child life, filled with quiet humor.

Van Doren, Carl C., "Contemporary American Novelists"

(Macmillan; \$1.50). An examination of the American novel of the last twenty years in really an analysis of contemporary American civilization.

Van Dyke, H., "Companionable Books" (Scribner's; \$2). Books the author loves.

Wilkinson, M., "The Dingbat of Arcady" (Macmillan; \$1.75). A description of a journey in a flat boat down the Willamette river in Oregon and camping trips by boat, bicycle and Ford in this country and England.

# COUNTRY CHURCH DEPARTMENT

## Present Status and Tendencies in Rural Community Organizations

By Professor Walter Burr, Ph.D.

of the Kansas State College of Agriculture

*[Some of our readers will not agree with Professor Burr and the correspondents whose opinions he embodies in this article. He does make, however, an interesting proposal which is significant as representing a cross-section of the thought of a group of rural leaders who are sympathetic with the Church. Professor Burr is himself a Congregationalist pastor in good standing and is at present assisting a country church. The following article was read at the fifth annual meeting of the American Country Life Association.]*

A STATISTICAL study of the rural community organization situation would be quite impracticable, due to several factors. The lack of uniformity in interpretation of terms; the temporary or even emergency nature of many local organized activities; the bias with which reports are made, according to whether the reporter is favorable or unfavorable to certain projects, and the ability of the investigator to juggle his statistics for purposes of his own particular propaganda—all of these would discount the value of such statistical study.

The writer of this paper sent out a list of questions to which there could be no statistical answers, and the replies are made the basis of this paper. They are frankly the opinions of the men working in the economic or social fields. One hundred letters were sent out to directors of extension and professors of rural sociology and kindred subjects. The questions asked were:

1. Is the community movement in your State more active or less active this year than previously?
2. Is the church making progress as a community center?
3. Is the school making progress as a community center?
4. Which is making greater progress in local communities—economic organizations or social organizations?
5. What plan of local organization is meeting with the greatest success and favor? (Community Council, Community Club, etc.)
6. What are some localized organized projects that are just now especially successful?

7. What recommendation do you offer as to the future of rural community organization in the United States?

With regard to the general community movement being more active or less active, forty-one replied in the affirmative and fifteen were either doubtful or negative. In the letters which many wrote accompanying their formal replies opinions were amplified, showing a most healthy situation from the average local community standpoint. We will sum up these opinions:

From the standpoint of noticeable enthusiasm for the movement, it is difficult to judge in a comparative way, because we passed through the intensive period when the community was made the basis for every kind of mass appeal.

We now know that much of this enthusiastic action was of a war emergency nature, and in many cases might be classed as due to crowd psychology. Therefore, from the standpoint of enthusiastic response to local endeavors, comparisons of the present time with that time would be unfair.

Another consideration in this regard is that a movement often attracts while it is new. Publicity agencies feature it because of its news value. Ambitious people get their frail crafts upon the wave as it rolls in, hoping to ride to position and fame. But the ebb tide must come, carrying some of these out to sea again and leaving the wrecked barks of some upon the shore.

But the people have often incorporated the new community ideas into terms of local action, and the movement as such disappeared because it became part of the permanently organized life of the community.

This latter result has probably been secured in more cases than we imagine. There can scarcely be a school or a church or a farmers' organization or a social club in rural America that has not incorporated into its normal life some of the good effects of the rural community movement, even though the movement *as such* may seem locally to have waned.

The opinions with regard to the progress of the rural church as a community center are less uniform, and therefore less easily interpreted. This is probably due to the fact of



a wide variance of opinion on the fundamental question of the true function of the church in society. A number of the answers, show, however, a considerable agreement with regard to the sort of church that is succeeding, or would succeed, in the rural community. It must be remembered that the opinions are from the standpoint of economists and sociologists rather than from ecclesiastics. Twenty-five cannot see that the rural church is making progress as a community center. Some of these qualify their statements with the frank admission that in isolated instances there are outstanding exceptions. The statement is commonly made that the church referred to has the entire and undisputed field. Among those who declare that the church referred to has the entire and undisputed field a considerable number base the conclusion upon the fact that church federation is gaining ground, or that plans of interchurch comity are making progress.

The rural church movement must be considered as fundamental in the entire rural organization field. It presents, however, a unique phenomenon in that field. Rural community organization proposes frankly to combat the natural independence and provincialism of the rural individual. It proposes to bring into one functioning body all local functions, so that they may work for the common welfare. The term "community center" suggests a circumference, enclosing activities functioning from the center out. But the rural church as it developed in a previous era in our history runs counter, in organization form, to this conception of the community. Obviously, when we get people converted to the community idea they will break away from their cliques and factions and be "all with one accord in one place." After crucifying the early advocates of the church as a community center the great denominations saw that rural people themselves were being won to the idea, and national bodies and leaders hastened to get into the band wagon. To an observer who was not unduly careful as to whether or not he himself were trampled upon, and therefore could go a close-up, it was at once saddening and ludicrous to see pompous dignitaries who had formerly tried to impede this progress jostle each other to get to the driver's seat.

The writer is not a physicist or an engineer, but is strongly of the opinion that there can be but one center to one circumference. To the extent that church leaders win the people to the community service idea, to that extent they destroy the idea of sectarian loyalty. So we have the anomalous situation in many a local field of a local leader sent in to build up a local denomination, with the ecclesiastical guillotine waiting if he fails to do so, and at the same time carrying a high commission and training to promulgate the very gospel of community service that will destroy the local denomination as surely as that gospel has power to convict people of the sin of useless strife and division. The writer shares with some of his correspondents the amazement at the sheer lack of logic in this sort of a community church movement.

The writer and his correspondents do not propose a definite organization solution of the problem, but venture the following statement:

There are thousands of rural communities in America where religious organization divisions are not based upon any differences in conscientious convictions on religious matters.

In these communities the people are ready to come to the parish plan of religious organization.

In many of these communities the ministers are ready to adopt a unified parish or community plan of religious functioning.

Such a plan cannot meet with permanent success as an isolated local plan of union or federation, because of the necessary world nature of the church conception. Some kind of connection nationally and universally is absolutely essential.

Six or seven denominations are all that are involved in the problem. Conclusion: The national controlling or dominating heads of these denominations, with headquarters for the most part in Boston, New York and Philadelphia, either are unpardonably ignorant of the situation throughout the entire area west of them, or have not sufficient statesmanship to make a plan that will re-establish the American parish, or else must plead guilty to the old-time indictment, "They seek their own, and not those things that are Jesus Christ." The writer believes that we need a rural church commission, with a pooling of funds now being wasted in rural home missionary work, and with a field agent who could go to a community ready for the parish plan and say: "I officially represent all of the religious bodies represented locally. Here is our plan for co-operating with you in handling your situation. We will put money back of the plan to assure its success. We will arrange matters of local fellowship and world church funds, and so on. Now let's go!"

Some time we will secure the Christian statesmanship that will dare take that step.

As for the school, suffice it to say that our correspondents who say that the school is progressing, almost without exception qualify the statement somewhat thus: "Especially in those cases where we have established consolidated schools and community high schools."

Economic organization has been dealt with elsewhere and it is only left for the writer to sound a note of warning which is sounded by practically all my correspondents—namely, that economic and social organization must go hand in hand. While it may be true that good roads, good schools and adequate social life have grown naturally out of organized economic conditions in a great Western State, yet it may just as well be true that the economic organization was made possible because that State drew a large part of its citizenship from the background of the social culture of the East, and that social intelligence trained in that eastern background made economic organization, with all the other good things mentioned, possible.

Our correspondents agree, without exception, that there is no hard and fast plan of local community organization to be advocated. Perhaps we would just as well lay that ghost now. The plan is best in any time and place that works best, whether that be community club, community center, parent-teachers' association, or what not. The important thing is that it be a *unified* plan, that it be true to certain principles of action, and designed to develop our all-round community life.

Finally, as to recommendations: There seems to be no doubt in the minds of our correspondents that the biggest going form of rural organization is the farm bureau. There is criticism, however, both from directors of extension and professors of rural sociology, that the county agent plan is limited in functioning for social welfare. The Smith-Lever funds were granted "for demonstration work in agriculture and household economics." Our men are trained in agricultural divisions and usually decide upon county agent work during the last six months before graduation. Their agricultural knowledge they have. They know how to handle crops and pigs and cattle. But when the young fellow gets into the job in his county he finds that his job is actually to handle men and women and children.

The director of this work in the States Relation Service stated recently that the county agent's job is economic, edu-

cational and social. But we know that social work under modern conditions is a specialty, requiring special professional training. The county agent does not have this training. Now there may be certain other kinds of training which he does not have. He is not an entomologist, for example. The college extension division therefore employs a specialist in entomology to go to the county to assist the county agent in the special need. The extension department will send him a hog specialist to help him in the specialized field of hog feeding and breeding. Very well—he is not a social specialist. Then the statement is definitely made that one phase of his work is social work. The States Relation Service and extension department co-operatively should employ in each State at least one specialist in rural sociology to go to his county and aid in the social task. Possibly there has been danger in the past in some sections in dealing with agricultural extension. We have been long on the "agri" and short on the "culture." We are now understanding that the rural people themselves are the chief part of the agricultural problem and opportunity, and that the demonstration work in agriculture properly includes the demonstration of the culture of rural people.

Very evidently, from the information of my correspondents, rural organization has gone about as far as it can go by means of special campaigns and emergency movements. Simplification within the recognized limits of certain institutions seems to be the necessity and tendency. Whatever we do from this on should be done in the interest, not of movements and facts, but of the home, the church, the school, organized business in the farm bureau, and rural government. We are entering a time when we may expect further progress only through adjusting our fundamental institutions to the known rural needs of the time.

## The Wide Scope of a Small Church

ON behalf of the Home Missions Council, Dr. Lemuel Call Barnes, of the Baptist Mission Society, has prepared a little folder entitled "The Wide Scope of a Small Church." We print five of its twenty-nine excellent suggestions:

*Approving wholesome amusement.* Practically every young person gives the major portion of his spare time to seeking enjoyment. Whatever the church may feel compelled to disapprove, it should make itself known chiefly, not by its negatives, but by its positive sympathies with young life, smiling ten times more than it frowns. Help both silently and vocally to get good things going. Youth makes character through play.

*Christianizing industry.* The chief occupation of most men is earning a living or a competency. Work is a primary means of grace. How it needs to be made glad and altruistic by the Spirit of Christ! A church may not often know the complicated factors well enough to take sides in a labor dispute. But it is its business constantly to teach the principles of justice and fraternity which alone can finally settle such matters.

*Making world sympathy keen.* Every continent, country and island of the sea can be lifted above the horizon for study, prayer and good understanding. Pictures are useful. Many a small church has cultivated the interest of common people in far away members of the human family and become a hot-bed of universal service.

*Co-operating with other churches.* In the thousands of

cases where there is only one church in a community a manifold program may appear inviting. Where there is more than one church a primary opportunity is that of conferring together as to the welfare of the neighborhood and planning a division of labor in endeavoring to meet certain needs, and joint action in all matters in which that is practicable.

*Undertaking only such things as are adapted to the particular makeup and surroundings of your church.* Two or three things steadily pushed do more good than twenty things dabbled about. It will make a great difference in certain measures whether a small city church is in a residential or an industrial neighborhood and a small village church is concerned mainly with agricultural or with manufacturing people.

### THE FARMER AND HIS COMMUNITY

By DWIGHT SANDERSON. 254 pages. \$1.25.

This volume is one of the series entitled "The Farmer's Bookshelf," which is being published by Harcourt, Brace and Company and edited by President Kenyon L. Butterfield, of the Massachusetts College of Agriculture. It is a very valuable series and Professor Sanderson's book is one of the most valuable of any that have yet appeared.

It is a book that more than meets expectations, and it is particularly refreshing in view of the superficial, ill-assorted material that has been coming from the press in the last year on the general subject of the community. The volume contains a fund of information, the style is easy and carries the reader along from page to page. Professor Sanderson seems to have the facility for picking out just the illustrations that will drive home his ideas, and his ideas are stated in clear-cut English. The reviewer unhesitatingly recommends this as the best book on the rural community of which he knows and one that ought to be in the hands not only of farmers, but of those who work with farmers.

## The Best Three Books of the Year

The following letter from Dr. Woelfkin was crowded out of its place with the symposium which begins on page 243:

"The three books which have left the deepest impression upon me in my last year's reading were:

"First, 'The Spirit,' a series of essays under the editorship of Dr. Streeter of England. This series carries one not only into a psychological analysis of the work of the Spirit, but really has in it the pulse of spiritual quickening and revival.

"The second most impressive book was 'The Life of Louis Pasteur,' written by his son-in-law, Ribout. This biography reads like a romance and is the revelation of a devout and reverent scientist for whom science is a means of walking amid the mysteries of God, and communing with the eternal spirit.

"The third book was 'The Conquest of Fear,' by Basil King, and while one would not underwrite all the implications or theological suggestions, yet the book carries one into the prophetic spirit of both the Old and New Testaments and puts one on the clew of an inheritance in our religion.

"'The Disciplines of Freedom' is also a book which impressed me very deeply and is suggestive of studies in the religious life."

CORNELIUS WOELKIN,

Minister of the Park Avenue Baptist Church, New York.



# International Sunday-School Lesson

March 4, 1923

## Jesus Teaching in the Temple

LUKE 20:1-21:38.

*"And it came to pass, on one of the days, as He was teaching the people in the temple," etc.—Luke 20:1.*

**W**HAT a day that was in the life of Jesus, when he taught and preached in the temple and the keen-witted, vindictive Pharisees tried their best to catch Him in His words! Yet it was evidently one of many days, for we are told that "He was teaching daily in the temple," and again that "every day He was teaching in the temple; and every night He went out and lodged in the mount that is called Olivet."

How much we would give if we could have a transcript of all those days! It would be worth more than all the commentaries in all the world's libraries. Apparently the writer picked out one day's story as a sample of our Lord's teaching, and for this we are most grateful to him.

It is evident that the ancient temple was very different from our modern churches. It was not shut up six days in the week and open the seventh for an hour and a half in the morning. It was a place where people came and went, where they asked questions and sharpened their wits, a place for truth seekers, for honest doubters, and for skeptics who wished to show their dialectic skill and try to get the better of a disputant. It was an open forum, where question and answer, teaching and preaching, went on all day long, open to everybody who had a question to ask or an idea to communicate.

We have nothing to correspond to it in our modern religious life. It was a church, a theological seminary, a lecture platform, a classroom, combined in one. Here a new teacher could propound his views; here his opponents might catch him tripping if they could; here his followers might imbibing his spirit and learn the lessons he would teach.

This rare day, so fully recorded, tells us much concerning the methods and character of Jesus' teaching.

He was approachable. He would not keep away or retire from His most inveterate enemies. He knew that they were there to catch Him in His words. He knew in advance that they would twist His meaning, deride His views, mock at His principles; yet day after day He resorted to the temple and let any come who would.

How much more glad must He have been to meet a sincere seeker, a true disciple! Doubtless there were many such, for we read that "all the people came *early in the morning* to Him in the temple to hear Him." Eager anticipation and sympathy are implied in this phrase. They were not all scoffing scribes and legal quibblers that came to trip Him up and try His temper and the metal of His intellect. Among that eager morning crowd must have been many sincere seekers for the truth.

He is the same teacher now. He welcomes our approach. Our doubts will not offend Him if we are honest. Our longings for the truth He will recognize. "He that cometh to me," He says, "I will in no wise cast out."

Fellow disciples, let us avail ourselves of our wonderful opportunity. Jesus is still in the temple. Every morning and evening He is there, and He does not go away to the Mount of Olives at night. He is ever approachable, always anxious to listen to our questions, always ready to resolve our doubts.

The intellectual quality of the Master's teachings and His answers must strike every reader. His enemies must have sent their sharpest dialecticians to entrap Him. They doubtless consulted together in advance, saying, "Where is His weakest spot? How can we confuse and anger Him? What question will expose Him to the wrath of the people or the authorities?"

"First," they said, "we will try to bluff and browbeat Him out of His pretensions to authority." So, putting up a bold front, and evidently interrupting Him as He was teaching and preaching the "good tidings," they said roughly, "Who gave you a right to teach here, as though your word was law? Does any school of philosophy vouch for you, a Nazarene, a peasant from the country? Show us your credentials."

With consummate skill He parried their onslaught by asking the delicate and disputed question about John's baptism, and then turning to the people who still thronged around answer concerning His authority which He would not give to mocking faultfinders.

His authority was the authority of the King's Son whom the Lord of the vineyard sent at length to the rebellious, hateful and hating husbandmen. They turned from Him, they cast Him out, they killed Him. Did the chief priests and scribes and elders see the point? The people heard Him, and whether they fully understood Him or not they must have seen that He spoke with the majesty and authority of the King's Son. But the scribes and chief priests knew what He meant, and it angered them exceedingly so that they sought to kill Him, which they doubtless would have done on the spot had they not feared the people.

There was another trap which they might lay for Him, the old question of God and Cæsar. Surely by this they might get Him into trouble, either with the Roman authorities, or with the devout Jews who hated Him. The trap was skillfully laid, but they were dealing with one keener and cleverer than themselves, and He solved the riddle, not only for those priests, but for all time. There are duties that we owe to Cæsar, obedience to righteous law and righteous authorities.

We have just taxes to pay, duties to our community, to our relatives, to our families, but they do not interfere with our duties to God, and to our own souls. In fact, in paying tribute to the one, we are at the same time, as good citizens, good neighbors, good parents, paying tribute to God.

The scribes and the chief priests had had their turn, and now the Sadducees came to the front, on this eventful day, with the foolish question about the much-married widow. His answer seemingly convinced them. At least, so convincing was it that they durst ask him no further questions.

Our Lord's answers were not merely a matter of fencing, of parrying their blows, and closing the mouths of his adversaries. He did not simply show his sharpness and wit and his ability to outshine his opponents. With every answer he taught a lesson. We are apt to think, if we can only silence our opponent, that we have won the battle; far from it, unless we can lay down a principle or teach a lesson that will go deeper than a mere display of dialectics.

In every case Jesus did this. The parable of the lord of the vineyard taught not only the Jews but all future generations, Whom he represented and by Whose authority he spake. It may not have convinced the cavilling scribes, but it has been a source of authority for every believer since. "Thus saith Jesus," we can say, for he came from the Lord of the vineyard to bring a message to us, the husbandmen. Some have heard and heeded it. Others have crucified the Son. But the world at large has acknowledged his authority even when it has not obeyed his behests.

His parable of the denarius, and its image and superscription, taught the whole world another lesson, as we have already seen, and the reply about the seven-times married woman, told not only the Sadducees but us, much more about the future state than any ouija board can ever tell.

What glorious truths are here crowded into a few sentences: "Equal to the angels," "sons of God," and the "God not of the dead but of the living!" No wonder that even these hecklers cried out, "Teacher, thou hast well said."

Teaching was not enough, for rebuke and warning have their place with every true teacher as well as instruction. Beware, beware of hypocrisy, of long prayers uttered for the sake of being heard of men, of long robes and chief seats and salutations in the market-place, an ambition for which sucks the very life-blood of religion from the human heart.

Thus the wisest of teachers turns the tables on his wily adversaries. They came to scoff; they went away, if not to pray, at least to hide their diminished heads in shame. "They durst not any more ask him any question."

Another unrivalled gem we find in this lesson, and one to which the attention of the younger pupils is especially directed. The lesson is taught in the parable of the poor widow who cast her two mites into

the treasury. This little story has consecrated for all the future ages generous poverty and has blasted with everlasting infamy ostentatious gifts that are given merely to be seen of men.

Here, if we read it carefully, we learn the difference between God's judgments and man's, the worthlessness of mere money without the heart gift; the preciousness of the mite that goes with the heart.

Thus our Lord turns to account in his teaching every little event. No one else doubtless noticed this poor, shabby woman glide quietly up to the treasury and throw in her poor offering. If they did, they gave her no thought. What is she? A nameless widow. What is her gift? A mite or two. See the rich Pharisees throwing in their gifts with a flourish and a loud clash of coins into the offering box.

We see the same parable enacted in every church. I have heard collectioneers, if I may coin a word, eulogize a *silver* offering, no *pennies* wanted. I have seen subscription papers always headed by the

## Send for Booklet today!

**L**EARN how to make a safe investment and secure an assured income for life yielding as high as 8% with

**No Anxiety  
No Fluctuations  
No Inheritance Taxes**

A real bond with a donation feature endorsed by leading churches of all denominations

Write for Booklet No. 29



**NEW YORK BIBLE SOCIETY**  
Oldest Bible Society in New York  
5 East 48th Street New York

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D.D., Greenville, Tenn.



## CHALFONTE-HADDON HALL

ATLANTIC CITY, N. J.

*Quiet — Homelike — Delightful  
On the Beach and the Boardwalk*

### Vernon Room March Musicales

Every Saturday evening thru March, by celebrated members of the Metropolitan and Chicago Operas and other eminent concert artists:—Paul Althouse, Rudolph Bochco, Madeline Brard, Clara Deeks, Giuseppe de Luca, Beniamino Gigli, Helen Hobson, Susanne Keener, Queena Mario, Erwin Nyiregyhazi, Lucille Orrell, Paul Ryman, John Charles Thomas, Cyrena Van Gordon, Raoul Vidas.

LEEDS AND LIPPINCOTT COMPANY

*Write for Folders. Make Reservations. American Plan. Always Open.*



name of the richest man and the biggest sums; then come the dollars, but there is no place for the quarters and the dimes. I have heard a man boast unendingly and repeatedly of his great gifts to charity, or to an institution, but never a word about

the worthiness of the cause to which he gave or the God in whose name he was supposed to give it.

Ah, if we could look at the collection place or the subscription paper with Jesus' eyes, what should we see? He alone knows.

Oh, Son of God, teach Thou us the lessons of this great day in the temple! Open our eyes to realities. Show us how to answer Thine enemies, how to rebuke the ostentatious sinner, how to appreciate and applaud the humble saint. Teach us these things, and our study of this lesson will make us forever wiser and better men and women.

REV. FRANCIS E. CLARK, D.D., LL.D.

DR. PERCY STICKNEY GRANT:  
A LAYMAN'S IMPRESSION

EDITOR CHRISTIAN WORK:

A layman may well hesitate to comment on questions of theology. Let the doctors of the law see to these matters. But when the plain truths on which are founded a man's reasons for believing in Christ are called in question he may with propriety state his opinion.

The Rev. Percy Grant has raised no new problem. Questions regarding Christ's divinity, power, etc., are centuries old. The fact of the matter is Christ is insoluble by reason alone. To deny his divinity is no more unreasonable than to deny his power to work miracles; and such a denial in turn is no more unreasonable than to deny his virgin birth, his resurrection or the fact of his existence. If we rely on reason alone, why not go a step further and deny the existence of God? Can you prove to me, by science or reason, that there is a God? You may give me very good arguments to show that there is no accounting for many indisputable facts except on the theory of God's existence. But in turn I may reply that all these facts are indeed indications of such a Being, but I want something more convincing, something definite, something that compels my reason to accede. And you are dumb. It can't be done. There is nothing new in all this—every thinking person meets this problem. Why then worry over Mr. Grant's doubts or disbelief? It is unfortunate that he should proclaim these doubts from the pulpit of a church which professes a creed quite contrary. Better taste would have led him to resign first and then to have given expression to his theories. Did he fear that he would lose the apparent advantages of an audience and publicity by such a course? Surely Mr. Grant would not stoop so low. What then was his reason? Let us be charitable and suppose he did not fully realize the position he was placing himself in. If such a supposition is not true he needs our sympathy indeed for his lack of common sense and appreciation of the opposite.

But to return to what is important: If the agnostic has reason for his disbelief, have I less reason for believing? Are not my arguments for God's existence as sound

## Religious Book Week

### MARCH 4-10

#### Place of Jesus in the Life of Today

HENRY KINGMAN 1.25  
A reappraisal of Jesus for the men and the women of this generation.

#### Faiths of Mankind

EDMUND D. SOPER 1.15  
A complete elementary handbook on comparative religion—human, vivid and readable.

#### Manhood of the Master

HARRY EMERSON FOSDICK 1.15  
Vividly sets forth the personal qualities of the Master. Brilliantly written.

#### Modern Problems as Jesus Saw Them

HERMAN HARRELL HORNE 1.15  
Deals with the qualities of character which Jesus showed and which must be developed in the individual for the salvation of the social order.

#### Meaning of Faith

HARRY EMERSON FOSDICK 1.35

#### Meaning of Prayer

HARRY EMERSON FOSDICK 1.15

#### Meaning of Service

HARRY EMERSON FOSDICK 1.25  
Dr. Harry Emerson Fosdick has won renown and gratitude as the author of these books. Popular theology, ethics and psychology—the deepest things of life are presented convincingly, suffused with a true religious atmosphere.  
*The THREE books uniformly bound in cloth, with morocco ridge, gold stamped, gilt top, with silk marker, enclosed in an attractive carton, 5.00 postage paid.*

#### Facing the Crisis

SHERWOOD EDDY Paper Edition, .50  
Dr. Eddy has poured out the very soul of the message which he conceives to be the Gospel of Christ for our age.

#### Social Principles of Jesus

WALTER RAUSCHENBUSCH 1.15  
Original and vivid studies of the social principles enunciated by Jesus.

#### Teaching of Jesus and His Apostles

EDWARD I. BOSWORTH 1.40  
The great subjects involved in the teachings of Christ and His apostles. Thirty lessons.

#### Comrades in the Great Cause

OZORA S. DAVIS 1.15  
This study of St. Paul's Epistle to the Philippians is "especially timely now, when Christian comradeship means more than ever before in practical living."

#### Under the Highest Leadership

JOHN DOUGLAS ADAM 1.15  
A book to make you feel the inspiration of close comradeship with Christ.

#### Thirty Studies About Jesus

EDWARD I. BOSWORTH .95  
Dr. Bosworth throws new light on the meaning of life and its possibilities.

#### Meeting the Master

OZORA S. DAVIS 1.15  
Our Lord's conversations with individuals, showing various traits in His character.

At your bookstore or from us

## ASSOCIATION PRESS

Publication Dept. Inter. Comm. Y. M. C. A.

347 MADISON AVENUE, NEW YORK

## Outstanding New Religious Books

### God's Better Thing

ESSAYS OF CONCERN AND CONVICTION

By A. D. BELDEN, B. D. (Lond.)

THE AUTHOR'S conviction is that the evangelical faith is seriously cramped by a purely individualistic campaign, and that it must find its flowering and fruitage in the gospel of the kingdom of God on earth before it can adequately satisfy the spiritual needs of mankind and give just proof of itself.

\$1.50 net

A STARTLING BOOK!

### If America Fail!

By SAMUEL ZANE BATTEN

THE AUTHOR explains, in a startlingly convincing manner, the cause of the decline and fall of nations. He proves that these sinister forces are still at work, threatening the success of America's great national mission. How these may be overcome and our national destiny secured is discussed in the latter part of the book.

\$1.60 net

SEND FOR DESCRIPTIVE CIRCULAR LISTING ALL OF OUR NEWER PUBLICATIONS

## The Judson Press

1701-1703 Chestnut Street

Philadelphia, Pa.

### THE SERMON TEST

### "Preach It Again"

By BERNARD C. CLAUSEN, D. D.

THE STORY of an attempt to learn what a congregation thought about a year of preaching. The experiment made possible conclusions that cannot fail to be interesting and suggestive to laymen as well as to preachers and students and teachers of pulpit work. In five captivating chapters, Doctor Clausen sums up the results of his investigations. The sermons follow—strikingly unusual in form and content—for your judgment of them and their judges.

\$1.25 net

### What Jesus Taught

ACCORDING TO THE GOSPELS

By MILTON G. EVANS, D. D., LL. D.

THIS BOOK discusses, first, the sources of knowledge of what Jesus taught and outlines the background of thought against which his teaching is projected, then presents the teaching according to the synoptic Gospels, and, lastly, the teaching according to John.

\$1.50 net



as his for infidelity? "You can't fool all the people all the time," said Lincoln. And to-day the vast majority of scientists and men eminent in all branches of learning are one in accepting belief in a Divine Being. Not only so, but that which is deepest and best in ignorant or wise, rich or poor, black or white, is satisfied only by such a belief and is outraged by the opposite contention. Can you question the tremendous import of the fact that the soul of man in all ages has been groping, seeking, longing after God and for a fuller knowledge of Him? Would man have been so constituted if there was no God? Just as reasonably do all the orderly processes of nature vouch for His existence. Just as reasonably do all the known facts of the material universe; the determined motions of sun and stars and all the heavenly hosts; the phenomena of heat and light and electricity; life and death and life again; summer and winter; seed time and harvest, present arguments most conclusive to the thinking, reasoning mind, not prejudiced. And yet it remains true that God's existence cannot be demonstrated by science or by reason alone. If you prefer to deny his existence, after careful weighing of the evidences, I in turn prefer the opposite conclusions. In like manner all the evidences satisfy my mind that Christ was divine. I cannot account for Him otherwise. To deny His divinity, His virgin birth, His power of performing miracles, His resurrection, leaves Him not Christ but a noble man, capable of misjudgments, errors, misstatements and many inconsistencies, such as we note in the worthies of the Old Testament. If He was not divine we may reasonably question every statement of His as we might those of Buddha or Confucius. If He was not divine we are quite reasonable in accepting such of His statements as we like and in rejecting all others. If He was not divine He was the greatest impostor who ever lived. For he alone of all the sons of men claimed most positively Sonship of God and absolute freedom of sin. Do the records of His life agree with such claims? Put out of your mind all preconceived theories and let the facts speak for themselves. A careful study of His words and deeds compels one to admit that He was unique. No one ever lived and no personality was ever conceived equal to Him. How then can you explain Him except on the ground of His divinity? It is impossible.

After all, what is so strange or so difficult in accepting His divinity? Nothing indeed except that He is not fully understandable. Since history gives us no other example of a God man, and since such a personality is outside our experience, the doubter says it cannot be true. Such a process of reasoning is not satisfactory when applied to the phenomena of nature. We know much about them, but there is much more we do not know. We accept the facts of life, death, light, electricity, etc., without question, even when we understand them but in part. Is the doubter

## Don't Deny Yourself a New Religious Book

### THE WORLD'S GREAT RELIGIOUS POETRY

Compiled by CAROLINE MILES HILL, Ph.D. Cloth 12 mo. 876 pages. \$5.00.

"What more elevating and broadening exercise could a writer or speaker on spiritual themes desire than the habitual study of such a book? It will be of the very greatest spiritual service to people of all religions and of no religion. It meets a well-nigh universal need."—New York Christian Advocate.

"I congratulate you on its publication. It is an admirable work."—William Lyon Phelps (Yale).

### AN INTRODUCTION TO THE PSYCHOLOGY OF RELIGION

By ROBERT H. THOULESS (Manchester)

The God revealed by religious experience shown to be identical with the God required by the moral consciousness and the God required to explain the world and the God revealed in historical Christianity. \$2.50

### CHRISTIAN WAYS OF SALVATION

By GEORGE W. RICHARDS (Lancaster Seminary)

Eight historical "ways" that Christian salvation has been successfully presented and in addition a tremendously helpful exposition of the present creed of the united Free Church of Scotland. \$2.00

### RELIGIOUS FOUNDATIONS

Edited by RUFUS M. JONES

How shall we think of God; of Man; of Christ; of Nature; of Human Relationships; of the Bible; of the Kingdom of God; of Evil; of Progress; of the Life Beyond!

Authors: Francis G. Peabody, Willard L. Sperry, Eugene Lyman, Rufus M. Jones, Elihu Grant, L. P. Jacks (Hibbert), Seebohm Rowan \$1.00

### OLD TESTAMENT LIFE AND LITERATURE

By I. G. MATTHEWS (Crozer)

Follows a good method; holds a modern point of view without becoming radical. \$2.00

### HE OPENED TO US THE SCRIPTURES

By B. W. BACON (Yale)

Jesus' better way of using Scripture explained and recommended to our own practice. \$1.00

### THE RETURN OF CHRISTENDOM

Introduction by BISHOP GORE

Advocates a return to the brotherhood really taught and lived in the early centuries of the Church, with wars between nations and between capital and labor ended for good. \$1.75

### THE HISTORY OF UTOPIAN THOUGHT

By JOYCE O. HERTZLER (Wisconsin)

The pictures of a better world from Amos and Hosea to Bellamy and Wells examined to discover their significance for us today. \$3.00

### ITEMS FOR YOUR NEXT ORDER:

Stratton: Anger: Its Religious and Moral Significance .....	\$2.25
Haas: Freedom and Christian Conduct .....	2.25
Thouless: An Introduction to the Psychology of Religion .....	2.50
Pratt: Matter and Spirit .....	1.50
Beckwith: The Idea of God .....	2.50

64-66 Fifth Avenue

THE MACMILLAN COMPANY

New York City, N.Y.

of Christ's divinity logical? The phenomena of nature, too deep for his intellect, or not yet fully explained, he will accept without question; but the divinity of Christ, too deep for our understanding, or not yet fully explained, he will reject.

Is this consistent?

To one believing in God it seems most natural, in fact quite in keeping with His divine love, that He should come in the person of His Son to earth to rescue mankind. For every other method of regeneration and reconciliation had been proved inadequate by the preceding centuries. Since we are God's creation it is unreasonable to believe that He is vitally interested in our welfare here and hereafter? How else could our happiness and salvation be secured? Of necessity our sin must be removed before we can be one with Him, since He is holy. Oil and water cannot mix. There can be no harmony between God and man until sin is removed. To perform this otherwise impossibility we have the divine plan stated in the Word, the divine Christ cleansing our sins by His blood. The fact that God accepts such sacrifice for us is indeed a wonder of love beyond our full comprehension, but we may rest in peace and gratitude upon His statement that it is true.

## Says Bishop Francis J. McConnell

of the Methodist Church

"I regard The Christian Century as the greatest journalistic force working for social and international righteousness coming from any press of the Christian Church."

### EDITORIAL STAFF

Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Mail Coupon to-day. Foreign postage extra.

## The CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of [ ] "The Reconstruction of Religion," by Ellwood, or [ ] "The Crisis of the Churches," by Leighton Parks, or [ ] "The Mind in the Making," by Robinson, or [ ] "What Christianity Means to Me," by Lyman Abbott.

Name .....  
Address .....  
C.W.

When answering advertisements please mention The Christian Work



Now to say that Christ is not divine, is not all powerful, is not God, is to declare disbelief in God Himself; it is equivalent to declaring that God has misled us through all the years since Christ; it is to remove the very foundation stones of faith. And then where are we? Adrift on a sea of doubt. And our drifting may easily result in the shipwreck of materialism or complete infidelity. No, indeed, let us hold fast to our faith in a divine Christ, the Son of the living God. By that faith alone can man realize the peace and happiness God intended him to enjoy while on earth, and by it alone can he secure the peace and happiness hereafter which are the inheritance of all accepting Christ as Saviour, Lord and God.

J. W. JOHNSON.

### THE HERETIC

Dr. Percy Stickney Grant has been preaching beliefs of such a nature that Bishop Manning has summoned him to recant or resign, on the grounds that an Episcopalian clergyman has no right to preach from his pulpit doctrines inconsistent with the creed of the Church.

Dr. Grant seems to be getting in line with the noble army of heretics.

The world undoubtedly owes a great debt to the organized Church, and possibly an equal debt to the unorganized heretic.

John Wesley was considered heretical by the established Church of his time; yet to

him is due the world-wide movement of Methodism.

Luther was a heretic, and was the founder of Protestantism.

Even Jesus of Nazareth was considered to be teaching doctrines contrary to the organized Judaism of His day and was driven out.

Socrates was so dangerous a heretic that the Athenians poisoned him.

As to the merits of the controversy between Dr. Grant and his Church, we are not qualified to speak with authority.

Upon the general aspect of the matter, however, it may be remarked that it is rather a curious thing that the churchman says to the objecting outsider: "If you don't think the Church is right or progressive enough, why don't you come into it and make it better?" And if the outsider comes in and begins to express himself too freely, it is said to him: "If you cannot conform to the doctrines of the Church, why don't you get out?"

Altogether, the heretic's lot does not seem to be a happy one.

Another point that seems to be missed in the general discussion is that neither the Episcopalian Church nor most other Churches were instituted to do good to the human race any way they can. They were instituted to do good in just one way; that is, by preaching a certain set of doctrines. Of course, it is difficult for one who is

anxious to do good in his own way, or in any way possible, to keep peace with his Church.

There is a certain amount of efficiency to be achieved by organization, and there is also a certain amount of efficiency that is lost by having an organization.

The whole case is full of paradoxes. For instance, people say the Churches are empty because ministers are not sincere, but have to preach exactly what they are told; and then when a minister shows that he is sincere and preaches exactly what he believes the Church itself makes it too hot for him.

One thing remains quite sure, that such a man as Dr. Grant, with his undoubted sincerity, spirit, and intelligence, is going to play the man, and do what good he can in the world, whether in the Church or out of it. For he has that kind of faith which Dr. Fagnani quotes Kirsopp Lake as defining to be "Not belief in spite of evidence, but life in scorn of consequence."

Perhaps Dr. Grant has been reading Thoreau, and came across the two following quotations:

"Do what you love. Know your own bone; gnaw at it; bury it; unearth it; gnaw at it still."

And again: "When you travel to the Celestial City, carry no letters of introduction. When you knock, ask to see God—none of the servants."—*Frank Crane in The New York Globe.*

## IRRESISTIBLE

## JOIN OUR DELIGHTFUL "CHRISTIAN WORK" PARTY

ON THE GREAT WHITE STAR LINE "S. S. BALTIC" SUMMER CRUISE  
TO THE HOLY LAND, EGYPT, TURKEY, GREECE, SPAIN, ITALY, Etc.

**61 Days, \$600 and up, Starting June 27, 1923**  
**A Surpassing Summer Vacation Opportunity**

FOR MINISTERS, COLLEGE PROFESSORS, TEACHERS AND BUSINESS MEN

### IDEAL SUMMER WEATHER ON SHIP BOARD

With the Average Temperature on Shore lower than Boston, New York or St. Louis. Nights Cool. Practically no Humidity

Clark's 20th Cruise to the Orient

### Stop-Overs in Europe

Return Tickets, first class, good on Adriatic, Baltic, Cedric, Celtic, etc.

Until January 1, 1924

Luxurious White Star Transatlantic Liner

### S. S. BALTIC

23,876 tons register. Three great Promenade Decks, Sumptuous Public Rooms, 24 Suites with private bath.

The Climax of Luxurious Travel

### A FASCINATING ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Athens (Corinth, Eleusis), Haifa, Jerusalem, Bethlehem, Bethany (Nazareth, Sea of Galilee, Samaria, etc.), Alexandria, Cairo, Naples, Pompeii, Aome (Capri, Sorrento, Amalfi), Monte Carlo, Cherbourg (Paris and the Battlefields, London, etc.), Liverpool to New York.

D. E. LORENZ, PH.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Orient Cruise of 1922, and "Round the World" Cruise of 1923, is organizing a party of CHRISTIAN WORK readers. Why not take advantage of this remarkable opportunity and spend your vacation months visiting the most fascinating countries in the world? No travel worries—just rest and enjoyment. Rates include regular shore trips, landings, drives, guides, hotels, railroad fees, etc.—everything first class.

### We Invite Our Readers to Join Our Party

ILLUSTRATED BOOKLET (70 pages) AND SHIP DIAGRAM SENT FREE POSTPAID.

Address: Cruise Department, Christian Work

--

70 Fifth Avenue, New York City

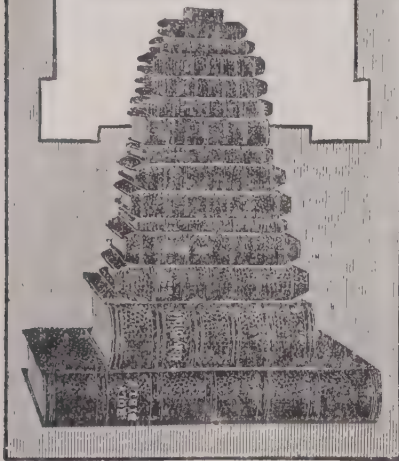
When answering advertisements please mention The Christian Work

## OXFORD BIBLES

are made in so great a variety of styles and prices that there is one to suit every occasion and every purse

At all booksellers  
or from the publishers

Oxford University Press  
American Branch  
35 West 32nd Street New York



COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00.

Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO,  
Treasurer, 76 Wall Street, New York.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,098 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

### THE HUGUENOT AND DUTCH TERCENTENARY

In addition to the European pilgrimage for this summer planned by the Federal Council's Huguenot-Walloon New Netherland Commission in connection with the tercentenary of the arrival of the Huguenots in America, the Commission suggests that in 1924 the American Churches observe "Huguenot-Walloon Tercentenary Sunday" on April 24. Local civic and historical celebrations will not be limited merely to the Dutch and Huguenot centers in the Middle States, but will be held in the South also, since a strong Huguenot-Walloon emigration went to Virginia, Florida and South Carolina. An International Huguenot Congress is to meet in New York next year, and the Huguenot Memorial Church will be dedicated in Huguenot Park on Staten Island, near the site of an early Huguenot colony which was massacred by hostile Indians. Preparations are being made to compile a series of Huguenot memorial volumes, the separate articles or chapters to be written by authorities of note.

The tercentenary celebration will carry over to 1926 in order to join in the civic commemoration of the three hundredth anniversary of the founding of New York City by the purchase of Manhattan Island from the Indians by Peter Minuit. The year 1526 also marked the organization of the colony into a Protestant congregation.

### HALF A CENTURY AS SUNDAY SCHOOL SUPERINTENDENT

Mr. N. Wayland Ayer, head of the great advertising firm of N. W. Ayer and Son, has established a New Jersey church record. He has just celebrated his fiftieth anniversary as superintendent of the Sunday School of the Camden North Baptist Church.

For twenty-five years Mr. Ayer has also been the president of the New Jersey State Baptist Convention. We join with his other friends in our congratulations.

### "THE NATION'S" POETRY PRIZE

Stephen Vincent Benet's poem, "King David," has won "The Nation's" poetry prize for 1923. Four thousand manuscripts came into "The Nation's" office for consideration.

Mr. Benet is the author of "The Beginning of Wisdom" and of several books of verse.

## RECENT BOOKS

Published by

T. & T. Clark of Edinburgh

### Redemption From This World or, The Supernatural in Christianity

By A. G. HOGG, M.A.

The author believes that the supernatural should be the abiding note of the church; and that the world's redemption is to be accomplished, not by new methods or improved machinery but by a discovery of the unfathomed possibilities of God in Christ, both for the individual and the church. \$2.75

### Religion and Modern Thought

By PROFESSOR GEORGE GALLOWAY, D.D.

This book is a masterpiece. It seeks to establish the validity of the claims of Christianity as a religion that meets the demands of modern thought and that asks its adherents to assent to nothing which cannot be accepted by science. \$2.50

### The Epistle to the Hebrews: Its Doctrine and Significance

By PROFESSOR E. F. SCOTT, D.D.

This epistle makes a peculiar appeal to the mind of our own age. It deals with questions which are now ultimately the same as those which are now perplexing us and suggests answers which are still valid. There is need, therefore, for this new exposition. \$3.00

### The Christian Doctrine of Peace

Edited by JAMES HASTINGS, D.D.

Delegates from every land testified at the Copenhagen Conference that there is a great silent world of men and women yearning for peace. This volume deals in a thorough and practical manner with the whole biblical doctrine of peace and above all the question of Peace or War. At every point the truth is made clear and sent home by new and carefully chosen illustrations. \$4.00

CHARLES SCRIBNER'S SONS

597-599 Fifth Ave.

New York

TEACHERS WANTED—Schools and Colleges now engaging September teachers. We have great demand to supply all departments of Schools and Colleges at attractive salaries. Write to-day for information. The Westminster Teachers' Bureau, Henry H. Sweets, Manager, 410 Urban Building, Louisville, Ky.

### The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

## Watch for

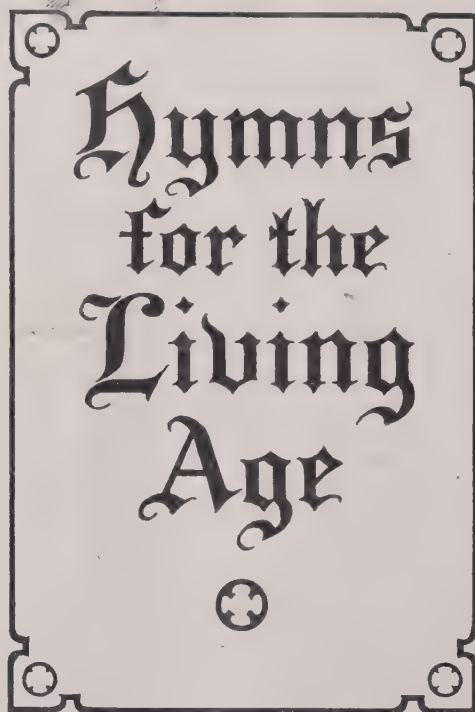
"Hocking's" Story of Our Own Times  
Soon to Start in "THE CHRISTIAN WORK"

Every mother and father of young men and women should read it from the start and pass it on to others

Don't Miss the First Issue!



# JUST OFF THE PRESS



WILL VITALIZE

Congregational

Singing

and Worship

DYNAMIC

in its Compelling

Lyric

Messages

Edited by

**H. AUGUSTINE SMITH**

Gradual growth through Professor Smith's work and personal contact with churches throughout the entire country.

## Every Page Tested in Conventions, Conferences and Classes

It will be illuminated by other books:

ANNOTATIONS, LITURGIC SUGGESTIONS  
PICTURE HELPS, INTERPRETATIONS,  
STUDIES IN HYMNOLOGY

494 Hymns and Tunes with the words printed  
in the music.

30 pages of chants and responses marking a  
new epoch in chanting and antiphonal singing.

An outstanding series of responsive readings  
and services of worship, prepared by

ERNEST BOURNER ALLEN  
HENRY HALLAM SAUNDERSON  
H. AUGUSTINE SMITH  
HARRY F. WARD  
OSBERT W. WARMINGHAM

A Novel and Usable Feature

A choir selection and special hymns } If Desired  
A gospel hymns supplement }

A DE LUXE BOOK

Price \$135. per 100

We are glad to send returnable samples

**THE CENTURY CO. - 353 Fourth Ave., N.Y.**

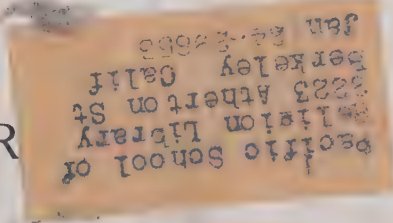
In Preparation

(An Historical Edition)—The history and interpretation of each hymn and tune facing it.

# THE CHRISTIAN WORK

A Religious Weekly Review

MAR



If Not the Sermon, What?

Frederick Lynch, D.D.

A Conference on "Faith and War"

Rev. George Stewart, Jr.

Fellowship

A. Maude Royden

Prohibition and the League of Nations

Charles Edward Jefferson, D.D.

The Two Americas

G. B. Winton, D.D.

A Great Schoolmaster

One Book a Week

Three Dollars a Year

Ten Cents a Copy



## Correspondence

### THE GRANT CASE

EDITOR CHRISTIAN WORK:

I am sorry to note the position THE CHRISTIAN WORK takes on the Dr. Grant controversy. Perhaps I did not read correctly. The editorial asks, "Is it to be true of the Church at large that a man may not follow what he honestly believes to be the truth and still remain in it?" The nation has deported those who deny its fundamental principles. Some of these were honest in their beliefs, but they were out of harmony with the constitution of America, and that decided their position. I am of the opinion that the Church, what it has taught for years, its creeds and dogma which are the result of years of thinking by great minds, are to be considered just as well as the individual mind and conscience. Why if a man feels that he does not believe the teachings of the church in which he serves, why does he not leave and state his reasons for doing so instead of ignoring his vow? That is the manly step to take. There is much truth in Dr. Cadman's statement. "And sometimes the Liberals manifest an intellectual snobbery which is one remove worse than intellectual bigotry." The Church is greater than a single individual.

THE CHRISTIAN WORK has in the past tried to teach men to exalt the Church. Editorials like these seem to contradict some of the former teachings. I liked the editorial of the New York World far better—even though that paper is very secular.

CLARENCE P. DAME.

### HERESY AS A "BORE"

EDITOR CHRISTIAN WORK:

The many commendable things in THE CHRISTIAN WORK from week to week make more apparent the lapse in the issue of February 10. The little controversy in a sister denomination, which has been so magnified in the Press, is taken up with apparent zest in THE CHRISTIAN WORK and twelve whole pages devoted to it. One of

your readers at least is not at all interested in this matter. Would it not be more courteous to our Episcopal friends to refrain from such extensive airing of their minor controversies? There is no principle involved that is of general interest to the Christian Church. Such outbreaks of personal opinion for the sake of personal notoriety are nothing at all new nor interesting. It is rather deplorable to see a journal of the high standing of THE CHRISTIAN WORK fall so easily to the lead of the daily papers in devoting half an issue to so stale a subject as a "Case of Heresy."

T. M. HUSTON.

### CREEDS vs. TRUTH

EDITOR CHRISTIAN WORK:

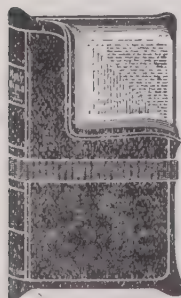
I cannot tell you how much our family of three enjoys THE CHRISTIAN WORK. We are right with you in all that you are doing. The two articles in the last number, one by Dr. Horton on "Can the Old Faith Live with the New Knowledge?" immediately followed by the one on "The Faith of a Modern Christian," by Eddy, are remarkably good and helpful. They are statements of the truth which I have been looking for for some time.

I pray for the hastening of the day when our small-town preachers (whom I seem destined to listen to) may awaken from their creedal slumbers, rub their eyes under the glaring light of modern science and, seeing God as He is and man as he ought to be, go to preaching the truth.

"Ministerial" ministers, creeds and formalism are keeping many big-hearted, fair-minded men away from the church. Men are hungry for the truth, and they will go out of their way to hear it if it comes from an honest heart in simple language and if presented in the light of modern knowledge.

J. E. V.

An enterprising church at Bottineau, North Dakota, has recently dedicated a mammoth skating rink, designed by the pastor and in good part built by him.



**THE GREAT TEACHER**  
taught with authority. His language was clear, incisive. It is therefore important that we know his exact thought. The American Standard Version gives the most accurate rendering of our Master's words

## Nelson American Standard Bible

is being read and studied in more homes, in more institutions of learning, in more Sunday Schools and is being preached from in more Protestant pulpits than were all other versions of Scripture a century ago. No matter which other version you use, you will enjoy the simplicity, the directness and the faithful accuracy of the wonderful American Standard Bible in your study and devotion

**FREE BOOKLET**—A charming 36-page booklet entitled "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent FREE on request to any one mentioning the Arkansas Methodist.

The American Standard Bible text has been adopted by all the leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools in the United States.

The American Standard Bible text is used by over 13,000,000 Sabbath School scholars from which to study the International, Graded or other Bible lessons.

The American Standard Bible is for sale by all book sellers

THOMAS NELSON & SONS

381P Fourth Ave., New York City

DEAR SIR: Kindly send me a FREE copy of your book entitled "The Wonderful Story." This does not obligate me in any way.

Name .....

Street No. ....

City .....

When answering advertisements please mention The Christian Work

## REVELL'S BOOKS

AT ALL BOOKSELLERS

### AMONG THE NEW BOOKS

**Preaching by Laymen** President Ozora S. Davis new book is a layman's manual of practical instruction, showing:

foreword by Roger W. Babson Why Laymen Should Preach; Texts and Subjects; Sermon Style; Methods of "Follow-Up," etc. \$1.50

Five-minute Dr. Henry T. Sell

**Sermons in Stories** Author of Sell's "Ten Books of Bible Study," has prepared this book of brief, pithy addresses for boys and girls, which should be found more than ordinarily useful by pastors and Sunday School workers. \$1.25

**Being a Preacher** Dr. James I. Vance's new volume of

A Study of the Claims of the Christian Ministry JAMES SPRUNT LECTURES is a forceful, well-reasoned plea for the honor and usefulness of the Christian Ministry. \$1.25

**The Fifth Horseman** Robert Hugh Morris' new book wastes neither time

Foreword by Edgar P. Hill, D.D. nor space in introduction. He drives straight at the heart of his theme, and draws therefrom what he conceives to be its vital teaching. \$1.25

**The Gospel in the Ten Commandments** Dr. J. C. Massee has a new

book of Sermons delivered on Sunday evenings by the pastor of Tremont Temple in his own pulpit. An unusually fine series heard by overflowing congregations. \$1.25

**The Possibilities of Prayer** Edward M. Bounds' new volume in the Bounds "Spiritual Life Books," edited by Homer W. Hodge, deals with the place and significance prayer has in the life of the true believer. \$1.35

**Mountain Scenes from the Bible** William R. Polhamus' new book "helps one by its imagination and passion

to feel the mountain breezes, to glory in their sunlight and behold their wide horizons. These sermons make all heights a Holy Land."—Methodist Review. \$2.00

**The Easter People** Winifred Kirkland's new book is a Pen-Picture of the Moravian Celebration of the Resurrection.

Reading her quiet, delightful descriptions, one imagines himself transported literally to a haunt of ancient peace.

Illustrated. Paper Boards. 50c

**At the Master's Feet** Sadhu Sundar Singh's

simple but impressive chapters on God's Presence, Sin, Prayer, Service, The Cross, Heaven and Hell. Paper Boards. 75c

**Within the Gateways of the Far East** Prof. Charles R. Erdman

of Princeton Theological Seminary gives glimpses afforded him through some unusual openings in the "wall" during a recent visit to the Far East. Illustrated. \$1.25

**The New Mediterranean Traveller** By D. E. Lorenz, Ph.D.

A New (re-written) Edition of the Famous Guide-Book of which a prominent reviewer said: "Proves its claim to be a most useful and practical handbook to this region." With Maps, Plans, Pictures, Etc. \$3.50

A REVELL BOOK—ASK FOR IT

**FLEMING H. REVELL COMPANY**

NEW YORK, 128 Fifth Ave. CHICAGO, 11 N. Wabash Ave.

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 9.

New York, March 3, 1923.

Whole No. 3012.

### CONTENTS

THE WORLD OF TO-DAY.....	259
ELITORIALS:	
If Not the Sermon, What?.. Rev. Frederick Lynch, D.D.....	263
Ways to God in the Common Life: Rev. T. Rhondda Williams..	265
The Widening Chasm Between the Church and the Masses: Rev. E. Guy Talbott.....	266
EDITORIAL CORRESPONDENCE:	
A Conference on "Faith and War": Rev. George Stewart, Jr....	267
THE OBSERVER'S LETTER:	
A New Exposition of the Claims of the Christian Ministry.....	269
THE WEEKLY SERMON:	
Fellowship: A. Maude Royden.....	270
GENERAL ARTICLES:	
Prohibition and the League of Nations: Rev. Charles Edward Jefferson, D.D. ....	275
The Two Americas: Rev. G. B. Winton, D.D.....	277
FOREIGN CORRESPONDENCE:	
The Meeting of the Women's International League for Peace: Louis P. Lochner.....	279
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For March 11, 1923. Jesus in Gethsemane .....	281
ONE BOOK A WEEK:	
A Great Schoolmaster.....	282

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Application made for entry as second class matter February 17, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

### The World of To-day

#### THE FEDERAL COUNCIL ON AMERICA'S INTERNATIONAL OBLIGATIONS

As a result of the Conference held by the Federal Council's Commission on International Justice and Good-will reported in these columns two weeks ago, the Commission has drawn up a noble declaration concerning America's international obligations. This declaration has received the approval of the Administrative Committee of the Churches of Christ in America. It runs as follows:

The hope that after the war the world would move rapidly towards permanent peace and a well-ordered international life has been shattered. Growing unrest, political intrigues, physical distress and suffering, a disordered economic life, increasing distrust, suspicions and hatreds, all point to great disaster. If the drift be allowed to continue in the present direction new wars may cripple still further our civilization and even carry it into eclipse for centuries.

The failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church. Righteousness, justice, and good-will are the foundations of lasting peace. The problem is essentially a spiritual one and comes distinctly within the scope of the Church's duty.

The Administrative Committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

*First:* We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the Government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their convictions that generous co-operation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful co-operative action. An attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness. The present crisis in Europe summons us not to pass judgment on other peoples, but in a spirit of humility and self-examination to review our own attitude as a nation and to ask ourselves how we may, by co-operation with other nations, help to meet the overwhelming responsibility which rests upon the entire world.

*Second:* We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of President Harding in his message to Congress on December 8, when, in referring to that agreement, he said, "It might be made a model for like assurances wherever in the world any common interests are concerned. . . . We believe in the value of conferences and consultation,



# THE WORLD OF TO-DAY

in the effectiveness of leaders of nations looking each other in the face."

In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our Allies, but our former enemies. Bankers, economists, and business men are telling us that only the re-establishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our own country is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world.

*Third:* We believe that our Government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property. For the good of all nations wrong must be righted, or a Nemesis is sure to follow. We would urge that in any further conference on Near East problems our Government should give full power to its delegates in all matters in which the rights of humanity are at stake and share with the Allied Powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne Conference is not renewed, we believe that our Government should co-operate and, if necessary, take the initiative in the appointment of an international commission which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it should offer to bear its share in providing whatever may be necessary financially to establish these people in some place of safety and opportunity.

We call upon the membership of the churches throughout the country to make a united appeal in behalf of this program of international co-operation, to make known their attitude to the President and their representatives in Congress, and to assure the Administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground, believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon national as upon personal conduct.

Individuals and churches will do a great service to the President and their representatives by letting them know their attitude on the program suggested here by the Federal Council's Administrative Committee. If the Administration is sure that the people of this country want a given policy, it will attempt to carry it out. It is for the American people to decide what that policy shall be.

## SHALL WE JOIN THE WORLD COURT?

Last Saturday President Harding sent a brief message to the Senate, asking it to consent to the United States becoming one of the States adhering to the Permanent Court of Inter-

national Justice at The Hague. The Covenant of the League of Nations provided for the establishment of the Permanent Court, but the Court itself, though related to the League, is a separate entity, and the articles setting it up explicitly provide that any state mentioned in the annex to the League Covenant may be a constituent state in the Court. The United States is listed in the annex. The eleven judges and four deputy judges of the Court are elected by the Council and by the Assembly of the League. From his sounding of the members of the League, Secretary Hughes is evidently convinced that they would be willing that the United States should have representatives in the Council and Assembly who would take part in the election of judges and in any business concerning the Court. This would not involve our becoming a member of the League. The Permanent Court deals with disputes between nations concerning the interpretation of a treaty; any question of international law; the existence of any fact which, if established, would constitute a breach of an international obligation, and the nature or extent of the reparation to be made for the breach of an international obligation. Some eighteen nations have conditionally obliged themselves to refer to the Court any such disputes as come within its province. But none of the great powers have done so, and two-thirds of the nations accepting the obligatory protocol have made their acceptance conditional on the great powers doing the same. Secretary Hughes takes it for granted that the United States will not sign the protocol. That is a great pity, it seems to us. If the world is to be organized, law-abiding nations must take up all their differences before a Supreme Court of the World as a matter of course in the same way that the States of our nation take up all their differences before our Supreme Court. The present Congress comes to an end March 4 so that the Senate will scarcely have time to act on the President's recommendation. Most of the Democratic Senators have already announced themselves as favorable to the President's suggestions. The Republicans are more lukewarm in its support. Some "irreconcilables" still see red when the League is mentioned. But the sentiment of the country should drive through the President's suggestion without a question.

## THE STATUS OF THE COURT

Since its organization last June the Permanent Court of International Justice has dealt with four cases and a fifth is now on the docket. The first three were small matters dealing with the jurisdiction of the League of Nations' Labor Bureau. The fourth case was of wider interest. In Tunis and Morocco the French dealt with persons claiming British nationality as if they were French subjects. When the British government took up the matter, France insisted that the questions involved were purely domestic. The two countries referred the question to the Permanent Court, which decided that the question was international. Now France and Great Britain are preparing to submit the underlying question to the Court. On the docket of the Court is a dispute concerning the passage of a vessel loaded with munitions of war through the Kiel Canal. The vessel was on its way to Danzig, its cargo consigned to Poland. Under the Treaty of Versailles the Kiel Canal is open. Great Britain, France, Poland and Germany are all interested. The question comes before the Court because it involves the Treaty of Versailles, and the interpretation of that Treaty is one of the Court's

# THE WORLD OF TO-DAY

functions. While we believe that every nation should make both resort to the Court and the acceptance of its findings obligatory, the present hesitation should not trouble us too greatly. For the first fifty years of its existence our own Supreme Court had no force on which it could call to carry out its decisions. When Jackson was President, Thomas Marshall handed down a decision involving the State of Georgia, which was never carried out. Even in the present century West Virginia delayed some ten years in obeying a decision regarding her share in the public debt owed by Virginia when the two States were separated. In our own country it took a Civil War to determine that the Federal Government was supreme. We trust that it may not take a Civil War of the World to determine that the decisions of the Permanent Court are obligatory. The nations must learn from history.

## THE SANTIAGO CONFERENCE

The fifth Pan-American Conference meets on the 25th of this month at Santiago, Chile. That conference has bulked but little in the thought of the United States. In reality it presents a great opportunity for making the people of Latin America feel that the United States will deal fairly and courteously with all the nations to the South of us, even with the weakest of them. Just at present, partly on account of our failure to back up our fine words about internationalism by going into the League of Nations, there seems to be a rising tide of opposition to the United States in Latin America. Two of the topics on the agenda for the coming Conference are as follows:

Consideration of measures tending toward closer association of the republics of the American Continent, with a view to promoting common interests.

... questions arising out of an encroachment by a non-American power on the rights of an American nation.

This is Latin America's endeavor to get some definition of the Monroe Doctrine. What will come out of this discussion of an American League of Nations no one knows. It will probably be the key of all the discussion at the Santiago Conference. Two other questions on the agenda which the churches ought to be interested in are the larger development of agriculture and the measures to secure the progressive diminution in the consumption of alcoholic beverages. We should make the representatives of Latin America feel that we are interested and watching the developments of the Conference, and we should do something to impress our delegates with the importance of this meeting as we feel it. The Administrative Committee of the Federal Council passed the following resolution the other day:

We urge that in connection with the coming fifth Pan-American Conference, our nation do all in its power to cultivate amity and friendship with the Latin American nations, and so to prevent the development on our continent of the spirit of distrust and suspicion that has led the European continent into its present morass. We, therefore, urge that our delegates to the Conference make every effort to promote practical co-operation among all American countries, to dispel the impression prevalent in some Latin American quarters that the United States might use its economic or political power in impairing the sovereignty of any Latin American nation, to press for the largest possible reduction of armaments and to develop adequate machinery for the peaceful settlement of all questions that may arise between our own nation and our neighbors on the South.

The desirability of the course outlined in the resolution speaks for itself.

## THE MUSCLE SHOALS QUESTION

During the war our government began a great power development at Muscle Shoals, Alabama, in order to produce the nitrate needed for the war and for the farms. We had the ambition, then, to make this country absolutely self-dependent. The government put nearly ninety million dollars into the property and its development. Since the war ended and we began to sell off such property, the leading bidder for Muscle Shoals has been Henry Ford, who offers to form a ten million dollar corporation to take over the property, paying five million dollars for it. Ford will take the property only on condition of a hundred-year lease on the dams under construction, in direct contravention of the Federal Water Power Act of 1920, which provides that no water power leases shall run more than fifty years. Neither does Mr. Ford's proposition for Muscle Shoals conform to the Water Power Act in regard to regulation, rate control, service and other details. While Mr. Ford's own record in bringing down the price of his cars and in supplying better service at a cheaper price on his railway makes people believe that it would be his policy at Muscle Shoals to supply nitrate and power at the lowest possible rate, still Mr. Ford's personal policy is no assurance that his corporation would pursue the same policy half a century after his death, nor is it any reason for altering the provisions of the law in his behalf. According to Senator Norris, who as chairman of the Senate Committee on Agriculture has investigated the Muscle Shoals problem, in anticipation of the acceptance of the Ford offer a vast real estate speculation has grown up, and "a wonderful propaganda is in progress. They have flooded the country with their letters and circulars, particularly among farmers, in which they falsely report that Mr. Ford has agreed to make fertilizer at one-half the present cost. They have platted the country for miles in all directions from Muscle Shoals—they are maintaining an office now in the city of Washington to dispose of their property." While Mr. Ford's corporation would agree to operate Nitrate Plant No. 2 to full capacity, making an eight per cent. profit, it would have from five to eight hundred thousand surplus cheap horse power "to do with as it pleases without any regulation from the Federal Government or . . . Alabama"—we quote the report. Senator Norris sums up the general understanding of Mr. Ford's offer and the facts of the case in the following words: "The country understands that he pays the government four per cent. interest on its investment in the two dams. He does nothing of the kind. . . . The country understands that the Ford offer provides for repayment within one hundred years the entire investment the government has made. His offer does nothing of the kind. . . . The country has been given to understand that Mr. Ford has guaranteed to reduce the cost of fertilizer by one-half. He has done nothing of the kind. . . . The people believe the Ford offer means a reduced price for electricity to the consumers. It means nothing of the kind." Senator Norris has prepared a bill for the Muscle Shoals development which would order experimentation for cheap fertilizer and would guarantee its sale at the cheapest possible price. It would also provide that the benefits of the electric power of Muscle Shoals and the rise in land values there



## THE WORLD OF TO-DAY

would go, not to a single corporation located at Muscle Shoals, but to the cities and the farms "all over the States of Alabama, Louisiana, Arkansas, Tennessee and Kentucky, so that all the people may get the benefit of the development of the property owned by all of the people." In this connection the Canadian use of Niagara Falls power is worth noting. Twenty-three years ago the Canadians determined that when they developed their half of Niagara they would give power to all manufacturers at cost, and light and power to every consumer at cost. To-day they sell power at one-half the charge made by private concerns on the American side, and cheap power is booming Ontario. Electric light costs the people of Ontario from two to four cents per kilowatt hour, while the average price in the United States under private ownership is ten cents.

### A NOBLE ENCYCLICAL

The Consistory and the pastors of the Protestant National Church of Geneva have just sent a noble letter to all their Christian brethren in Europe and America, asking that it be read in the churches on Easter Sunday. It draws a vivid picture of the terrible conditions in the devastated, famine-stricken countries that were in the war, and the conditions in the neutral countries are not much better. Two ways now lie before the nations it says: "Either the nations dominated by egoism will refuse to help one another and will seek the satisfaction of proud dreams of grandeur and of exclusively material prosperity, and will continue to cherish thoughts of vengeance, violence and hatred, or they will listen to the call of the Saviour and welcome His message of peace, hope and life. Was it not He who said, 'Love one another. Love your enemies. Blessed are the merciful?'" The letter goes on to say that the churches must immediately in all parts of the world insist that the nations adopt the spirit of Christ in all their operations or there is no hope for the world. Many sceptics and mockers are saying to-day that the message of Christ is Utopian, a folly. Unless we, the disciples of Christ, believe and know that the world can be saved "by the folly of the cross, by the burning flame of charity, by the power of sacrifice freely rendered" there is no hope.

### THE SLAV AND PROTESTANTISM

One hundred representatives of a dozen denominations recently held a conference on "Christian Work among Slavic Peoples in America." (The conference did not consider the Christian work done by the historic churches of these people.) The six million Slavs in America are by birth Roman and Greek Catholics, and Eastern Orthodox, with a few Protestants and Mohammedans and a scattering of various obscure sects. Half of the six million are Poles, a quarter of them Jugoslavs, while the Slovaks, Czechs, Russians and Ruthenians run from 425,000 to 350,000 each. The Slavs are markedly people of peace, and are "instinctively and incurably religious." So far as Protestant work is concerned, the major denominations conduct one hundred and twenty missions and churches among the Bohemians, with 8,853 members; fifteen missions and churches among the Jugoslavs, with 2,393 members; thirty-four among the Poles, with 4,049 members; thirty-six among the Russians, with 1,019 members; forty-nine among the Ruthenians, with 676 mem-

bers; and one hundred and fourteen among the Slovaks, with 10,550 members; a total of 368 missions and churches and 27,540 members. In other words, less than one-half of one per cent. of these people are members of Protestant churches. One in forty of them may be in touch with Protestantism. The conference recommended that every church in the United States do its share in reaching people of foreign-speaking birth or parentage within its own community; that the evangelical denominations should form a united press for the co-operative publication in foreign languages of tracts, books and periodicals and the carrying on of an information service covering social, industrial and religious news from a Christian point of view, and that careful investigation should be made in regard to training religious workers among Slavic peoples and other foreign-speaking groups, with a view to greater interdenominational co-operation. These things are all good. But should not our Protestant churches get in touch with the great historic churches of these people? It may be vain to attempt to co-operate with the Roman Catholic Church. But the Eastern churches are in many cases showing a new spirit. No one of us thinks our object in approaching Poles or Russians or Slovaks is to turn them into Baptists or Presbyterians or Episcopalians. We have got beyond that. What we want is to bring them the fulness of freedom, the peace and purpose that there is in real Christianity. If they can get it through their old churches, well and good. Other things being equal, it is far better not to break with one's racial and personal past. May we soon hear that the evangelical churches are offering to help the Eastern churches in any way that they can. In this country there should be the duplicate of such moves as are under way in Turkey and in Egypt. There the Gregorian and Coptic churches are introducing the Sunday-school, and the Greek Church is looking with favor on a like development. The Eastern churches are beginning to recognize that we have some good elements which they lack. May we of the evangelical churches likewise share the grace of that humility which is ready to learn what others may have to teach us.

### ROBERT STUART MACARTHUR

Dr. Robert Stuart MacArthur, the veteran Baptist preacher who died at Daytona, Florida, last week, was a brilliant and a useful man. He was called to the Calvary Baptist Church of New York while still a student in Rochester Theological Seminary. When he began his work in the church in 1870 it had about two hundred members. At the end of the forty-one years of his pastorate its membership was in the neighborhood of twenty-five hundred. A group of very distinguished Baptist laymen helped make Calvary Church and its pastor eminent in New York. The church gave nearly two million dollars while Dr. MacArthur was with it. Dr. MacArthur was outspoken on two political matters—his opposition to Irish Fenianism and his support of the Republican party. The success of that party was always a moral issue to him. But his political ardor did not prevent the Democrats in his church from finding profit in his ministry. He was a thorough gentleman. In decades gone by it was said of him that he "made the Baptists respectable in New York." That, of course, was by way of a joke. But the tribute which it implied to Dr. MacArthur himself was well deserved. The world is poorer for his going.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## If Not the Sermon, What?

IN a recent number of the "Yale Review," Dr. Francis E. Clark, of Christian Endeavor fame, has an article entitled "The Menace of the Sermon" which must make every Protestant pastor stop and think, and think hard, for if what Dr. Clark says is true it means what amounts to a revolution in the Protestant churches. Dr. Clark's contention is that the cause of decline in church attendance is due to the worship of the sermon. "It is the worship of the sermon instead of the worship of God, it is the sermon idolatry, which one must chiefly blame for the deplorable condition of many churches." The first question which a church committee asks concerning a prospective pastor is not about his Godliness, his helpfulness to young and old, his devotion, but, "Can he preach?" The pastor is called on the basis of his preaching—often because he pleases a few sermon tasters by two or three trial sermons; the people turn out to hear him for awhile; he brings out his best sermons; soon the novelty wears off; the few "star" sermons have been preached, and all but the few faithful (getting fewer every year) stay away: "So the neighbors go to hear the new minister, not to worship God, not to hear the Bible read and explained, not to join in the prayer and praise. Naturally, if they go for the sermon, they center their thought on the one outstanding person who for an hour is the man in the pulpit, returning home to discuss and criticise what he says

and does. God is there, but they know it not. The Book of the Ages is read, but it means little to them. A minute portion of the Book is taken by the minister at least as a point of departure, but even that small section is soon forgotten. The minister's voice, his delivery, his enunciation, his thought or lack of it, his dress, even the way he handles his handkerchief, is considered and made a subject at the dinner table for approval or criticism. After a twelve-month comes the 'critical second year.' The favorite themes are exhausted, even sensational themes can no longer stir the jaded sense of expectation, or, if they do, the sermon in its sensationalism is not up to the subject announced, and a disappointed audience goes away from the church to pick the minister and his sermon to pieces more violently than ever."

Dr. Clark is careful not to say that the fault is the minister's. It is the worship of the sermon, and the minister is the victim of it, for only one pastor out of hundreds is gifted enough of God to preach two sermons a week, or even one, that will satisfy sermon worshipers, and most Protestants go to church for the sermon and not to worship God. Dr. Clark does not go far into the remedy. He hints at certain things. It is clearly evident that he thinks the churches will become emptier and emptier unless worship is emphasized rather than the sermon. He intimates that in the churches where God is worshiped, instead of the sermon, the attendance is greater, but he does not go into detail at all along these lines. Yet it is right here where light is needed. Dr. Clark has made a careful diagnosis and we are inclined to think there is much truth in it, but now the question that faces us is, What is the remedy?

We must confess that it is a perplexing problem, for the first question that arises is, If you take away the emphasis from the sermon, what have the Protestant churches got left? Outside of the few well-to-do churches in the cities, the music is no attraction. It is generally execrable, cheap music, poorly sung by amateur choirs. There is little common worship and in many churches—shall we say most of them?—people sit impatiently through the long prayer. There are some hymns and there is the Scripture reading left—hardly enough by themselves to make the service distinctive. The church buildings are, half of them, bare, having no consummate beauty such as should belong to God, and with no symbolism, no color, nothing that induces either awe or reverence, and, as Dr. Clark says, most of them built purely "to hear a sermon," many of them on the theater style, rather than built for prostration of the soul before the presence of God. This, then, is the question one has to ask Dr. Clark: You say the sermon is "killing" the churches, but what is there left for the people if you take it out? Dr. Clark answers this question briefly in a closing paragraph: "Put the emphasis in the church-going upon the idea of worship rather than upon the drawing power of the sermon." "Men innately seek a God whom they may worship. They will not go to church in any great numbers or for any great length of time if the sermon of the average minister is the chief attraction. The sermon alone has little sustained drawing power. If it is made the supreme motive for church-going, it is a menace to the Church. There is but one way to fill our churches with men and women, and to keep them full. They must first be filled with the spirit of worship. 'This is none other than the House of God' must be written on every lintel." We were interested in noting that almost at the same time Dr. Clark was writing these words one of



# EDITORIAL

the editors of "The Freeman" was expressing his fear of what might happen in Russia if the beautiful services of the Orthodox Church were discontinued, either by the edicts of the Bolsheviks or by some ardent reform movement which would substitute the sermon for the service. His point is that for millions of people the only beauty that ever touches their lives is the service of the church with its beautiful setting and the majestic movement of its music, and the only thing that touches them to reverence is the sense of God in His magnificent temple. This writer welcomes the liberation of thought which a reform movement may bring, but he dreads the effect upon the masses of the substitution of the dreary services of some Protestant churches for the glorious and majestic service of the Eastern Church.

We are inclined to think that while Dr. Clark has said much that is true, perhaps he has overlooked some other causes that operate for the decline of church attendance. Perhaps he attributes to sermon worship too much influence in this direction. Yet we believe he has touched upon a very vital point and is absolutely right in his final contention, that the emphasis in churchgoing should be placed upon the worship of God and not upon the sermon. The sermon should be but one incident of the service, although, of course, an outstanding part, but it should be only a part of a service which is shaped primarily for the worship of God. We believe that Dr. Clark is absolutely right in his contention that unless this is done the Protestant churches are going to lose the people more rapidly than ever. We believe that there is a great place for the sermon in an order of worship, but we believe that people will not long go to church in these days of freedom of thought, multiplicity of magazines and books discussing religious as well as secular thoughts, and widely diffused education, simply to hear the average preacher.

In view of this, what would we suggest? We dare make a few suggestions, although the whole subject deserves much fuller discussion than we can give it here. Right at the beginning we would say: The church building ought to be constructed primarily for *worship*, not for hearing sermons. Whatever type of architecture is most conducive to worship, reverence and awe should be followed in the main structure, and window, wall and furnishings should be ordered by the law of highest beauty rather than for convenience in hearing a man discourse. We are glad to say that this is being done more and more. Protestant congregations are departing more and more from what Dr. Clark calls theaters, built with acoustics in mind. We are building worshipful buildings more and more. If the preachers only knew it, a building which produces a sense of the Divine upon the worshippers is of the greatest help to his preaching. Our first suggestion, then, is this: when planning a new church, think of it as God's house, not the minister's.

Our second suggestion is that much more attention be given to our Protestant orders of service. They should be made much more services of a "common order," that is, services in which the whole congregation participate. They should not be shaped looking toward the sermon; never should they be "preliminaries," as they are still thought of in some places. They should deal with the great religious aspirations and emotions, always directed toward God. The great trouble in many of our Protestant churches is that the minister is more prominent than God. He does all the praying, reading and speaking, and in some places even most of

the singing. The whole service should be planned so that from the first moment the worshiper is conscious of God and prostrates his soul before God as much as the average Protestant can, for he has had little training in this direction. It would be a great help if the people did more of the praying. They need not be bound by a prayer book, but there are hundreds of beautiful prayers available from the Church's treasure house of devotion of all ages which express the praise and needs of the whole people much more effectively and reverently than can the average preacher. So, too, much more attention should be paid to the music. This, again, never should be sung as at a concert, to be listened to by the people, but should be the common voice of the people raised in praise. We believe it would be a great gain toward worship if Protestants knew the words of what the choir was singing and took part in praise instead of settling down to be entertained. This, then, is our second thought: The service to be worshipful, reverent, common, toward God from beginning to end.

The third suggestion we would make is that the sacrament of the Lord's Supper be made to mean much more than it does in the average Protestant church. Some Protestant churches treat it in such a casual and perfunctory manner that they might as well abandon it altogether. In many churches it is an appendix to a previous service that has had no particular relation to it. In perhaps a majority of Protestant churches it is thought of as merely a memorial service. We believe the Protestant churches are missing a great opportunity to reach the real depths of the souls in their charge by not making the sacrament of the Lord's Supper a real sacrament of the presence of the Lord, and observing it with all solemnity, holiness and awe. Do not put it in as an appendix to another service. Make it the whole service and the most solemn service of the month. Above all, make the people who are to come to it feel that they are coming to meet the Holy God, the Living Christ. Why are we Protestants so afraid of believing what Christ himself said, that where his few people, his little flock, were, there He was in the midst of them? Are we not sometimes in danger of cutting out the very vitals of our whole faith by too much talk about Christ not being present in the church any more than anywhere else? Why have a church, then, or why have common worship, if the very act of common worship does not bring God near? And how does a church differ from a concert hall or auditorium if it is not God's house? And why should not Christ be nearer to us when we sit at His table and all our thought is of Him and all our souls are reaching out for Him than He is at other times and places? Sometimes we think that if we had to choose between the error of the Roman Catholic who localizes God in the flaming chalice on the altar and some Protestants who say He is no more at the Lord's Supper than in the restaurant across the road, we would choose to believe the Catholic. We like the story of the old Scotch minister who always put one chair at the communion table for the Lord. But we Protestants are failing to reach and minister to thousands of souls by not making this great, holy service of the Church a splendid festival of the Lord's real presence.

Finally, the sermon, except in certain churches in large cities that have become preaching centers, should be made more a part of the service of worship and less of an individual expression of the preacher's opinion on every topic under the sun. There are many things Catholics have to

# EDITORIAL

learn from Protestants; there are some things Protestants might well learn from Catholics, and one of them is the observance of the Christian year. There is something overwhelming in the fact that on a certain Sunday in every one of hundreds of thousands of Roman Catholic churches throughout the world the preacher is instructing his hearers on the theme set aside for that day. The Lutheran Church in Sweden uses the same text in every pulpit in the land every Sunday. Thus the sermon becomes an integral part of the worship. And we cannot help feeling that there ought to be much less stress put on the sermon as the discussion of a topic and more stress put upon it as instruction in the teachings of the Scriptures and the doctrines of the Church. The test of the new minister would then be as it should be, not how interesting and striking sermons can he preach, but how deeply versed is he in the Bible and the doctrines of the Church; how thoroughly does he understand music and all that goes to make for a beautiful and reverent service; how deeply is he conscious that he is called to shepherd all the people in his parish and reveal the tender heart of God to them. Sometimes we think the most outstanding sign of the decline of the Protestant churches are the sermon advertisements in the Saturday papers.

F. L.

## Ways to God in the Common Life

**R**ARE natures may get experiences of God. Ordinary natures may get exceptional experiences of God. Mystics tell us that such experiences, though temporary, deposit great assurances in the soul, and settle great questions. This is true. Such experiences, however, are not at command; that wind bloweth where it listeth. Many people of strong religious character go through life without them. For the majority of men and women, though it is well for them to hold themselves open to any rapturous discovery, any divine surprise that life may bring, it is necessary to point out other and humbler ways to the heart of divine reality. Such ways lie about us in our common life; the homeliest experiences are full of gates which open out upon heavenly lands. If we knew the gift of God, the gift of divine insight, the gift of discerning the meanings of things, if we knew who it was that is speaking to us in the common occurrences of life, we should find ourselves at once at the secret source of every precious thing. It is not necessary to ascend into heaven to bring Christ down, nor to dwell in the uttermost parts of the sea to find God; the center of the spiritual universe may be discovered just where we are in the familiar earthly home, in the humble occupation, in the social relations of every-day life, in the sort of experience which every day brings.

There was nothing special about the place which Jacob "lighted upon;" it was the opened eye which found the place to be the house of God and the gate of heaven. But Jacob might have had the same vision without leaving home, if his life at home had been lived in a different spirit. When he used the home as a place of selfish privilege, regarded a brother as the man to be got the better of, enjoyed selfishly the indulgences of a none too wise mother, and failed to regard even his old father with enough respect not to deceive

him, the ancestral home could not become to him the house of God. If he had had the gift of God and discerned the real meaning of childhood, brotherhood, parenthood, he might have found the gate of heaven under his father's roof, and the foot of the celestial ladder on the hearth. The way to God for each one of us starts at our feet on the very spot where we are at any moment of life.

Take a few illustrations. The love of children is a common property of human nature. It is no monopoly of any nation or any class. Here is a word nigh unto us, in our heart and in our mouth. And what a word! The thought of the eternal is expressed in it, the heart of God is conveyed through it. The love of a child—follow the rill to its source, and you will find yourself at one of those "bubbling springs that feed the world." The "Luck of Roaring Camp" was the luck of having a little child in it who softened the hearts of the most hardened, discovered virtue in the sinful, and tenderness in the roughest. For many in the camp that love of the child was a shining track out of the quagmire of degradation and worldliness leading to the White City on the hill. If we knew the gift of God, and who it is that is speaking to us in the voices of the children, in the appeal of their lives, we should ask Him and He would give us living water. To discern the meaning of our relation to the child is to discern infinitely more than that. It means getting at the secrets of the universe, penetrating the heart of things, reaching the Eternal. To receive a little child in Christ's name is to receive the child in love; to receive the child in love is to receive Christ—it means getting at the meaning of Christ! not only so, but it means receiving God, getting at the divine reality of the universe. Here is a homely way to God. You do not even need to be what society calls respectable. In spite of many defects, and very serious defects of character, a man may find in his heart the love of a little child. And if so, the doors of the kingdom of heaven are opened to him, provided that he will not just leave that love as an isolated fact in his life; if he insists upon bringing other things into line with that love of the child, he will find himself to be a striving disciple in the Kingdom of God.

The same may be said concerning family feeling. Not knowing the gift of God, many people have misused family feeling, and made a selfish thing of it towards outside society. But to discern its divine meaning is to be led out to the great truth that God meant the whole world of men and women to make one great family. The early Church caught some of that meaning. The man who wrote those wonderful words in Ephesians must have caught it: "Ye are no longer strangers and sojourners," he said, addressing himself to those whom he had considered aliens, "but fellow citizens with the saints and the household of God." Christian discernment, the gift of God, had shown him the wider implications of the meaning of family. If we only knew who it is that speaks to us through the strength and the beauty and the tenderness of family life we should see that no part of the world is to be left out in the cold. Aliens must be made fellow citizens, outcasts must be brought home, and men and women must realize themselves as members of the family of God. Here is the starting-point in homeliest experience towards that great truth which ought to be encircling the world to-day. If we had the divine insight into the meaning of family life we should see how the strife and contention of nations, how war and destruction, are an outrage on child



# EDITORIAL

love and family life. We should find in every home the training ground of the wider brotherhood.

But outside the family there are many other common ways to God. The woman of Samaria found a tired man sitting at the well who asked her for a drink of water. That led to a conversation, the conversation to a discovery; she found a prophet, she found the Messiah. We never know what we are going to find when we begin to deal with a human soul. And dealing with a soul may often be made possible through appeals and responses relating to the physical life. Such appeals are numerous and poignant in these days when so large a part of the world is submerged in want and woe, and helping man is a very good way of finding God.

But I must mention what is perhaps the outstanding fact which, if interpreted by divine insight, would bring us the richest treasures of knowledge and assurances—I mean the fact of the spiritual values of life. Think of the claims that beauty, goodness, truth make upon us. They may be despised, neglected, rebelled against, but they remain recognized values of existence. They must be regarded as the essential characteristics of the world-order. They are no artificial creations of ours, but are rooted in the very character of our universe. There is a rational conclusion from the existence of these values towards God. But, apart from that, there is an experimental way of realizing them as belonging to the very heart of the eternal order. These values are immanent in personal and social human life, and to see their implications is to discover the ways of the Spirit, and to become aware of the presence of the Highest. Now if we knew the gift of God in regard to all these things, child love, family feeling, the social appeal, the spiritual values, if we knew who it is who is speaking to us in all these, what would happen? We should ask of Him and He would give us the living water. We should let child love lead us to the footstool of the Father; we should be drawn by family feeling to the altar of God; we should find Christ in our brethren; and in the demand of the mind for truth, and in the longing of the heart for beauty and for love, we should recognize the luminous way to assurance through all the darkness and disorder of the world.

Why do so many people not take these paths to God? These ways which God has laid within their reach? Perhaps because as paths, as ways, they are partly hidden. As facts, as experiences, they are clear; everybody knows them. But the power of a fact to kindle a faith, and the power of an experience to yield soul-truth depend upon spiritual insight. You may love a child and deny God, because though you know the fact you do not know its meaning; because you have not seen its implications it gives you no lead to anything further. You may have worthy feelings towards your family and draw no inference from them as to why God brings you up that way. You may encounter appeals from the lower places of human misery, and you may or may not respond to them with some amount of generosity, but you go no further into the meaning of that experience, and do not discern the reason why the appeal is made and felt. You might even be a little shocked to think it was made because the man who makes it is conscious of precisely the same manhood as belongs to you, and his appeal is just a testimony that whatever artificial distance there may be between you, you belong close together. To show things in this light is the function of divine insight. The common ways to God are often like paths in a wood, leaves partly conceal them, straying growths partly hide them; there is a little clearing

to be done very often before they are seen. But be sure that power to perceive the real meanings and connections of our common life will bring us the rich places in religion.

T. R. W.

## The Widening Chasm Between the Church and the Masses

A LITTLE group of nationally known religious leaders were discussing the present serious situation confronting the churches. Two of these men were former church board secretaries who had practically been forced from their positions as board secretaries because they were not acceptable to the money interests in their respective denominations. One of these men, who had been a pioneer in the movement twenty years ago to bring the Church closer to the workingmen, said very frankly that the chasm between the Church and the toiling masses was wider to-day than it was twenty years ago.

The other said he would go much further and say that the Church was powerless to bridge the chasm, and that the breach was permanent. Another well known religious leader, who had been forced by the money interests of his denomination to leave one of its universities, said that the Church to-day was facing a greater crisis than the Church of the sixteenth century faced. He said that if the Church to-day cast in her lot with the forces of reaction there was no hope for the future of civilization at the hands of the Church.

There was general agreement that there was widespread religious feeling and passion in millions of people outside the churches, and that these people longed for a voice of authority and leadership from the Church. All agreed that the Kingdom of God must be established in the earth. There was great unbelief as to the Church of to-day measuring up to the responsibility of the task of establishing the Kingdom of God on earth.

Each of these religious leaders has written many books concerning the relation of the Church to society and its complex problems. Each has been recognized as a prophetic voice by thousands of earnest seekers after truth within the Church. To what extent have they correctly interpreted the present attitude of the Church toward the world's workers and toward the problem of saving society? Is it true that the chasm between the Church and the workers is ever widening, and that the Church as an institution is failing in her divinely appointed task of bringing in the Kingdom of God?

These are questions that should cause pause and answer by the leaders of the Church. The statements of sober judgment by such men as have been quoted cannot be lightly brushed aside as of no consequence. These men are in a better position to know the pulse of the workers and the masses than any present-day leader in any of the churches. They are loyal to the Church and long to see the Church take her rightful place of leadership in the establishment of the Kingdom of God on earth.

In recent years the churches have passed many glowing resolutions in their highest ecclesiastical bodies, expressing sympathy for the workers and their aspirations for better

## EDITORIAL

lives. They have all declared in favor of collective bargaining, and minimum wages, and co-partnership of labor and capital both in owning and managing industry. All these high-sounding phrases have been lightly considered until just recently. Now the churches must take their stand. Are they going to make action conform to resolution? If not, then the churches invite the charge of hypocrisy.

The employers' associations all over this country, most of whose members are pillars in the churches, are calling on the churches to repudiate these resolutions. This is not an over-statement of fact. Such associations are asking their members to refuse financial support to religious bodies professing such heretical economic doctrines. The Young Women's Christian Association recently passed through such an experience at the hands of the Employers' Association of Pittsburgh. The Federal Council of the Churches of Christ in America and the Interchurch World Movement have had the same experience.

The time has come for the Church to stand by her resolutions and not try to explain them away. The so-called Better America Federation has raved against a religious teacher because, forsooth, he taught that the Sermon on the Mount should be applied to business. The Gospel of Jesus has at last got to come out in the open in the field of industry. The battle royal is now on between human rights and property interests. All the resolutions passed by the Church place the Church on the side of human rights.

A great labor leader has said that the best friend labor has to-day is the Church. This statement should be placed over against the gloomy picture painted by the religious leaders. The labor leader was thinking of the resolutions passed by the Church, and the way the big business interests were putting the screws on certain interdenominational religious organizations because they stood for social justice.

The Church in the year 1923 has before it the greatest opportunity in history to demonstrate that the resolutions of the past ten years are more than scraps of paper. To stand loyally by these resolutions in time of industrial war will be far harder for the churches than it was for them to stand by their resolutions against war and for peace during the World War. Everyone knows how those resolutions were forgotten while the war was on. Will it be so with the resolutions in favor of industrial peace?

The Church faces her supreme trial at this hour. The future of civilization and the destiny of many generations are in the balance.

E. G. T.

## A Conference on "Faith and War"

[EDITORIAL CORRESPONDENCE]

ON January 10, 1923, in response to the challenge sent out to the Church of Christ throughout the world by Dr. Jowett, of London, a conference on "Faith and War" was held in the Madison Avenue Presbyterian Church of New York City. When the notices were given out that such a meeting would be held a great many letters came in response. Most of them were favorable, some were not.

A soldier responded as follows: "As I have devoted my best efforts for nearly forty years to preparedness, and am now a lieutenant colonel of staff, specialist in the Reserve

Corps of the Army, I could probably with consistency only be classified as a preparedness advocate. Yet, always, from the beginning, I have regarded this as an ugly duty which I chose because I was fitted for it, and because all history and experience convinced me of its necessity. No one can so well value peace as the man who knows at first hand the horror and futility of war. What I know of mankind makes me long for the ideal of peace, while regretfully I contribute my best efforts toward war because it is inevitable."

Another soldier, in writing about the proposed meeting, remarked: "Permit me to say that the subject seems to me an unfortunate one. Our nation went through so much pacifism, and so on, before at last it found its own soul that it seems a pity to revive a topic which cost over a million lives by our delay in entering the war and ruined poor Russia."

Another person writing remarked: "I believe most heartily in all honest and honorable effort to educate people away from war."

Still another wrote in: "I shall be interested to hear how far an 'out-and-out pacifist' is willing to go."

A lawyer wrote: "I have read Dr. Jowett's articles with interest. I think he is absolutely right, and I believe that the time is ripe for the organization of a third party on the distinctly and frankly Christian basis."

Another lawyer replied: "I take very little interest in an academic discussion of the kind you plan. Every sane man deplores and should use his best-effort against war, but there are times when it is not an academic question and every country should be prepared to defend itself and every good citizen should try to do his part if necessary in carrying a war successfully. It seems to me that it is largely a practical and not an academic question, and I doubt if any good is done by airing such views. I must ask you to postpone my invitation until the subject to be discussed is one in which I am more in sympathy."

The response to the announcement of the meeting was, however, overwhelmingly in favor of a thoroughgoing discussion of the whole matter of faith and war. A great many expressed themselves as to the importance of discussing the matter at this time in an era of comparative peace, pointing out that in time of war it is impossible to carry on such a sharing of views. Four speakers consented to speak for ten minutes each, with the understanding that questions could be asked after the conclusion of all four talks.

The first speaker was Mr. George Hornblower, a member of the New York bar and an officer in the Reserve Corps of the United States Army, who is a member of the Madison Avenue Church. Mr. Hornblower began by saying that he did not wish Christ made out a pacifist, as his reverence for Christ was based on his manly human resistance to wrong. "We should seek for right, justice and mercy for others, not for ourselves. The only excuse for war is as a means of establishing the right. We should remember that sometimes we have to go into war to achieve that right." He discussed the question of whether war could be avoided by unpreparedness, taking up the wars in which this country had participated. "Unpreparedness has been tried out with failure. People and nations have vanished from history as soon as they adopted the idea of being unprepared or have prepared at the last minute. The Greeks lost their independence because they didn't stay prepared. The American colonists tried to solve their troubles with the Indians by showing a non-warlike attitude by not carrying arms, but it did not work and armed resistance became necessary. The Revolu-



# EDITORIAL

tion could never have happened if we had not been so unprepared. The King of England thought he could trample on us, but as soon as we began preparing for war the king began acquiring respect for our rights. The War of 1812 was one of the most just causes we ever championed, and the striking thing about it was that we went into it reluctantly, even when England and France were trampling on our rights and committing outrages on the high seas. The Administration tried to avoid war by making no preparation for it. Before the outbreak of the Civil War the South thought the North afraid to fight, if they seceded, because there were no signs of warlike preparation. Untrained troops were sent to fight without proper weapons, discipline and organization. The Spanish War found us fully prepared on the sea; but, looking at it from the other standpoint, Spain was unprepared and was unable to avoid the war, although, as shown by the dispatches of our minister, General Woodford, Spain was ready to grant practically all our demands. The war with Germany was declared too late to accomplish what should have been accomplished, and it was declared with a nation unprepared. The Secretary of War boasted that the country was unprepared before the committee of Congress. Unpreparedness did not avoid that war; it merely made us unable to prevent the ruin of Europe. As a result, we spent months and months training men while other nations fought our battles, and the war dragged on until Europe's collapse became almost irreparable. It would have saved Europe two or more years of suffering and exhaustion if we had been ready. The most successful wars our country ever fought were not declared and involved no bloodshed. One occurred when we drove Emperor Louis Napoleon out of the Western Hemisphere by sending Sheridan's army of veterans to New Orleans. The other occurred when President Roosevelt called a bluff of Kaiser William by sending a well armed fleet to the West Indies. In both instances we won without striking a blow, because we were prepared."

The second speaker was Leroy Baldrige. Mr. Baldrige was a newspaper correspondent with the German army on its way through Belgium. He was with the American Army on the Mexican border and was a year in the French army, and served with the American forces in France. He was a cartoonist on the "Stars and Stripes," and made some of the war posters for the Liberty Loan campaigns. On rising to speak he declared his thesis, "I would not join any army of any nation for war for any purpose whatever." Mr. Baldrige declared that after seeing war first-hand with so many different forces he had come to the conclusion that war in any sense meant the same thing, the breeding of hate. The closer he came in contact with war the more he saw how war stirs up hate that can never be undone.

Regarding the atrocities, he mentioned 250 men who were shot because of civilian resistance in Belgium. On the other hand, he cited the execution of fifty French girls at Rheims who were supposed to be spies of the Germans. Having talked with people on both sides of the fighting lines, he was convinced that the atrocities were about equally balanced, and that the several peoples had swallowed a propaganda of lies about each other. He said: "I saw the government turned into lying organizations during the war. The further away from the trenches I got the greater was the hate for the Germans. It was greater in Paris than at the front, greater in London than in Paris, greater in New York than

at London, and greatest of all in San Diego, where my home was, the furthest point away from the lines."

He thought he would go to China and think the matter over. There in the village where the missionaries had worked hard for many years fifty per cent. of the men had gone to work as coolies in France. When they came back they dug their old idols out of the dust heaps and said that they would worship the old gods rather than participate in a Christian civilization which could bring on such a war.

The third speaker was Nevin Sayre, editor of "The World To-morrow." Mr. Sayre is an out-and-out pacifist. He said in part: "If people are going to fight, then the proper thing to do is to prepare." His only question was, "Can you gain righteous ends if you use unrighteous means?" Modern warfare cannot be fought except through a wholesale destruction of life, the destruction of the innocent as well as the guilty, the destruction of the civil population of both sexes by poison gas, by a propaganda of lies, by the use of every conceivable method of stirring up hatred, and by the employment of any means whatsoever to gain the victory.

The fourth speaker was Dr. Henry Sloane Coffin, who said that he could not agree either with the advocates of unpreparedness, whose ideas he thought might lead to a lack of effort in such critical cases as the Near East problem, nor could he coincide entirely with the view of the preparedness advocates, whose demands for armies would be a constant burden to all peoples.

It must be remembered that these sketches do not give all that the speakers said, and that it was almost impossible for them to make their case completely in the time allowed them. After the speeches an hour and a quarter discussion was held by the different people from the floor. Mr. Sayre said that in the settlement of the Turkish situation most people remarked that the pacifist took the position of being willing to do nothing in the face of the gruesome facts. He said that they were ready and eager and willing to do many things, the first one would be to start a propaganda of truth to counteract the lies which were being told on behalf of both sides. There would follow commissions of teachers and doctors and other sorts of advisers, and that the last thing the pacifists would advocate doing would be to sit back and do nothing.

At the close of the meeting there was an almost unanimous feeling that the whole discussion had been helpful, many looking forward to a repetition of the meeting in the near future. It is extremely difficult for the local church to gear into the complicated international situation in which we find ourselves, but it seems in small local conferences like these where the people of the church themselves discuss the matter much good can be done in finding ourselves in the difficult problem of Christian faith and war.

I pass our experience along in order that it might suggest to other ministers a solution of similar problems.

GEORGE STEWART, JR.

Within the last three months three measures have been introduced into Congress to take all possibility of private profit out of war. A plan "for drafting all the resources of the United States, human and material, so that not one penny of war profit shall inure to the benefit of private individual, corporation or combination," after the nation's experience with war profiteers and "cost plus" contracts, would meet with very great popular favor.

# THE OBSERVER

## A New Exposition of the Claims of the Christian Ministry

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

I HAVE just been reading a delightful book, "Being a Preacher" (The Revell Company, New York), by my good friend, Dr. James I. Vance of the First Presbyterian Church, Nashville, Tenn. The book consists of a series of eight lectures on preaching, or rather on preachers, delivered on the James Sprunt Foundation at Union Theological Seminary at Richmond in 1923. The lectures were, of course, delivered to young men who are studying for the ministry, and are shaped with their life work in view, but others besides the divinity students evidently heard the lectures, for all through them there is the appeal to the young man who has not yet made his decision to enlist in the greatest life work in the world. It is this thought in the book which interests me most. It is a long time since I have found such an exalted statement of the minister's calling. The first lecture deals almost entirely with this one point. Its note is that while the ministry may be a poor business from the point of view of earning a living, yet from the point of view of living a life it is the greatest calling a young man can achieve.

Dr. Vance is right, preaching is a great calling, and he is absolutely justified in claiming that not only does it offer one the greatest opportunity of serving his fellow man, but perhaps brings more real joy in life than any other walk men follow. Some of the points Dr. Vance makes are very striking. He says, for instance, that in business the effort is to see how much you can make, whereas in the ministry the effort is to see how much good one can do. In a business one is trying to see how much he can get out of the world, but in this calling he is trying to see how much he can put into the world. In business he is thinking of profits and dividends, whereas in the ministry he is thinking of service. In business one may leave everything behind him when he dies and be a pauper forever, but the man who has *served* in the ministry, or anywhere else, takes everything with him when he dies and is rich forever.

Dr. Vance admits that one may make a calling out of any vocation, business or anything else, but it still remains that the minister is the one man who dedicates his life purely to service, therefore to him comes the great opportunity, the great joy, and the great riches.

Dr. Vance sums up most strikingly the big, happy, enriching life that belongs to the really devoted minister. For instance, he is dealing all his life in the biggest things; he is dealing with great spiritual, intellectual and moral values. Thus he continually moves through the vast spaces of the universe and lives in touch with the deepest, the highest and the broadest things. Great thoughts are his companions, great souls his inspiration, and his life is spent in calling forth the best in the lives of men. What joy, what opportunity greater than this?

Another point which Dr. Vance brings out splendidly is that the preacher is dealing with *eternal values*. He is not

dealing with values which last only twenty, forty or sixty years; his values are of eternity rather than time. He offers in his ministry a gospel that treats the soul of man as an immortal thing and the thought and aspiration of man as belonging to eternity and the universalities. The laws with which he deals are as much a part of the unending universe as gravitation. He deals with great moral principles which, as Sophocles said, are not made by man and cannot be destroyed by man, but are a very part of the soul of the universe.

Again Dr. Vance calls attention to the fact that the preacher has the message that will transform society. He is endeavoring to lift all of our commercial, economic, racial and national suspicions and hatreds up onto a new plane where the Golden Rule will be not only the maxim of man, but the foundation principle of all the ongoings of the world. He believes in brotherhood; brotherhood both of man and nations, and he believes his message can bring brotherhood if only men will take it and abide by it. The minister starts out to make a new world. Who else dreams such a dream? The preacher believes that the tabernacle of God can be brought down from heaven and set up in the earth. He is the prophet, he is the man of all men who holds the key to the future. He really has the only social order that will ever make mankind satisfied. "This is the work of the preacher, of an humble and unpretentious preacher of the Gospel. His stipend may be a mere pittance, barely enough to keep soul and body together. His family may need to practice the sternest economy to maintain appearances before a congregation that is often more critical than considerate. He may never be known beyond the confines of his little parish. He may be neither eloquent nor profound. But he is a man who has harnessed his ability to the greatest calling on earth and is moving the world uphill."

The other chapters are devoted more to the work of the preacher and deal with such topics as what the message of the preacher should be and what the man behind the message should be and on methods of thought and action. There is a very interesting chapter on the drab and the gold in the minister's life, but the gold predominates, and in this chapter Dr. Vance makes a very interesting point of how rich the ministry is in friendships. Perhaps there is no profession in which the camaraderie is more beautiful than it is in the ministry. In almost every town in the United States the ministers foregather on Monday and deal not only with their common problems and talk not only on the great themes which occupy their minds, but open their hearts one to the other, and probably there is no more delightful company in the world than these Monday groups of men.

Dr. Vance is in thorough sympathy with the modern activity of the Church and realizes that the message of Christ is for institutions, organizations, groups and nations as well as for individuals, and yet he is somewhat alarmed at the



tendency of ministers to run off on current events, and one thing and another, whereas fundamentally their mission is to preach the Gospel. He thinks that one reason so many churches are half filled, or, if they are filled, filled with a curious crowd of people who have no thought of God before them, is this very fact that so many ministers forget that they are the ambassadors of God and should go into the pulpit Sunday morning to preach the great things of God. Neither is the Gospel the simple thing we make it seem. If it is simple, it is simple only as the sunlight is simple, or the stars in the vast heavens. He even intimates that there are preachers who feel the sermon will be dull if it is religious. It has been his experience through many years of preaching that the one thing that will bring the people to the church,

take it year in and year out, is the preaching of the Gospel—and big truths for big men. He thinks the Church inevitably encounters failure when it goes out on side issues. He says if the Church is engaged in entertaining people, the theater can easily put it out of business; if it is trying to give the news of the day, the press can easily outdistance it; if it is merely a goal of social reform and civic righteousness, there are reform clubs that can achieve these things much more efficiently and sooner; “but when it comes to the message that shows the lost soul how to get right with God, the Church stands without a competitor. The Church has the Gospel, and its sole and supreme task is to proclaim the message.”

FREDERICK LYNCH.

# THE WEEKLY SERMON

## Fellowship

By A. Maude Royden

Preached at Eccleston Guildhouse, London

*[Miss Royden preached the following sermon just before leaving England for her present tour in America. Miss Royden is now so well known as the foremost woman preacher of her generation that she no longer needs to be introduced.]*

*“Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.”*

OUR Lord said, “Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” I believe that the fellowship which all men desire is one of “these things” of which this is specially true. It used to be said in the middle ages that the reason why the devil was so anxious to ensnare souls was because he dreaded to be lonely in hell. To most of us loneliness is hell. To be loved and to love, to be understood, to be with people who are congenial and sympathetic, to have consciousness of common feeling, common interest, and common aspirations, is heaven. Fellowship is heaven, and lack of it hell—certainly to-day just as much as when John Ball said it. The desire for fellowship sometimes leads us a little astray. We think that if we seek fellowship all other things will be added unto us; whereas, as a matter of fact, we must seek first the Kingdom of God and His righteousness, and then fellowship is added unto us. Merely to wish for fellowship, to long for friends, to desire congenial companionship does not always bring them; sometimes it even seems to send them further away; the very intensity of our desire almost repels the thing we want, because the converse of what our Lord said is also true, that unless we seek the Kingdom of God and His righteousness first the other things are taken away from us. It is when people are seeking something which is to them the Kingdom of God that they find fellowship. In every great struggle, in the face of great obstacles, in the presence of a great aspiration, you find fellowship without seeking it; you

have sought the Kingdom of God, and fellowship, with many other things, has been added to you. So long as your motive is good and your object is one that you hold in common and your difficulties fairly great, you are practically certain of fellowship being born without any definite effort on your part. It is a commonplace that even the horrors of war have not prevented some soldiers from missing the comradeship of the trenches. Sir Philip Gibbs, who will not be thought to underestimate the horrors of modern war, speaks in one of his books of that feeling of loneliness which often attacked soldiers when they first came back from the war, that sense of something missing which was worth almost anything else in the world, that comradeship and sense of fellowship with people who were, like themselves, in the face of a tremendous enterprise, in a common danger, with a common object. You find it always wherever there is a common aspiration. Not only the soldiers, who were up against a great and powerful enemy, but the conscientious objectors who were up against public opinion, had this intense sense of fellowship with one another. You find it in some great movements. The charm of the stories of the pre-Raphaelite Brotherhood is chiefly a charm of friendship. People who know nothing about art and perhaps do not care very much about it can enjoy the story of that movement because of the sense of human fellowship in it; just as in the Oxford Movement people who are not in the least interested in the ecclesiastical theories that were there fought and struggled for are fascinated by the story of such men as Newman, Keble, Pusey and Hurrell Froude, because of this sense of human brotherhood and fellowship which we all love so much and desire so greatly.

Fellowship is part of the charm of the great Polar expeditions. They have the exhilarating sense of conquest, of danger and of the unknown, but there is also the extraordinary charm of the relationship to one another of those who

take part in them, their loyalty to their chief, their common subordination to a great end. Here, in a little way, at this Guildhouse, we have had a great sense of fellowship with one another; not that we are in any great danger, but simply because on the whole we are united by a certain desire to be useful to our generation, to rediscover and reinterpret our Christianity, to do our part to set the world in order. There has been among us from the beginning a sense of very real and—so it seems to me—a very beautiful fellowship. I think the friendships that have been formed here by people who did not know each other a few years ago have been one of the loveliest things that have happened at the Guildhouse; over and over again people have written to me that the thing that struck them most here was the friendliness of every one here when they came for the first time. For the feeling of friendliness which you have created many people are grateful to you. I suppose Christians do love one another. Do they? They do not always show it very graciously, especially if you happen to go into their pew.

If this sense of fellowship is to last it can only be by taking more care than was needed to create it. Fellowship does not come by observation; it is born. When people are linked together in some effort or aspiration or common work, fellowship comes without their working for it or noticing it. Seeking first the Kingdom of God and His righteousness, fellowship and friendship are added to you. But over and over again it has happened that the spirit of fellowship which has been born in a great endeavor has vanished after a year or two, or has been darkened with such suspicions, fears, jealousies, such squalid quarrels that one asks oneself in amazement how such and such a movement ever succeeded at all—how human beings could be at once so lovely and so base. When, for instance, you read the story of the great fight for freedom in Italy, one of the most romantic and heroic stories in the pages of history—the story adorned by the names of Mazzini, Garibaldi, Cavour and others, whose names are written in gold in the book of life—when you have seen the romance and glory of it, and then get a little closer to the movement, are you not appalled by the mean, squalid quarrels, disloyalties, rivalries, jealousies which disfigure it, so that the romance and glory seem to be almost a sham? They are not a sham; they are far more real than that other side; yet it is mournful that there should be another side; but it is so common in great movements for this to happen, so easy for those who are in them to lose the sense of the romance and the greatness of the thing they are striving for in the friction and difficulty of human beings working together.

Why is it that again and again the spirit of fellowship has been so weakened as to be almost lost in the great movements of the world? I think it is just because that spirit has been born unawares, when people are on the heights; they forget that it cannot live without some care, some pains, some labor. In the first instance, like all good things from God, it comes without observation. You are lifted in the first impulse of some great inspiration, and you find with joy that there are others who believe and think as you do and are prepared to fight by your side, and in the joy of that discovery you are raised to a height of inspiration and happiness, from which you can overlook all the little things of life; they disappear for a time; you take them in your stride; you are going so fast and so far that from the heights—and it is given to all of us at some time to be on the heights—the little ups and downs of the plain beneath seem all flattened out and not to matter. But it is not given to human nature to live always in that state of mind. It is possible—more possible than we realize—to live in the great deeds and the great severities, but it is not possible always to be on that

prophetic peak, always to be on such a height that the little things of life do not really matter. When you come down a little the little things seem to rise up and sometimes you can hardly see over them; you become aware that some of the best human beings have all sorts of trying ways. Sometimes the fact that the joy of fellowship came so spontaneously makes you expect to keep it with the same unconscious ease as that with which it was born, and that is not given to human beings. We have to exercise, to take some pains, if we are to preserve that spirit of common loyalty, that sense of fellowship, that gift of creating friends, which is the very salt and beauty of life. On the lower levels we need to practise the virtues that are obtained on the heights; we need to remember that what really matters is what we saw on the heights; that people should care for the same great truth, as we conceive it; that they should be working for the same end; that their value in that work is the thing that matters and not whether you find them congenial or not. The greatest lesson I learned in the Suffrage movement was that persons counted for what they were worth to the movement, and not for their virtues and qualities that made them congenial to oneself, or the reverse. People who were temperamentally uncongenial to each other learned to work together, as they have done in all great movements, for the sake of the common object.

This experience makes one a wider and a larger person. The common human instinct is to hold on to some particular piece of work as though one were the only person in the world that could do it. What a miserable little ambition! The great thing is to engage in some work that is too big for any one person to do alone, something so great, so much above the ordinary human level that all human beings can take a share in it. In that way you lose your individual way of looking at things; not that you have lost your individual point of view, but that you have seen a greater and wider one. That is the reward that comes to those who are always thinking, not whether they themselves are doing the work or getting the credit for it—that is even worse—but whose only concern is that the work shall be done in the best possible way. That does make one more spacious; it does in the truest sense of the word liberate the spirit.

In friendship it is just the same. One must not hold too tight even to one's friends, and perhaps that is where some movements have failed. The first little band of friends may have had a sense of fellowship so intense that it satisfied them completely, and they were not able to open out and make room for others. Do you remember that passage in Mr. Cherry-Garrard's book, "The Worst Journey in the World," where he speaks of the passion of rage that suddenly seized his little party when they heard that they had been anticipated at the South Pole, that Amundsen had got there before them? He said a sudden, unreasoning, savage fury possessed them, and they wanted to go and destroy those people who had been there before them. It was because their co-operation was so perfect, their spirit of subordination to a great aim so absolute, that when suddenly they came up against competition, it seemed like a kind of descent into hell.

I remember a very successful mistress of a household who, before she was married, had been thought to be one of the last persons in the world to make a success of running a house, and that she would never be able to keep her servants. When I asked her the secret of her success she said:

"I realized that I should never get perfect servants because I am not a perfect mistress, and I made up my mind to try to be as little disagreeable to them as I possibly could."

Our desire to find people perfect, our very reverence and love for them perhaps, sometimes make us unjust and exact-

(Continued on page 274)



# The Horrors of Famine in Russia

## Is all that is Told True?

By SIR PHILIP GIBBS

**H**UNDREDS of times, since I came back from Russia, I have been asked: "Is it true—this about the famine?"

There seems still to exist a certain doubt regarding the tales about the famine. A newspaper has even gone so far as to deny completely the existence of the tragedy and derive the "rumors" from a deceitful propaganda from Bolshevik quarters in order to save the Soviet Republic through an appeal to the charity of foreign powers.

It would be unbelievable, if one did not know it to be true, that in this year of grace and "civilization" many millions of people are threatened by famine and that the rest of humanity does not hasten to their assistance, but leaves them remorselessly to their fate, if one disregards works of charity from a few private persons and a few philanthropical associations, which are impotent before such suffering.

I wish I could say that the famine does not exist. It would be the best news and would calm the conscience of many. But my happiness is spoiled by the thought of the men and women whom I saw in Russia who had only food for a day or two more, and after that no hope to get more or even food for one or two days, nothing at all, not a crust of bread, not a crumb between themselves and death of starvation, which crept nearer to them, slowly, too slowly, but steadily.

People ask me: "How many millions are going to die?" How can I tell? I do not know the power of resistance of these Russian peasants, these peasants who can exist upon next to nothing; nor do I know the number that is carried off by typhoid, before starvation begins its work; the quantity of food which in one way or another will reach them, carried on sledges over frozen fields from British or American relieving expeditions or from the Soviet's stores. It took sixty days for an Irish hunger-striker to die, although he refused to take any nourishment whatsoever. It will perhaps take ten times sixty days for a Russian peasant to die, if he eats some dusty leaves or some blue clay which he digs out of the ground, or some rotten cabbage stalks, which was all I saw in some of the huts.

There were twenty-five millions in the district which had been ravaged by the drought, but it would be wrong, a dreadful exaggeration to say, as I think it has been said, that all these millions should die of hunger. It would be a sixth part of the entire population of Europe, and would give birth to such pestilential diseases that all Europe would perish thereby. It is not quite as bad as that. Of these twenty-five millions some have enough to eat, if not in abundance, others can barely support life, and the remaining millions—Nansen puts them down at ten—have no more than what delays an inevitable death. Many of those I met must now be dead.

### WAITING FOR DEATH

In a small house in a little Russian village at the other side of the Volga I saw a family await death, and they had not long to wait. There was no bread, nothing green, no cabbage stalks, none of the blue clay, which, dug out of a hill, is sold as human food. The housefather tried to rise from the wooden sofa where he was sitting. He was bleeding from his mouth and resembled a living skeleton with his yellowish skin drawn tightly over the underlying frame. The mother was lying upon the big stove which is the usual sleeping place of the Russian peasant. Close by and with her arms around her was a fourteen-year-old daughter, both were dying. At the window at the end of the room was sitting a beautiful boy, dressed in rags. He was all but dead; his strangely staring eyes seemed to look into another world. It was very quiet in the room. The father whispered some hardly audible words. Once the mother groaned, but the boy and the girl did not utter a sound. Death was at the door.

The neighbors could not help. When afterwards I visited one cottage after another, I understood why. Some of the inhabitants had a little food, which they showed me. An old woman came with a wooden bowl containing a handful of chopped leaves. It was the best she had and she wept when she showed it to me. A tall, broad-shouldered peasant, a fine looking fellow, but so enfeebled that he must lean against a chair when he was standing up, showed us half a bun, made of straw and leaves. His wife was also there, and a little daughter with big eyes in a flower-like face. The man said some words in Russian, which were translated to me by one of my companions: "We have only this left, we must perish." A woman drew me with her into her cottage. She seemed a little deranged. There was a child standing in a ragged shirt, and she tore the clothes off it and pointed at its swollen stomach. It is strange that the children do swell when they die of starvation.

"Here everybody is starving," said a peasant in another cottage, "some are nearer to death than others." He was the representative of the local Soviet, an important person in the village. He had a cow, which had given his family milk. But now he must kill it in the absence of fodder. He would send the meat to the market (Moscow is full of meat just now, as the peasants must kill their cows) and buy bread and perhaps a little potatoes for the money. It would perhaps last a few weeks. And afterwards—he shrugged his shoulders. My interpreter translated his words to me. The shrug of the shoulders spoke for itself.

A girl was alternately laughing and weeping. She was a typical peasant girl from the neighborhood of the Volga, with a broad face and eyes set wide apart. She spoke to me several times, but as several persons were speaking at the same time, the interpreter could not give an account of all. "What is she saying?" I asked. "She says that her little child is dying."



I was a stranger, who came to these villages driven over the snow widths by two ill-conditioned horses. The news of my arrival spread wide about. They thought I might be able to help them, but God knows I could not do it otherwise than through the words I am now writing. Into the cottage where I was sitting came other people, crossing themselves in the door, according to Russian custom. They came to tell me of their misery, ask for help for their children. A woman seized my wrist and tried to draw me along with her. I could not understand what she wanted. She was wild in her desperate efforts to get me with her, somewhere. At last I found out that she also had a dying child. I could not do anything to save it, as little as any of the others. Ashamed, I offered them money, this almost valueless Russian paper money. In these villages it is quite without value, one cannot buy anything with it. Nobody has anything to sell. The nearest trading place was at the other side of the snow fields, and there was not much. Here money was of no use.

These village inhabitants seemed already dead, when we drove out through the gates of the high enclosures which surround all villages. Hardly a living creature was to be seen, only a white child's face was flitting here and there behind the wooden shutters.

#### ICE PREVENTS SUPPLY

I protest that I cannot understand how some of the inhabitants in these villages could still be alive. I could not discover any possible means for them to get food, any way of escape. Some of the children got one meal a day from the American Relief Work, but in one village it was only forty out of three hundred and fifty, and in the others in the same proportion. Everybody else must starve; the parents did not have anything. I dare not say, though, that they were all dying or soon dead. It is possible, although hardly probable, from the information I have got, that some potatoes or bread or meal can be brought them from the government. Here and there along the Volga there were vessels carrying potatoes from the government stores. But the Volga was freezing when I left the district and the landing-places were deserted. My boat was the last one going between Kazan and Simbirsk. The potatoes were in a stage of rotting, for the only means of transportation was sledge, and the horses dropped down in the absence of food. Perhaps some of the peasants have small hidden stores which can keep them alive. Perhaps others can come to the trading places in Kazan, Saratoff and Samara, and struggle back home with the trifle of food that the barter with hides and furs has brought them. Perhaps some may have the luck to procure something to eat in some strange way that I do not know of. I do not know. I cannot imagine in what manner, and from all I saw and heard such a supposition seems fantastic, but I do not want to paint with too sombre colors or exaggerate the inevitable mortality. Like those who put the question to me, "Is it true, this about the famine?" so I remain almost suspicious, refuse instinctively to believe that there is no hope of escape for millions of courageous, patient, nice people, whom I have learned to like during the short time I spent among them, as do all who have got to know them. One's head swims at the thought of such a distressing prospect.

There are even in Russia, in Moscow, for instance, where much food is brought, persons who doubt the existence of the famine. This amazes me, for at the frontier, along the railroads and at the stations there has been for months a perpetual stream, with many flowings to, of human wretchedness, fleeing from the famine-stricken districts.

#### THE FLIGHT FROM STARVATION

People do not leave their houses and villages for fear of imagined dangers. Peasant people with the family feeling deeply rooted in them, good-natured, as I found the fugitives to be, do not desert their offspring with an easy heart and without regret. In the homes for these deserted children I saw much unmeasurable suffering and could guess at the agony that underlay this desertion. The children in these establishments now get a little food, generally from English and American relief expeditions, but they are for the most part half-naked. Without bed clothes they are lying on the uncovered floor and their grey-white faces, sunken eyes, little

withered bodies and precocious monkey-like appearance tell the story of the starvation from which they have escaped. They have at least a chance of escaping alive, although typhoid, dysentery and debility, with all their consequences, claim many victims in these places with their want of food, clothes, beds and medicine. In Petrograd I saw the camp of fugitives to which so many had struggled through the whole of Russia. "The end of the journey," I called it to myself, and before my memory appears a dreadful vision of long, bare rooms, damp, cellar-like dwellings, where whole families were lying on the floor, swarming with vermin, without other warmth than the one produced by their own bodies, although the thermometer pointed to twenty degrees under the freezing-point in Petrograd, without other food than the miserable rations which the government gave them and that could only keep the flame of life flickering in their bodies, marred by fever, till at last, in the weakest, it went out. I saw the harvest of death in two days in their mortuary, a room full of corpses, a rubbish-heap of dead. The end of the journey!

#### RELIEF ACTION IN TRAIN

The English and American Relief Action does what it can in order to save at least the children, although it cannot yet do more than superficially help this human misery. The members of the English "Save the Children" hope to be able to keep two hundred and fifty thousand children. When I left Russia they fed sixty thousand. The Americans, who have greater resources, have undertaken to feed two hundred thousand. The Quakers feed about forty thousand. But there are at least six millions of children who suffer from want of food in the hunger districts, and still more live very poorly, in other parts of Russia.

Fortunately, the management of the English and American Relief Associations have sent out as many depots as possible to the districts around, and the "Save the Children" people, who work in Saratoff under Nansen's co-operation, have had great success. The American Relief Committee has also established big depots as far East as Ufa, Orenburg, and Tsaritsin, and have sent supplies to many village centers. To the persons at home who fear that the food does not reach the starving children properly, and who suspect that the Soviet officials and the guardsmen will derive advantage of their charity—a conception which was generally spread when I left England—I can give the absolute assurance, founded on my own observation as well as on the statement of other participants in the relief work, that no such thing is to be feared. Now and then a few boxes of provisions may be stolen. It is impossible to prevent, as the unloading often takes place in the dark at railway stations or landing stages, and by men who are underfed and whose families are starving. But this is the exception, and the Soviet government must pay for all losses of this kind. At least, according to the contract the Americans have drawn up. They do not take any risks.

Persons who pity the Russian children, these victims of an unhealed catastrophe, who have not been guilty of bloodshed or cruelty or deeds subversive of society, but are innocent, as much as the other children in the world, who may sit down to a good meal, these persons need not fear that their gifts serve to fatten the leaders of the Soviet or add fuel to the cruelty of the Red guard. In reality these Red guardsmen look thin and pale, a lot of narrow-shouldered boys in the uniforms of grown-up men.

#### INTERNATIONAL EFFORTS ARE NEEDED

Although I am convinced that Russia can only be saved through a great international relief action, under the full guarantee of the Soviet as a return of the aid, I would sooner cut off my right hand than in any way try to prevent the energetic relief work, the appeal to the general charity, the zeal and the inexhaustible struggle to save the starving children, which I have witnessed here in Russia by expeditions from different countries.

Hundreds of thousands of children have been saved from certain death and that is a great gain, although others perish. I have been among them and seen their joy, and then one knows that the work is worth while.



(Continued from page 271)

ing. Yet we should always err, if err we must, on the side of generosity in judgment. It is only the very great saints who can be perfectly just, and those of us who are very far from being saints do well to err on the side of generosity. Yet how seldom people do that! Too often when people disagree with us we attribute bad motives. During the war if a man refused to fight it was almost universally assumed to be because he lacked physical courage; and if a man did fight it was assumed almost as readily by some persons that it was because he lacked moral courage. Might it not be more just—it would certainly be more generous—to assume that each of them did what he believed to be right? Often people who disagree with another point of view find in it something not only intellectually mistaken but morally base. I am reminded of an absurd account I heard some years ago when I was staying in Italy of the behavior of people during an eruption of Vesuvius. Some scientific men who went so near the stream of lava that they were scorched were commended for their courage, but of certain women it was said that most of them were too frightened to approach the lava stream but in a few of them curiosity overcame fear, and they also were burnt! Uncharitable judgments poison the springs of human love and affection, yet some of the most Christian people habitually make them. If we must err let it be on the side of mercy, and let us not forget that we are all equally human.

Then between friends is there not the same need for courtesy as between strangers? In the lovely freedom of intimacy, in that exquisite sense of ease which comes when one is in friendship or fellowship with people who understand and sympathize and share, we ought not—though sometimes people very easily do—to lose the grace of life, to treat one another with a certain roughness that amounts almost to discourtesy. It is hard sometimes, perhaps, to distinguish between these things, the happiness of being quite at ease, and that kind of ungraciousness which does destroy the beauty and grace of fellowship. It is difficult always to judge between these two, and yet we must judge; for there is nothing so beautiful as the grace of courtesy between those who are friends, those who work together in fellowship. Loyalty to a fellowship is very much like loyalty to a friend. Those who find difficulty in being loyal to a movement or a fellowship or any other organization should think of it very much as they would of a friend. Love is not blind; that is an illusion. No one sees with such far-seeing eyes as a lover; the very intensity of his love makes and should make him deeply sensitive to any defect in the one he loves. Those who love best are most profoundly sensitive when we fall beneath what they expect of us. The most acute pain that can be inflicted on a loving soul is that one who is loved should be ignoble even for a moment. Love is not blind; love sees with the swiftness of understanding; but it sees with a difference; it never forgets and becomes cruel; it always makes the best possible construction of the actions of the loved one. If a friend acts in a way that you absolutely can't understand, you will not, like an acquaintance or stranger, condemn; you will simply say, "I do not understand; I know it must be all right; it is simply that I have not understood." That is loyalty, is it not?—not to deny the facts when they are there, not to deny the truth, or to dress one's friends up in some fantastic guise, but to see them as they are, but at their best, and to believe even against their own signature that they are better than perhaps they seem. That is the essence of love and friendship; that is what makes one at home and at ease with people who love one. And I think that such loyalty can be shown even to an organization or a movement; to be-

lieve the best of it, to regret, to be indeed sensitive to its failures, but in the same spirit as one is sensitive to the failures of a friend; and all this to be based on understanding and on love and gentleness and grace, and above all the sense of one another's value.

So we come back, as always, to our Master, Christ, in whose dealings with men and women there is such an amazing, such an infinite sense of the value of every human soul, such an exquisite understanding of their human weakness and limitations. The quality in our Lord that perhaps strikes one more than any other is precisely this: His profound reverence for the individual soul and His understanding of its value. Perhaps the best love of all is the love created by a common hope, fellowship born of a common work and aspiration, but cared for, deepened, and developed by the ordinary courtesies and grace and beauty of everyday life.

After all, are we not all committed to a great adventure, all who are in any active movement or any particular fellowship? All of us are committed to the magnificent adventure of being a human being; we have all had the terrific adventure of being born, we have to pass through the joys and shadows of life, and we shall all embark on the further glorious adventure of passing out of this world into a greater, wider, and more glorious sphere. Is it not a romance to belong to humanity, with its far-off and small beginnings, and its glorious pattern in Christ, its amazing goal, now already in view? If we are bound by that tie of our common nature, can anyone be beneath our courtesy or outside the range of our friendship? Shall not the fall of any of us be the grief of all of us, and shall not the nobility of any one be to us all an uplifting and an inspiration?

Where'er a noble deed is wrought,  
Where'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise.

That surprise is an exquisite experience. How often have you given it to me, my people, especially during the last weeks. You are sending me with a good heart to another land. I go to a very generous and warm-hearted people. While Europeans sneer at America for her detached attitude to the sufferings of the Old World, while we scorn at her worship of the almighty dollar, America has poured out her millions upon suffering nations. It is because of American generosity, it is through American gifts, that nations have been saved from perishing, and this almighty dollar has been needed to save from utter destruction the people of Austria, to push a little further off the threat of famine in Poland and in Russia. When you hear America criticized for her remoteness from European troubles, do not forget—it is so easy and so cheap to forget—that where there have been no political questions involved America has been generous beyond the measure of ordinary nations. She has poured out her money, and we have returned her a torrent of good advice. The United States are a singularly patient people, and most patient in their tolerance of all those who have advised them for their soul's good. But it is easy always to give advice; it is not easy always to be wise. During the next three months, when I shall be speaking in many of the great cities of America, it will be my business to help those, and there are many in America who desire that their country should give a spiritual lead to the world. It is in the power of America to do that at this moment in a greater degree than any other country. She is in a unique position for realizing the spiritual unity of all humanity. I ask you to pray that God shall make possible by His grace that which by

nature would seem impossible, that I may always speak both with wisdom and with courage. In going to that great and prosperous country in the spirit of fellowship to preach the Gospel of Fellowship, I go to do your work, and therefore I ask you to send me out with your blessings and your prayers.

I do not need to ask you to keep up the spirit of fellowship here. I only commend to you the truth that fellowship needs watering, as plants need human care, though its roots are based deep in a great aspiration and a great faith. God be with you till we meet again!

## Prohibition and the League of Nations

By Rev. Charles Edward Jefferson, D.D.

Minister of the Broadway Tabernacle Congregational Church, New York

BRITONS are keenly alive to the fortunes of prohibition in the United States. Every reporter who asked me for an interview had prohibition at the top of his list of questions. The British papers give more attention to our Eighteenth Amendment than to any other feature of our American life. Many papers exploit daily the failure of prohibition. They could not do it more zealously if they were paid for it. Sad stories of the havoc which prohibition has wrought in the morals of the youth of America, especially the young women, are spread broadcast. The leading evening paper of London last June had a reporter in New York who made a practice of visiting the haunts of our fast set, sending home long accounts of what he saw and heard. The paper was considered decent, but it was engaged in an indecent piece of work. Similar stories of vulgarity and excess could be cabled every night from London, where prohibition is unknown. But how can humanity be helped by the recital of what the coarsest and lowest are doing? The British press is on the whole anti-prohibition. In the journalists of Britain the liquor hierarchy has its most devoted and influential defenders. British brewers and distillers are longing for the failure of prohibition in this country, and they diligently parade every word spoken against it in our American papers. They know that if prohibition succeeds here, the liquor traffic in Britain is doomed. An increasing number of Britons every year awaken to the fact that Britain is sorely handicapped in her struggle for a place in the sun by her love of drink. She is an industrial and commercial nation. She lives on her manufactures and commerce. If she falls behind in these, she is forever undone. To keep alive she must successfully compete with her most formidable rival—the United States. We have adopted the policy of prohibition. That policy we are not likely to change. We are going to stop the enormous waste in energy and efficiency which the liquor traffic annually entailed. We are going to roll off the stupendous burden which we have carried for over a hundred years. We cannot do it at once, but we are going to do it. Our workers, freed from the poison of an enemy which befuddles the brain and curtails the strength of the arm, will through the next generations work with augmented vigor and effectiveness. Britain, half drunk, will be no match for America sober. Britain must become sober. She must overthrow her liquor dynasty. The public house must be abolished. It will be done, but not now. The British take their time to accomplish great undertakings but in the end they conquer.

There is a rising sentiment in Britain against alcohol. I

found it everywhere. The contrast between public opinion to-day and what it was twenty-five years ago amazed me. Total abstainers have multiplied. At all the dinners and banquets I was impressed by the numbers who did not drink wine. From thousands of homes liquor has been banished. Many organizations are energetically working to create a public sentiment which will in this generation overthrow the liquor Goliath. The foes of alcohol in high circles are numerous and outspoken. To move in the best society it is not necessary to drink. Even the health of the king can be drunk in water.

But anti-alcohol sentiment is not so far advanced in Britain as it is in our country. There are various reasons. The liquor traffic in the United States gradually drifted into the hands of foreigners. Many of them were reckless and unsavory. In Britain the liquor traffic is in the hands of Britons, and some of them are representatives of ancient and noble families. This fact has a vast influence on popular feeling. Moreover, the public house in Britain has never become quite what the American saloon became. It is low, but not so low as our saloon was. In many places our saloon had become the rendezvous of thugs and harlots, a center of political propaganda, a vicious force in civic administrations, and a scourge in community life. It had become not only a disgrace, but a peril. There was nothing to do but to abolish it.

The Church of England has never taken the aggressive and radical attitude to the drink evil which has been taken by thousands of our churches. The clergy of the Anglican Church have in large numbers always had ale and wine on their tables. The people as a rule do not move faster than their leaders. Liquor dealers have never fallen under the disapprobation of the English Church, and large gifts from them are freely and openly accepted.

Finally, there is an ingrained conservatism in the Briton which compels him to go slow in making changes. He clings tenaciously to customs which are old, even though they be a handicap and burden, and he is loth to overturn institutions even though they have been outgrown. All these constitute a bulwark of protection for the liquor traffic against which the forces of the new age will for a long time yet beat in vain. But the ultimate outcome is certain. Drink has been for centuries the besetting sin of the Anglo-Saxon race. The annual consumption of alcoholic drinks in Britain is appalling. It was Mr. Gladstone who once declared in the House of Commons that the ravages of drink equalled the



combined ravages of famine, pestilence and war. During the great war Mr. Lloyd George stated in public that the most dangerous enemy of Britain was not Germany, but drink. I was told more than once that prohibition is sure to come in Scotland, and that it will come sooner there than in England. The Scots are aroused, and when they once get their eyes on a foe they fight with grim and deadly determination. Common sense will finally save both Scotland and England. A nation which has a debt of over forty billion dollars, and an annual budget of six billion dollars, and an annual interest account of two billion dollars, cannot afford to spend two billion dollars a year on alcoholic drink. The apologists for alcohol may fool all of the people some of the time, and some of the people all of the time, but they cannot fool all of the people all of the time. Some day Britain and America will walk side by side in the procession of nations emancipated from the ancient curse of drink.

While Britain lags behind us in prohibition sentiment, in her international thinking she is far ahead of us. She has the international mind, the international heart, and the international conscience in a high stage of development. We are yet in the juvenile period of growth. At the third meeting of the Assembly of the League of Nations, held in Geneva in the month of September, 1922, Britain was represented by Earl Balfour, Lord Robert Cecil and Professor Gilbert Murray, while the United States was not represented at all. Britain sent her best, we sent no one. A company of American tourists sat in the gallery looking on. A group of American newspaper reporters sat at the press tables reporting what the nations were doing. They could not tell the world of anything their own country was doing. Before the Assembly met for business it listened to a sermon preached by the Archbishop of Canterbury. Britain sent to Genoa her foremost ecclesiastical leader. Not long before her Prime Minister, Mr. Lloyd George, had declared in public that the hope of the world lies in the success of the League of Nations, and that if it fails civilization is doomed. I found the leading clergymen in the Anglican Church ardent supporters of the League, and the leaders of the Free Churches were not a whit behind them in loyalty and zeal. At a great demonstration for the League on Saturday afternoon in Hyde Park I heard representatives of all the churches voice their adherence to the League. Among the speakers were Lord Robert Cecil and the Archbishop of York. It was raining, but the rain did not dampen the earnestness of the speakers or the enthusiasm of the audience.

One of the unfading pictures of my life in Britain is the picture of the Archbishop of York extolling the League of Nations in a park to a crowd of Englishmen under umbrellas. Englishmen had said during the Great War, "This shall be the last war," and this accounts for their fiery zeal for the success of the League. Unless the nations of the world are leagued for peace another world war is inevitable. This conviction lies deep in the British heart. Wherever I went I found this flame of enthusiasm burning. All over England there are local unions of the League of Nations, organizations created for the purpose of educating the people in the purposes and possibilities of the League. When I went into the homes of prominent laymen I often found the whole family enlisted in the work of advancing the League. To a Briton the League of Nations is a solid and glorious reality.

I felt I was in a new world. I had come from a land where it was commonly reported that the League was dead. The rumor had never reached England. I had often read in our papers that the League was a failure. These papers had forgotten to announce that fifty-one nations were mem-

bers of it. In my country the preachers were for the most part dumb, not daring to mention the League either in sermon or prayer lest they should lay themselves open to the charge of meddling in politics. It seemed strange to be among Christians who steadfastly believed that the League is an instrument in the hands of Heaven for securing the establishment of the Kingdom of God, and that it is a plan to which all Christians are by their profession of faith implicitly committed. I had lived in a land where many intelligent and noble men were entirely indifferent to the League, and where others equally noble and intelligent found it impossible to discuss the League with their friends without losing their temper. The stone which our American builders had rejected, I found British builders making the head of the corner. So contemptible and perilous had the League become in the eyes of my countrymen that many of them preferred to stay out of the League with Mexico and Turkey rather than enter the League with Great Britain and France. Internationally we are a belated people.

There are reasons why Britain should be ahead of us. She has been in school for a long time. Her far-flung frontiers have compelled her to think in world terms. She has been obliged to carry on her mind India and Canada, South Africa and Australia, Egypt and Ceylon, and this has given the Briton range of sympathy and wide horizon. Moreover, she is nearer to Europe than we are. When Europe catches fire, her own edifice is immediately in danger. This compels the thoughtful Briton to give to Europe continuous attention. Europe is always in his eye and ear. We Americans are geographically remote. We lie behind the barriers of two mighty oceans. Our neighbors to the north and south are small, and we have leisure to concentrate our mind on our own internal affairs. We are a world in ourselves. Our territory is vast, our resources are incalculable, our problems are many and urgent, our domestic difficulties vexing and baffling, and the average American has not yet come to feel that he is under obligations to concern himself seriously with the problems of people who live far away. He is always ready to send money contributions to any nation in distress, but beyond this his education has not carried him. His heart is sound, but his experience has given him no training in international thinking. He is a citizen of America, but not of the world.

It is the glory of Britain that in this great time she has given the full weight of her power and prestige to the only practical scheme thus far devised by the genius of man which offers possible deliverance from the tragedy of another world war. Without the support of Britain the scheme would inevitably have failed. The League of Nations is an experiment, difficult and fraught with peril. Only men of visions and heroic mettle can be expected to commit themselves to so hazardous and beautiful a hope. Britain in her statesmen and prophets has declared to all the world that she is willing to take the risk and to bear her full share of the burden.

---

The Federal Council of the Churches of Christ in America during 1923 will give special attention to its Committee on Mercy and Relief because it believes that America can best exercise its influence for international good-will through works of serving love. The Committee is continuing its service to the Russian clergy, constantly sending food parcels for their relief. It is making every possible effort to impress the afflicted Russian people with the reality of our friendly feeling. The Federal Council will also continue its policy of commissioning Friendly Visitors to Europe this summer.

# The Two Americas

By Rev. G. B. Winton, D.D.

Editor of the St. Louis "Christian Advocate"

*[Dr. Winton spent twenty years of his life in Mexico as a missionary of the Southern Methodists and is perhaps the best posted man on Mexico in this country. When the Dabney Committee a few years ago studied the proposition for a union Christian university in Mexico, it was Dr. Winton who wrote the committee's report. He is a member of the Committee on Missionary Co-operation in Latin America.]*

THERE are two Americas, not primarily as geographical units but as representing two cultures, two groups of racial heritages. Mexico in that sense is further from the United States than it is from Patagonia. In three hundred years the gap widened. Spain and Portugal had started their colonies on one continent; Great Britain hers on another. A hundred years ago, when the Latin colonies followed the Saxon into national independence, feeble efforts began to bridge the gulf that had been opened. They continue, but are feeble still, and their effects to date negligible. North America—north of the Rio Grande—and Hispanic America still go their separate ways.

Four years ago a new and strong impulse was given to the mutual approach. There was a revelation of idealism in the entrance of the United States upon the World War that burst upon Latin America like a sunrise. It was to those people something new in the "Yankee." Our money-grabbing commerce, our cold official imperialism in dealing with weaker neighbors had made them cynical. They did not believe that any good could come out of the land of Uncle Sam. Before, they had admired but feared and hated us. Now they almost loved us.

Our business people rushed into the breach which had been left when commerce from Europe stopped. Our bankers spread their organizations over South American cities. Our exports and imports took a sudden bound. We were at last going to be really united—the two Americas—into one great and imposing continent of free republics. The capital of North America hurried southward to explore and exploit the hidden riches of oil, of minerals, of orchard and farm. But since, the wheel of commerce has become clogged. The ineffective economic organization of the twenty struggling Latin republics proved unequal to the pressure which a wrecked world has everywhere exerted. European exports crept back again, aided by a depressed currency and starvation wages. The big returns which North American business had counted sure did not materialize. With its usual impulsiveness business quit, the bankers closed their branches, the magazines closed publication, the new steamship lines ran empty steamers back and forth. North America is once more about to forget South America. The chasm has proved wide and deep.

But there is one group of citizens in our country that still work stoutly for a united Western continent. They are the Christian missionary boards. They have an agency in which they have joined forces, the Committee on Co-operation in

Latin America. It is a bureau of information, a clearing house of missionary endeavor, a reservoir of international good-will. The Committee has just held in New York its annual meeting. Its secretary is the best informed man living on relations between the two Americas. With intelligent and sympathetic understanding of both he labors at the task of bringing them together. It is plain to him, as it is coming to be to those of us who make up the Committee—which has more than fifty members representing thirty mission boards in the United States and Canada—that upon this Committee and the agencies which speak and work through it, has fallen the burden of interpreting to Spanish-America, Catholic in religion and Latin in culture, the ideals and idealism of Protestant North America. It is no small undertaking, but who else is laboring at it? Our commerce is frankly selfish. Our Government adheres to the tradition that one nation in dealing with another is to think only of self, to act only in self-interest. If the impact of our nation upon our sister nation is to be left to these two channels, then we may be sure that those nations will continue to misunderstand and to dislike our own.

It may strike some as a new development of missionary endeavor to assume responsibility for interpreting our national life to another. Perhaps it is. But it has become inevitable. So free and so universal are the channels of international communication to-day that every part of the world is becoming acutely conscious of every other part. A missionary is no longer an isolated individual with a religious message. He cannot, and should not, divest himself of his nationality. He goes now to people who are full not so much of doubt as of questioning. What has this doctrine done for your own people? he is asked. What kind of a people are they, what kind of a nation? If he is preceded by judgments that are unfavorable, by interpretations that put his nation in a bad light, his evangelizing will be to no purpose. The nations of the world have adopted with sudden vehemence the dictum of Jesus. By their fruits ye shall know them. We are in no position to enter protest. Our own Lord said it.

The Christian missionary organizations know the idealism that marks America—our part of America. They are the creature of that idealism. In asserting it they are very bold, though often in Latin America they encounter a stiff-necked and gain-saying audience. For the past three years the Committee has been issuing in Spanish a magazine. This is becoming the moral voice of North America to South America. And it is meeting with acceptance as a vehicle by which our friends of another speech may speak to us their mind. Its editors are in touch, as no other men in the United States, with the sentiments that are stirring the thought of our neighbors to the South.

This is illustrated in the discussion now going forward in regard to the fifth Pan-American Conference. These international conferences, begun more than twenty years ago under the auspices of our own Government, were held at regu-



lar intervals up to the period of the World War. The fifth, now to meet at Santiago, Chile, in March, has been postponed from year to year, and is already long overdue. These conferences have hitherto been play conferences—much gold braid and parading, many meaningless speeches by polite diplomats, much ceremonious feasting—only that and nothing more. A few conventions as to business matters, the handling of mail, the facilitating of commerce and exchange, and so on, have been concluded. But anything like burning questions, the things, for example, that we do from time to time which vex and try the souls of these other American nations—all disagreeable matters, in other words, have been taboo. Now it transpires that our southern neighbors, having been received into full fellowship in the League of Nations, and having developed a considerable sense of self-determination, feel strongly that there are some shady matters that ought be dragged out into the light. Why did we occupy Haiti? Did we really force an unwelcome "treaty" on her? What are our Marines doing in Nicaragua? Why do we not recognize a stable government in Mexico? Why did we interfere with the Central American Union Movement? and so on, and so on. These are burning questions south of the Rio Grande. Does anyone in this country, Government or people, know or care anything about them? I doubt if most of my readers will have so much as heard of the coming conference. Yet it might be made a momentous occasion for the welding together of the Americas.

The Committee's annual report is full of good quotable matter. As illustrating some of the things I have been talking about here are the opening lines of the West Indies section:

From the viewpoint of the rights and duties of small nations the Caribbean District is the most important part of the world for the United States. Lack of order and progress in these countries, so very near to the United States, has led the latter country to extend more and more its influence among them. While economic, strategic and sanitary reasons are easily found for this extension, yet the very fact that their government has assumed financial or military control over most of these countries makes the Christian forces of the United States especially responsible for their spiritual life and for seeing that these small and weak countries are treated justly by their great neighbor.

The past year of the Committee's work has been marked by the rapid and successful extension of the book sales department. After working diligently for several years in the production of books in Spanish and Portuguese, the Committee found itself somewhat reluctantly forced to go into the business of the distribution of literature. A central depository was established in New York, and local centers are being developed in Havana, Mexico City, Buenos Aires and other distributing points.

Steps were taken looking to the holding in 1924 of a great missionary conference for South America; similar to that which met in Panama in 1916. It will meet in Montevideo and will be for Continental South America alone, excluding the West Indies and countries north of the Panama Canal, for which a similar meeting at a later date is planned. A sub-committee gave a half day to the study of co-operative effort in Mexico, where a union press, a union paper and a union seminary are already in operation. Preparation for a college and a hospital were carefully gone over. The evangelical work in Mexico is progressing as never before in its history. This is the fiftieth anniversary of several of the missions there, including that of the Methodist Episcopal Church, South.

The numerous board representatives present in the meeting, after hearing full reports of the Co-operation Committee's work and scrutinizing the plans for the future, gave a unanimous vote in favor of continuing it and its work with

the same budget and personnel as last year. Mr. Inman, the executive secretary, will visit South America soon, attending the International Conference in Santiago as an "unofficial observer," and laying plans for the Missionary Conference of next year. Thence he will pass to Spain, where the Committee has important interests, and Great Britain, where he will represent the Committee at the meeting of the International Missionary Council and give such aid as may be needed in the formation of a European section of the Committee on Co-operation in Latin America. A number of European boards, British, especially, have important work in that section of the world.

## Making Church Advertising Pay

BY REV. CLINTON WUNDER.

Minister of the Baptist Temple, Rochester, New York

CHURCHES are to-day advertising in great numbers, as are Y. M. C. A.'s and other religious organizations, but much of this advertising is ineffective. For example, on a recent Sunday night a count was made of the attendance in several large churches in a city of this State. All of these churches advertised to about the same extent, but with what result? The churches studied were of about the same membership, but the attendance record shows in one church seventy-seven, in another sixty, in another two hundred, in another three hundred, in another 350, then 450, and finally one thousand. All advertising, how do we account for the difference in attendance?

It is with direct advertising that we are especially concerned. For this we can largely control, whereas indirect advertising is usually beyond our control. I have found by checking my own experience with others that the following forms of direct advertising are of value in about the order stated. I would put first the space secured in the newspapers, particularly when it appears among the local news items. Next to this I would put newspaper display paid advertising, both of the individual church and of a co-operative nature. Third, street car advertising, interior and exterior. I have found that the cost of this is usually prohibitive. Next, bulletin boards of the large and commanding type, easily read at a distance. Electric signs I would include under this head.

Direct mail campaigns by postcards, letters and specially printed matter, booster cards given to individual members of the congregation to distribute to friends and strangers boosting your services, window posters, bulletin boards of universities, schools, Y. M. C. A.'s, hotels, parking stations, gas stations, nearby corners, and so on.

We need to have our attention called to the value of internal church publicity. The monthly church paper, if properly managed, is a tremendous asset for direct advertising propaganda to your stockholders, and the weekly calendar should be converted from a stilted, stale, never-changing piece of type to a weekly newspaper. I would mention the unique value of co-operative advertising splendidly demonstrated by Baltimore. By this plan a half-page of the paper is devoted to a paid advertisement containing active propaganda, usually in the field of the social gospel. To my mind, a good deal of co-operative advertising by churches has been wasted money and effort. Such trite slogans as "go to church" have about as much effect on the non-churchgoer as the mere repeated appeal of the half-fearful lover who says over and over again "marry me."



## Foreign Correspondence

### The Meeting of the Women's International League for Peace

SOMETHING less than eight years ago, in the spring of 1915, while such slogans as "Durchhalten," "Jusqu' a bout," and "Fight to the finish," were filling the air of a war-torn continent, the women of the world, uniting under the leadership of our Jane Addams, dared put forth a new slogan, "Peace by negotiation." The meeting was held at The Hague, where humorous postcards showing the Peace Palace hidden behind a maze of cobwebs were sold on every bookstand.

In 1919, while the statesmen of the world were in session at Versailles to write the first of a series of iniquitous treaties, the International Women's League for Peace and Freedom again met, this time at Zurich. And, examining the product of the Versailles conclave, they were the first to speak out boldly and to say that the Treaty of Versailles was not just, and that in the end it would prove a boomerang.

From December 6-10, 1922, the Women's International League rallied its members for still another most important gathering. Europe is rapidly steering for the abyss. The world is sick as never before. Help must come speedily if it is to come at all.

So the League called an emergency conference for a new peace at the self-same Hague, and again the women spoke out boldly, not for a revision of something they believed to be inherently bad, but for a *new peace*. Nothing less than that. A new peace will be their slogan henceforth; for a new peace they will work by every means within their command. As they put it in the general resolution that summed up the discussions the four days, "This conference demands a new peace based on new international agreements, and its members resolve to work unremittingly by every means in their power to bring about the convening of a world congress through the instrumentality of the League of Nations, of a single nation, or of a group of nations in order to achieve a new peace."

So important did this issue seem to them that the conference was not limited to members of the Women's International League for Peace and Freedom, nor to the female sex. All societies in general sympathy with the demand for a new peace were welcome to send delegates.

The response was most gratifying. Twenty national sections of the League sent delegates. They came from Bulgaria and from the Ukraine, from Hungary and from Poland, from Czechoslovakia and from far-away New Zealand, not to speak of the western European countries and the United States. They came amid difficulties that forcibly reminded one of the congress of 1915. Then it was easy to understand why there should be passport difficulties and hardships at the frontiers. Now, however, the difficulties encountered by some of the pacifist women, especially from eastern Europe, were a sad commentary in themselves upon the "peace" which the statesmen of Versailles were able to establish.

Other societies responded equally well. Not less than one

hundred and ten other bodies were represented. I mention but a very few of them: Movement Pacifique Chretien, Pax, of France; Society of Friends, Great Britain and America; Deutscher Pazifistischer Studentenbund, Germany; International Federation of League of Nations Unions, Belgium; International Roman Catholic League, Hungary; Fight-the-Famine Council, England; Christian International, Great Britain; Women of Manitoba Labor Churches, Canada; La Ligue des Femmes contre la Guerre, France; Bureau International de Sociologue, Italy; Women's Christian Temperance Union, Sweden; Fellowship School, Switzerland.

It was conservatively estimated that the total number of human beings directly represented through accredited delegates at this gathering numbered twenty millions.

For three and a half days, in morning, noon and night sessions, the peace treaties were searchingly examined into and an attempt made successively to trace their general, political, economic, military and psychical effects. So unflinching was the criticism, so numerous the iniquitous provisions exposed, that one lone male of the species, a distinguished Belgian professor, was moved plaintively to remark that, after all, there were some things worth preserving in the present treaties—such as the League of Nations Covenant and the provisions for an international labor office—and that there were some good diplomats among the bad. If, he argued, the existing treaties were indiscriminately condemned, then the good diplomats in question would be discouraged at the very start from drafting new treaties. To which, amid the enthusiastic applause of the overwhelming part of the assembly, the ever youthful though white-haired and venerable Professor Paul Otlet of Belgium, general secretary of the Union of International Associations, replied that it was not the intention of the women nor of any forward-looking men that the old crowd of diplomats which had brought the world into this mess should have anything to do with drafting the new treaties.

The fear of the Belgian fraternal delegates lest the women might not want to retain the League of Nations was entirely unfounded, it should be noted in passing. Indeed, if there is any one thing about which the congress was concerned it was that a real League of Nations should evolve from the proposed new peace conference. Precisely because the delegates felt that the present League is encumbered by the fact that the League Covenant forms part of the larger treaties, did they want to see this instrument of progress freed and made independent. As Jane Addams put it in her opening remarks, "The League of Nations is hampered by the fact that it is born of war-time hysteria. Many of the provisions of the peace treaties with which the League of Nations Covenant is bound up are like so many millstones around its neck."

This point was further developed with great clarity during the first day of the conference by a brilliant *referat* on the political effects of the peace treaties by Mrs. H. M. Swanwick, of London, well-known journalist of the "Manchester Guardian" and founder of "International House."

"The most surpassing injury done by the treaties," she argued, "is the injury that has been done to the noble conception of a society of peoples." The present League, she said, is not universal, for it divides the world into victors,



vanquished and neutrals, this fact in turn resulting in the ruin of credit and of currency; in the taking of unjust decisions epitomized by Eupen, Malmedy and Silesia, and in the fostering of hatreds through the armies of occupation. The League is undemocratic, she contended, because the countries adhering to it are for the most part undemocratic. It is ineffective because Article X, providing for the territorial integrity of nations, is being and has been violated; because the mandate system is not being applied as though a mandate were a sacred trust, but rather as though it were part of the spoils of war, and because the settlement of disputes is made impossible, since the treaties provide for such instrumentalities as the Supreme Council, the Reparations Commission, the Council of Ambassadors—all of which tend to take authority and power from the League.

On the question of the effects of the peace treaties upon the peoples in the occupied areas, the Women's International League had appointed a special commission consisting of Miss Marie Fox of the English Friends' Relief Committee and Fru Ellen Wegner of the Swedish Relief for Germany, to go through the occupied area and to gather facts and figures. Their report constituted a moving document of human suffering and of the total loosening of morals under the influence of militarism.

Forty-five per cent. of the German children in the Palatinate, occupied by French troops, are tubercular, according to their findings. This appalling condition has largely been made possible by the fact that housing conditions for the Germans are abominable because so much room is demanded by the army of occupation, and because the milk, fats and other necessities go to the armies of occupation.

Hand in hand with this suppression of the native population goes the wholesale introduction of brothels and the waste of much needed building materials on barracks for the occupying troops. The committee produced figures to show that the commanders of these troops insist that in towns of only two or three thousand population one or two brothels must be erected. Venereal disease is consequently spreading in an alarming manner. In the area occupied by the French alone it has increased three hundred per cent., they charged, since 1917.

One of the most regrettable things to be noticed in the occupied area now, according to the committee, is the growing spirit of revenge, which was entirely absent immediately after the ending of the war.

It was significant of the spirit of the congress that the initiative for demanding facts such as these came from the women in the so-called victor countries. (Incidentally, it was the British and French delegations, too, which moved the resolution for a new peace.) It was they who were desirous of first-hand information. It was they who declared that they were kept in ignorance of the facts by their governments and their press. The German and Austrian women spoke of their sufferings only when directly called upon to give testimony, and then only with hesitation. They were anxious rather to say what their people were ready to do for the creation of a better world.

It would be impossible within the compass of a single article to give even the gist of the many interesting addresses given—by Jane Addams, by Prelate Giesswein of Budapest, by the Dean of Worcester, by Lord Parmoor, Professor Charles Zueblin of Boston, Sir Worthington Evans, Dr. Marie Lueders, member of the German Reichstag, and others.

One address, however, deserves special reference—that by Sir George Paish, financial adviser to the British government. His gloomy picture of the world bankruptcy impending unless something immediate be done impressed itself indelibly upon all who listened to him. This impending chaos,

he pointed out, is the result of the fundamentally wrong economics underlying the peace treaties.

By way of remedy he suggested that an international loan of two thousand millions sterling be floated, to be used for the sole purpose of restoring Europe economically. This, he contended, was sufficient to set up the world economically within five years, if made available in five installments of four thousand millions per annum. Such a loan could only be floated, however, he said, if the financiers of the world were persuaded that no new war was impending, and if some nation with potential credit were to underwrite the interest (four per cent. interest plus one per cent. for sinking fund).

That nation, in Sir George's opinion, is Germany. "Give Germany a chance, and within a few years she will again be a wealthy nation," he pleaded. Germany, in his opinion, should be approached with the proposal that instead of the present reparations payments she pledge herself to raise one hundred millions sterling per year as interest on the loan.

As a result, then, of the many discussions a resolution was enthusiastically adopted amid a demonstration lasting several minutes, the conclusion of which—the demand for a new peace—I have already quoted. Suffice it here to insert the specific charges against the existing treaties in the words of the resolution:

"The present terrible state of Europe and its reactions on the rest of the world are the result not only of the World War, but also in a large measure of the existing peace treaties.

"These treaties are contrary to the armistice terms (*e.g.*, President Wilson's Fourteen Points). They are inconsistent with the spirit of the League of Nations as expressed in the Preamble of the Covenant, and do in fact 'endanger the peace of the world' (Article 19 of the Covenant). They have proven disastrous alike from the political, economic, military and psychical aspects. They have (a) prevented economic reconstruction on a basis of international co-operation and the satisfaction of international interests by treating this matter as one to be settled by those nations alone which achieved military predominance in the World War; (b) recognized and created animosities and suspicions which make disarmament by land, sea and air increasingly difficult and the abolition of chemical and bacteriological warfare practically impossible; (c) retarded the establishment of a League of Nations universal, democratic and fully effective."

The Women's International League for Peace and Freedom proposes to go at it energetically to translate its slogan of a New Peace into actuality. The women will therefore organize mass demonstrations in co-operation with other bodies with similar aims, especially with the trade unions (to whose international peace congress, opening December 10, they sent a message of co-operation besides appointing twelve delegates) and the organizations of ex-soldiers. They will initiate a press campaign for a new peace. They will try to make the question of a new peace a burning issue in political discussions and elections, and will send deputations to governments, parliaments and political parties to win them for their ideas.

A solemn warning was issued to the Allied statesmen against sanctioning the military occupation of the Ruhr. The Allied premiers meeting in London December 9 were memorialized to find a sane solution of the reparations problem. Disarmament was enthusiastically endorsed. The withdrawal of the armies of occupation was demanded by various speakers, and the British, French, Belgian and American sections formed a special sub-organization for the purpose of jointly bringing pressure to bear upon their governments to achieve this withdrawal as speedily as possible.

LOUIS P. LOCHNER.

# International Sunday-School Lesson

March 11, 1923

## Jesus in Gethsemane

LUKE 22:39-48, 54.

*"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."*—1 Peter 3:18.

**I**N an ideal world no one would suffer because of well-doing, and of course no one would suffer for evil-doing. Suffering would be entirely eliminated because each would be as much concerned for the welfare of others as for his own welfare. No one would interfere with the happiness of another, or lessen his own happiness by doing that which was wrong. But in a world like this, which is not yet ideal, but only headed in that direction, all this would be changed, and no one would realize it more keenly than one whose character fitted him for membership in an ideal world. This was the experience of Jesus. He suffered for well-doing, and it was the will of God that he should—not because God wanted Him or any one else to suffer for well-doing, but because there was no help for it. A good man could not live in a world which was only partially good, and escape suffering. Jesus had to endure the contradiction of sinners, that is, He had to pay the price of His own virtue because He lived among those who did not prize virtue as He did. Yet, as Peter tells us, it was better that He being innocent should suffer for well-doing than to suffer, as others who were guilty, for evil-doing. Jesus suffered through no fault of His own, but precisely as God suffers when he contemplates the failure of His children to do that which is right. And God will never be free from suffering until men cease to inflict suffering upon themselves and others by the choice of evil instead of good.

The mistake which we have made when thinking about this matter was to suppose that in some mysterious way the sufferings of Jesus, because He was good, enabled God to be gracious to His wilful and wayward children, towards whom He could not otherwise exercise forgiving grace. But that idea made God defective, because dependent upon Jesus in reference to forgiveness, God's hands being tied unless and until Jesus was willing to suffer. But God had exercised forgiving grace before the advent of Jesus through all the ages of the past. "He made known his ways unto Moses, His acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." The truth is, is it not, that Jesus, living in a world which was not yet ideal, suffered just as God always has and always will until men cease to do evil and learn to do well?

The Lord our God, then, is a suffering God, and suffers because men are not what they should be, and He will continue to suffer until they become what they ought to be. Suffering is the price which God pays for giving us the opportunity of becoming like Himself. In bestowing upon us the power of choice, without which we never could attain the

great end in view, he made it possible for every one of us to go wrong—as we all have.

Sin was incidental to the achievement of character, and forgiveness was essential to that end. The exercise of forgiveness was guaranteed by the nature of God. God was "waiting to be gracious" from the first. Otherwise men would have had no chance. The returning prodigal would have found no welcome—no father, but a stern and pitiless judge.

Coming into such a world as Jesus found here, and coming for its uplift and betterment, it was inevitable that he should suffer for well-doing, as God had suffered before Him.

The climax came in Gethsemane and Calvary, and by no means could he escape that climax if He remained true to his principles. Yet He never thought of turning away from them. He steadfastly set His face towards Jerusalem, though He knew that that meant collision with the authorities, and His own death. But He saw that He could accomplish more by dying than by living and uttered those prophetic words, "I, if I be lifted up from the earth, will draw all men unto myself." Nevertheless it was a terrible ordeal, and our hearts are filled with anguish as we follow Him into the garden of Gethsemane, and onward to the cross. But let us not confuse the issue. He suffered for well-doing, not for evil-doing; not for His own sins, but for the sins of those who refused to accept His leadership and adopt His principles. There was no alternative. If He were to be the spiritual leader of mankind and make an appeal to all sorts and conditions of men throughout all time He must be faithful even unto death. The sufferings of Gethsemane prepared Him for Calvary, and through it all He suffered alone so far as human sympathy was concerned. For His own disciples were as yet too immature to understand why such a one as He should be obliged to suffer. They slept during His agony in the Garden. Still less did His enemies understand. So He prayed, "Father, forgive them; for they know not what they do." The same spirit of forgiveness which was in God here appears in Jesus—so perfectly did Jesus understand God.

Luke gives us a condensed account of what appears in the other Gospels, yet with new and striking details, such as the distance to which Jesus withdrew, the angelic assistance, and the physical results of the suffering in the bloody sweat. He had come out from the upper chamber where he had eaten the Passover with His disciples, and as His custom was, went unto the Mount of Olives, where Judas easily found Him, because He resorted there each night for prayer. And the disciples also followed Him, "walking under the full Paschal moon/amid the deep hush that falls over an Oriental city at

(Continued on page 283)



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

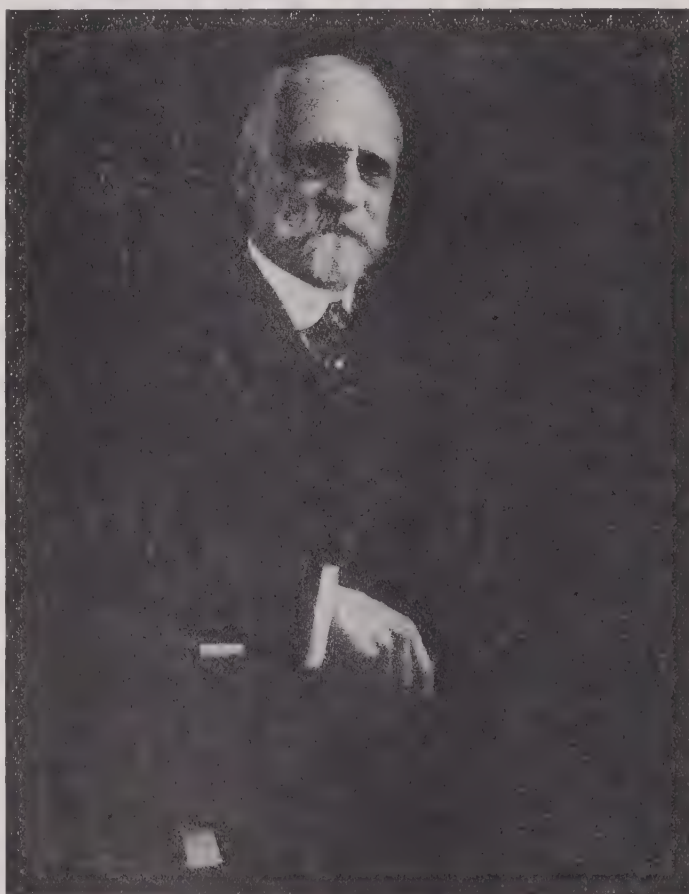
## A Great Schoolmaster\*

THERE could hardly be a more encouraging book to put into the hands of young men than this. Here is the story of a man who by his almost unaided efforts worked his way off a New England farm, through the academy and through Yale College. He was expecting to enter the ministry, but being desirous of repaying immediately some of the money he had borrowed for his education, he took up teaching. He immediately became so successful as a teacher and administrator that he was never able to leave the educational field until, in the later years of his life, he became identified with great international movements.

The story of his career as an educator is very fascinating. He made so much of the educator's opportunity. He was almost immediately called to be superintendent of schools in various cities because he was so progressive and so full of plans for making the schools real homes of light, centers which both pupils and teachers would love. For many years he served as Superintendent of Schools in New Haven, Conn.; then in Brookline, Mass. When Columbia University opened Teachers' College, with its great attached school, the now famous Horace Mann School, they picked him out as the best man in the country to develop the new work. He was called to become superintendent of the new venture and at the same time was called to be Professor of School Administration and was made a member of the philosophical faculty of the University. He enjoyed teaching so much that he never let his varied administrative tasks interfere with his meeting various classes from week to week. For many years he conducted the chapel exercises of the Horace Mann School simply because he loved to face the fifteen hundred boys and girls every morning and talk with them. Many were the wise words of counsel he uttered from

year to year. He had a delicious sense of humor which immediately placed him *en rapport* with the pupils.

During all these years he was teaching a much vaster audience than Columbia afforded. Summer schools all over the country wanted him. He was always being invited to lecture before universities and teachers' institutes on the theory of education. He was continually writing articles for the various educational journals and the influential monthlies and quarterlies. The bibliography in the back of the book shows that these various articles were read all over the country. During this period he also published several books, some of them dealing with the more technical aspects of education, others with the larger aspect, showing its relation not only to schools, but to the people in general. One book, "Social Phases of Education in the School and in the Home," published by the Macmillan Company, had a very wide reading and attracted much attention. Dr. Dutton also edited and published many text books for schools. The one thing he hated in educational methods was artificiality and formality. In



SAMUEL TRAIN DUTTON

the classroom he was on the friendliest footing with the pupils and was more like a parent than an instructor. In one of the chapters in "Social Phases of Education . . ." he deals with the educational aspect of the Church. His remark that it might be a good thing sometimes if the pastor would come down out of the pulpit and walk among the congregation, talking to them as he strolled around among them, is an index to the feeling that was always in his heart.

He was always endeavoring to perfect himself in his subject and when a new educational experiment was being tried anywhere in the world he would hurry to study it and would be among the first to master it. For instance, when the Sloyd System was introduced into Sweden he was almost the first American to go over and investigate the whole sub-

(Continued on page 283)

\*Samuel Train Dutton: A Biography. By Charles Herbert Levermore. The Macmillan Company, New York. \$2.50.

## A GREAT SCHOOLMASTER

*(Continued from page 282.)*

ject. He was always trying to relate education to character and to life. He believed in education for vocation, but his life interest was education for character and culture. It is not exaggerating to say that during the course of his long career he revolutionized educational methods in America. One thing he was always endeavoring to do was to link the parents to the school. He was continually inviting them to come with their children and was always holding functions of one sort or another that would make them feel that the school was theirs as well as their children's. He believed in bright, sunny, well ventilated buildings, and some of the schools which he designed and helped to build are still models of their kind. He was always in demand as counselor when new schools were being founded. Many of the best private schools in the country to-day were organized largely along the lines of his views.

After he came to New York he began to get in touch with larger interests than those even of school and college. He was among the first to believe that war did not belong to a civilization that made any pretense of being Christian, and he was one of the first men in New York City to throw all of his influence into the new peace movement. His enthusiasm was fanned greatly by his annual pilgrimages to the Lake Mohonk Conference on International Arbitration. He was one of the founders of the New York Peace Society. He afterwards became secretary of the World Court League and the League of Nations Union. He was a trustee of the World's Peace Foundation of Boston (the Ginn endowment), and was one of those who was most instrumental in advising Mr. Carnegie when he established his great \$10,000,000 peace endowment. He was the prime mover of the great national peace congress which was held in New York City in 1898 and which brought hundreds of delegates from all over the United States. Hardly anyone in America has had more to do with fostering the movement which has eventuated in the League of Nations and the world court than he. He became so interested in this great movement that he journeyed to different countries of Europe to attend the annual international congresses and came home to lecture from town to town, spreading the new gospel of world organization which would take the place of war in the settlement of international disputes. When Niels Paulsen endowed the American-Scandinavian Foundation, Dr. Dutton was made one of its trustees, and he was the second man to be sent to the Scandinavian countries as exchange lecturer from the United States.

His international activities brought him into touch with many peoples and with the great world needs. When Miss Patrick founded her famous school for girls just outside of Constantinople he became one

of its chief supporters and for years devoted himself not only to securing the best teachers for it, but to raising its annual budget. So interested was he in this school that he journeyed to Constantinople to visit it and to lecture to its pupils. When the Armenian massacres broke out it was his interest in the Armenians he had met, the Armenian girls he had seen at Scutari, that led him to organize, with one or two other men, the Near East Relief Society. Many millions of dollars were secured through his efforts and those who have taken up his work. He was one of the Americans who gave much time and thought to the success of the Canton Christian College. His interest and his influence reached like diverging lines to the uttermost parts of the earth.

When these great international interests began to absorb so much of his time and attention he retired from his educational work at Columbia University and devoted all of his energies to these larger things, but he was glad of the opportunity which came to him to join the editorial staff of *THE CHRISTIAN WORK*, and for several years its columns carried both signed and unsigned contributions from his pen.

The testimonials which are added at the end of the book are a striking revelation of how wide his interests were because the tributes come from all sorts and conditions of men. We note here such names as Professor John Bates Clark, Hamilton Holt, Professor W. H. Schofield, President Hadley of Yale, George Foster Peabody, Dr. Charles H. Levermore of the New York Peace Society, George A. Plimpton of the World Peace Foundation—the list is long.

Again we cannot help remarking as we close this review what a fascinating story it is of what an American boy can make of himself. The story is told with real charm by Dr. Levermore, a friend of many years and an associate in many endeavors.

X.

## JESUS IN GETHSEMANE

*(Continued from page 281.)*

night." And when he was at the place—Gethsemane—he said unto them, "Pray that ye enter not into temptation," for he realized what was before them, and wanted them to prepare for it by prayer, which was the best possible preparation. It was not that by prayer they could avoid it, but that by prayer they could rightly meet it when it came. And separating himself from them by a stone's cast, he also prayed, and was heard by them to say before they fell asleep, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

If such a one as he needed to pray we certainly do, and we need to pray, as he did, in complete trust in the divine goodness, and absolute reliance upon the divine wisdom. For prayer is not a method of escape from some fearful but necessary ordeal, but the means by which we may so face it as to emerge from our Gethsemane,

as Jesus did from his, with that wonderful calmness and composure which he maintained till the end. That is the amazing thing about the experience of Jesus from the moment of his arrest until he drew his last breath on the cross. He moved steadily forward, meeting each event as it came, in the most ideal way, enduring the shameful treatment to which he was subjected with quiet dignity and perfect poise because his soul was stayed on God, and he had anticipated what he was called upon to suffer. Gethsemane prepared him for Calvary, just as the temptation in the wilderness prepared him for his public ministry. For there in the wilderness in communion with God he shaped the plans and adopted the program which he followed later on, refusing in advance to compromise with evil or to make use of unworthy means to accomplish noble ends. He doubtless hoped to win the nation to his leadership, but failing of that he would bear his testimony to the truth, make his appeal to mankind, as he did both by word and deed throughout his life, but especially by a spectacular appeal on Palm Sunday, and then await the result. It was necessary that he should suffer, but the necessity lay in the attitude of men, in their refusal to accept his leadership and be governed, as he was, by the righteous will of God. As he could not adopt their program, and lead them against their enemies, the Romans, and as they would not adopt his program of spiritual leadership of all mankind, they put him to death, thereby turning away from the greatest opportunity which ever came to any nation. It was impossible that a small nation like Israel should conquer the world, succeeding where Egypt, Assyria, Chaldaea, Persia, Greece and Rome had failed. But it was not impossible, nay, it was inevitable, that under the spiritual leadership of Jesus, had they accepted him, the Jewish people would have achieved a higher distinction than has ever been won by any other race. They would have put the whole world in their debt, and nations would have come bending to Jerusalem, as Isaiah predicted, not for political but for religious guidance. This was the great tragedy of history, that Jesus Christ came unto his own and his own received him not. Yet the manner in which he bore himself, through life and in death, under trial and disappointment, gave him the place which he holds in the hearts of men to-day, and the greater place which will be his, when every knee has bowed and every tongue confessed him Lord to the glory of God the Father. His future glory is sure. And we earnestly hope that it was so real to his faith as to give him the strength and courage which he needed while here on earth. For certainly he was sorely tried, not only by the hostility of his enemies, but by the dullness and defection of his friends. "Could ye not watch with me one hour?" "Rise and pray, that ye enter not into temptation." This was not so much a rebuke as a kindly caution given by one who knew what was before them, and the best way to meet it. But the shock was too great for them. Judas betrayed him,



and they all forsook him and fled. Peter crept back under the cover of the darkness and drew upon himself, through timidity, the fate which he doubtless would have escaped had he gone boldly forward and stood by the Master who had previously so signally honored him. Jesus would do nothing in his own defense. He would not speak the few words which might have helped the wavering Pilate to defend a prisoner in whom he found no fault at all. Still less would he use force to save his life or conquer the opposition of his enemies. Here again he was in harmony with God, who constrains no one to do his will but waits for time and experience to produce the desired results. But if Jesus would do nothing in his own defense, he was not destitute of resources in behalf of others. If he could restore the ear of the servant of the high priest, and promise paradise that day to a penitent thief, he could have protected Peter had he been brave enough to deserve protection. But Peter's repeated denials that he ever knew him made it impossible for Jesus to render him any assistance.

It is a sad and distressing story of unmerited suffering unselfishly borne, not to vindicate God's justice and turn away his wrath, because God suffered just as Jesus did and for the same reasons, for light had come into the world instead of darkness, yet men loved darkness rather than light because their deeds were evil. Ideally there ought to be no suffering for well-doing. But practically there is no escape from suffering for those who are wise enough

## Don't Deny Yourself a New Religious Book

### THE WORLD'S GREAT RELIGIOUS POETRY

Compiled by CAROLINE MILES HILL, Ph.D. Cloth 12 mo. 876 pages. \$5.00.

"What more elevating and broadening exercise could a writer or speaker on spiritual themes desire than the habitual study of such a book? It will be of the very greatest spiritual service to people of all religions and of no religion. It meets a well-nigh universal need."—New York Christian Advocate.

"I congratulate you on its publication. It is an admirable work."—William Lyon Phelps (Yale).

### AN INTRODUCTION TO THE PSYCHOLOGY OF RELIGION

By ROBERT H. THOULESS (Manchester)

The God revealed by religious experience shown to be identical with the God required by the moral consciousness and the God required to explain the world and the God revealed in historical Christianity. \$2.50

### CHRISTIAN WAYS OF SALVATION

By GEORGE W. RICHARDS (Lancaster Seminary)

Eight historical "ways" that Christian salvation has been successfully presented and in addition a tremendously helpful exposition of the present creed of the united Free Church of Scotland. \$2.00

### RELIGIOUS FOUNDATIONS

Edited by RUFUS M. JONES

How shall we think of God; of Man; of Christ; of Nature; of Human Relationships; of the Bible; of the Kingdom of God; of Evil; of Progress; of the Life Beyond?

Authors: Francis G. Peabody, Willard L. Sperry, Eugene Lyman, Rufus M. Jones, Elihu Grant, L. P. Jacks (Hibbert), Seeborn Rowntree, Clutton-Brock. \$1.00

### OLD TESTAMENT LIFE AND LITERATURE

By I. G. MATTHEWS (Crozer)

Follows a good method; holds a modern point of view without becoming radical. \$2.00

### HE OPENED TO US THE SCRIPTURES

By B. W. BACON (Yale)

Jesus' better way of using Scripture explained and recommended to our own practice. \$1.00

### THE RETURN OF CHRISTENDOM

Introduction by BISHOP GORE

Advocates a return to the brotherhood really taught and lived in the early centuries of the Church, with wars between nations and between capital and labor ended for good. \$1.75

### THE HISTORY OF UTOPIAN THOUGHT

By JOYCE O. HERTZLER (Wisconsin)

The pictures of a better world from Amos and Hosea to Bellamy and Wells examined to discover their significance for us today. \$3.00

### ITEMS FOR YOUR NEXT ORDER:

Stratton: Anger: Its Religious and Moral Significance .....	\$2.25
Haas: Freedom and Christian Conduct .....	2.25
Thouless: An Introduction to the Psychology of Religion .....	2.50
Pratt: Matter and Spirit .....	1.50
Beckwith: The Idea of God .....	2.50

64-66 Fifth Avenue

THE MACMILLAN COMPANY

New York City, N.Y.

## EASTER FREE

HALL-MACK CO.  
MUSIC

A postal from Supt., Pastor or Committee will bring a set of sample services. FREE.

\* EASTER HELPER, NO. 9, 20c

Book of Songs, Recitations, Drills, etc.

FLAVIA, or THE MARTYRS, 25c.

A Song Story of early Christian Era. This and others sent for examination on request.

\* PAGEANTRY

Two Easter Pageants and a Play—25c.

\* These are not sent for examination.

SPECIAL—30c.

3 Services, regular edition, value. . . . . 21c

Pageant. . . . . 25c

Helper No. 9. . . . . 20c

All for 30c in stamps. 66c

HALL-MACK CO., } 21st & Arch Streets,  
ADAM GEIBEL MUSIC CO. } Philadelphia, Pa.

## Start an Adult Bible Class with

## SELL'S Bible Study Text-Books

A QUARTER OF A MILLION SOLD!

Just Out { No. 10—Bible Studies in the Four Gospels

No. 9—Bible Studies in Vital Questions

1. Supplementary Bible Studies 5. B. S. in Life of Christ

2. Bible Studies by Books 6. B. S. in Life of St. Paul

3. B. S. by Periods 7. B. S. in Christian Life

4. B. S. by Doctrines 8. B. S. in Early Life

Send for circular showing how to use them.

Each, cloth, 75c.; paper, 50c.

F. H. REVELL CO., 158 5th Ave., N.Y.; 17 N. Wabash Ave., Chicago



## Pulpit Gowns

and Choir Vestment  
Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Wining

131-133 East 23rd. New York City

**COMING!**  
A new "Hocking" story will be a feature of "The Christian Work's" program for this year.

**Watch for It!**

## Says Bishop Francis J. McConnell

of the Methodist Church

"I regard The Christian Century as the greatest journalistic force working for social and international righteousness coming from any press of the Christian Church."

### EDITORIAL STAFF

Charles Clayton Morrison

Herbert L. Willett Orvis F. Jordan

Joseph Fort Newton John R. Ewers

Lynn Harold Hough Edward Shillito

Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Mail Coupon to-day. Foreign postage extra.

## The CHRISTIAN CENTURY

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and charge a copy of [ ] "The Reconstruction of Religion," by Ellwood, or [ ] "The Crisis of the Churches," by Leighton Parks, or [ ] "The Mind in the Making," by Robinson, or [ ] "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....

C.V.

When answering advertisements please mention The Christian Work

# An Open Letter to Presbyterians

No religious body in America or elsewhere, so far as we know, has taken a higher or more advanced position on social questions than the Presbyterian Church, U.S.A.

On Temperance and Prohibition, at home and abroad, past, present and prospective, it is second to none and equalled by few.

Its work in behalf of Family and Juvenile Welfare, Social Hygiene, Prison Reform, Humane Education, wholesome Amusements and spiritual care of disabled Soldiers and Sailors has commanded respect and confidence.

Its efforts against harmful Narcotics, Gambling, Divorce, Profanity and unsocial and anti-social practises generally, have been constructive, consistent, persistent, dignified and influential.

If you approve this program and believe our Church is right in trying to further these ends in an orderly, systematic way, then provide for it in your budget and send your contributions to the

**Presbyterian Board of Temperance and Moral Welfare**  
Columbia Bank Building, Pittsburgh, Pa.

MISS ANNA M. WYCOFF, *Assistant Treasurer*

CHARLES SCANLON, *General Secretary*

and good enough to be workers together with God for the transformation of this world into the kingdom of God. One recalls the word of the Lord to Ananias concerning Paul—"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." If it were necessary for Jesus to suffer to make atonement for the sins of the world, that atonement, which was a Jewish rather than a Christian conception, was clearly inadequate, since precisely the same kind of suffering is laid upon each of his disciples. We too must suffer for well-doing. The world is not yet ready for reform, partly because it does not want reform, and partly because it does not realize its necessity. Our perfect comradeship with Jesus is seen in our willingness to suffer as he did, not to placate God, but to make the world better. "If they have persecuted me, they will also persecute you." This is the meaning for us of Gethsemane, not as a place in which to fall asleep while some one else suffers, but to prepare ourselves for what lies before us. But let us not paint the picture too dark. Good Friday is followed by Easter, and the life in the flesh by the life everlasting.

SAMUEL CLARKE BUSHNELL.

## 5,000 CHRISTIAN WORKERS WANTED

To sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes.

Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher  
Dept. No. 10, Monon Bldg., CHICAGO, ILL.

UNIVERSITY BIBLE EDUCATION at home. Prepare for fall and winter study. Finest books. Best courses. Hundreds studying. Catalogue free. Lose no time from your regular work. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

## The Woodlawn Cemetery

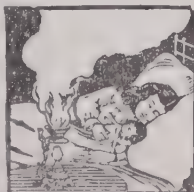
Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4853 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

## Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene—the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

Introduced in 1879 **Vapo-Cresolene** "Used while you sleep"

Send for Descriptive Booklet 63C For Sale by Druggists  
VAPO-CRESOLENE CO. 62 Cortlandt St., New York



## PRODIGAL DAUGHTERS

Joseph Hocking's latest novel will be run serially in the CHRISTIAN WORK, beginning with a March number. It is a real tale of to-day, a story with great dramatic reality—dealing with a pair of modern butterflies. It is a daring book with a remarkable solution.

So much interest has been aroused in America over Prodigal Daughters that it has been screened. Famous Players announce it among their April releases

You can see Prodigal Daughters on the screen and follow the story in THE CHRISTIAN WORK.

**The Christian Work**  
70 Fifth Avenue  
NEW YORK CITY

**THREE DOLLARS A YEAR**

Or \$1.00 for a Five Month's Trial Subscription During the Run of the Story

When answering advertisements please mention The Christian Work



**The book of the year for  
the pastor and layman  
WHAT IT MEANS TO  
BE A CHRISTIAN**

By Professor Edward Increase Bosworth

The beloved teacher of theology at Oberlin combines an open and fearless mind with a loving devotion to evangelical Christianity. In this book he has translated the very essence of the historic evangelistic message into clear and simple speech for the man of today.

A thoughtful business man has said after reading it, "It is the first time in my life that I have been able to follow this vital subject through to the end without becoming bewildered by mysticism and confused by dogma."

Price \$1.25. Postage 10c

At all Religious Bookstores



**The Pilgrim Press** Boston  
New York  
Chicago

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President O. O. GRAY, D.D., Greenville, Tenn.

### THE FOREIGNER ON OUR WAR- OPINION PRISONERS

Sixty-one American citizens are still confined in the prisons of this country because of their refusal to support the World War. Groups of citizens of other countries as well as of America are protesting against this situation. Thousands of Mexican working men and women have pledged themselves to buy no more American products until we have freed these war-opinion prisoners. This boycott was put into effect following mass meetings in Tampico and Monterey, held under the auspices of the Mexican General Confederation of Labor.

The Marine Transport Workers' Industrial Union of London, England, has sent out a call to the workingmen in England and other countries to declare a boycott on American ships and products while these sixty-one men continue to be prisoners.

Charles Nagel, President Taft's Secretary of Commerce and Labor, a leading member of the St. Louis bar, said, after

### NOW READY

a New Song Book  
**"RODEHEAVER'S  
GOSPEL SONGS"**

For Church, Sunday School, Revival, and all religious services.

Singly 45c cloth (Quant. 40c)  
Post- 35c limp not prepd. 30c  
paid 30c manilla prepd. 25c

Ask for returnable copy for examination.

We also publish **Victory Songs, Songs for Service and Awakening Songs** at the same prices.

Most of our songs are obtainable on  
**RAINBOW RECORDS, 75¢ each**

Ask for our catalog of music and records

**The Rodeheaver Company**

668 McClure Bldg. Dept. 12 814 Walnut St.  
Chicago, Ill. Philadelphia, Pa.

### MOTION PICTURES

for churches. No danger from fire with Safety Standard Film and the Victor Safety Cinema \$195—Splendid subjects for church and school. 1235 in our libraries at low rental. Pictures suitable for evening services, missionary societies, men's clubs, young people, children.

Write for "The Picture and the Pulpit" and demonstration.

WRITE for Free Booklet  
ENTERTAINMENT INSTRUCTION  
SAFETY STANDARD FILM  
UNITED & FILM PROJECTOR CORP.  
Address Dept. I  
69 W. Mohawk St. Buffalo



## CHALFONTE-HADDON HALL

ATLANTIC CITY, N. J.

*Quiet — Homelike — Delightful  
On the Beach and the Boardwalk*

### Vernon Room March Musicales

Every Saturday evening thru March, by celebrated members of the Metropolitan and Chicago Operas and other eminent concert artists:—Paul Althouse, Rudolph Bochco, Madeline Brard, Clara Deeks, Giuseppe de Luca, Beniamino Gigli, Helen Hobson, Susanne Keener, Queena Mario, Erwin Nyiregyhazi, Lucille Orrell, Paul Ryman, John Charles Thomas, Cyrena Van Gordon, Raoul Vidas.

LEEDS AND LIPPINCOTT COMPANY

Write for Folders. Make Reservations. American Plan. Always Open.

### VICTOR Portable STEREOPHON



THE  
PERFECT  
LANTERN SLIDE  
PROJECTOR  
SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR  
RENT OR FOR SALE

VICTOR  
ANIMATOGRAPH CO. INC.  
276 VICTOR BLDG. DAVENPORT, IA.

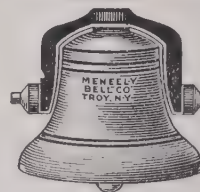
### FOR YOUR EASTER COMMUNION

## Individual Cups



Over 40,000 churches use  
the Thomas Service.  
Clean and sanitary. Write  
now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



**MENEELY  
BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

**McSHANE BELL FOUNDRY CO.** BALTIMORE  
MARYLAND

Church, Chime and Peal BELLS

Memorials a Specialty

## ROCHE'S HERBAL EMBROICATION



The external remedy for  
CROUP or WHOOPING  
COUGH that several generations  
of mothers have used  
successfully (since 1802).  
Roche's loosens the phlegm—  
relieves quickly and safely.  
Equally effective for bron-  
chitis and colds on the chest.

Always keep a bottle handy. All druggists or

E. FOUGERA & CO., Inc.  
90-92 Deekman St., New York

the failure of President Harding to free the twenty-eight I.W.W. war-opinion prisoners, "It is clear that these men were convicted under the law as a war necessity. The sentence should cease with the satisfaction of that necessity."

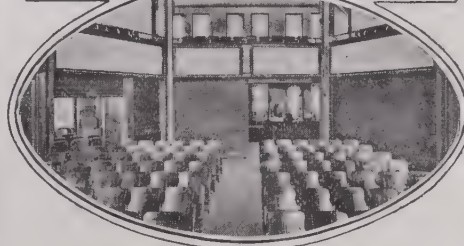
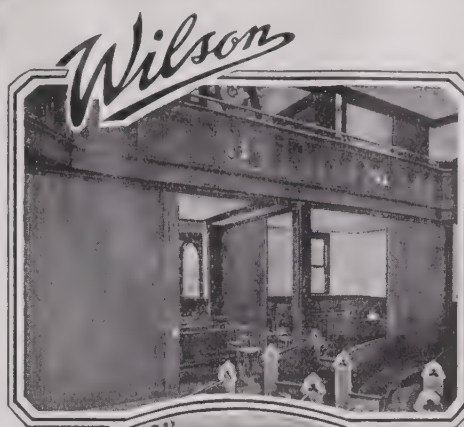
Mr. Nagel believes that many of these men would be acquitted if tried under present conditions, or if convicted their sentence would be of short duration. He is at a loss to know why we should be less magnanimous than England.

He goes on to ask: "What would Lincoln have done? Read his pardon record during the Civil War. 'Those men have given the highest proof of conscience and courage. These are virtues so precious I shall save them where I can.'"

#### A WOMAN'S CLUB AWAY FROM MAIN STREET

The woman's club movement has spread with other American institutions into the Near East. The first Woman's Civic Welfare Society of Armenia has been organized in Karakliss, according to the Near East Relief.

The program of the club includes the planting of trees and gardens, the improvement of the streets and public fountains and sewer system of the city. Through the efforts of the club members Karakliss is becoming the cleanest community in the Caucasus.



Two churches that are Wilson equipped throughout.  
Note partitions used even in galleries.

## For the Saving of Light and Heat

**R**IGHT now there are many church buildings where light and heat are wasted. Perhaps yours is one. Great big rooms meant for great big meetings, but not a small easily heated or lighted room in the church. And as you well know, it costs a lot to heat and light big rooms for the little meetings so often held in all churches.

Thousands of churches are equipped with Wilson movable partitions just for the saving they afford. What we have done for them we can do for you.

Let us tell you how or send you a catalog full of suggestive ideas on the subject of movable partitions.

The J. G. Wilson Corp'n  
17 East 36th St., New York City



## Shall the Church Bless War?

*It has in the past. Today Some sections of it are sounding the call to war in the Near East.*

# The World Tomorrow

discusses the question in its March issue

**E. D. MOREL**, famous English publicist.

"The Enemy in the Near East"

**HENRY ATKINSON**, of the Church Peace Union.

"The Defense of Christian Minorities"

**HENRY HODGKIN**, of the National Christian Council in China.

"When Missions Fall Back on Guns"

**JOHN HAYNES**, noted New York preacher.

"The Pacifist Alternative to War"

**JOHN NEVIN SAYRE**, of The World Tomorrow.

"The Love and Cruelty of Jesus Christ"

**G. M. L. DAVIES**, member of the English F. O. R.

"In Forma Pauperis"

**KEMPER FULLERTON**, of Oberlin School of Theology.

"A Civilization of the Unwalled Town"

**BRENT DOW ALLINSON**, just returned from France and Germany.

"The Ruhr"

*Verses, book reviews, a story*

15 cents a copy

396 Broadway, New York

Yearly subscription \$1



# IRRESISTIBLE

## VACATION PLANS!

JOIN

### The "Christian Work" Party to the MEDITERRANEAN and EUROPE

#### Summer "Baltic" Cruise and Winter "Baltic" Cruise

Both Round Trip Cruises on the Palatial White Star S. S. "Baltic" (23,884 tons), one of the Finest Trans-Atlantic Express Liners afloat, representing the Highest Standard of Service Throughout.

#### ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Naples, Athens, Constantinople, the Bosphorus and Black Sea, Haifa, Jerusalem, Bethlehem, Bethany (Sea of Galilee, Nazareth, Samaria, Jericho, the Jordan and Dead Sea), Alexandria, Cairo, Heliopolis, Monaco, Monte Carlo, Cherbourg (Paris and French Battlefields, London), Liverpool and New York—a wonderful travel program.

On Winter "Baltic" Cruise special side trips to Damascus and up the Nile to the First Cataract can be included.

Stop-overs in Europe with return trips included on the "Majestic," "Olympic," "Adriatic," "Baltic," "Cedric," etc.

#### SUMMER "BAL TIC" CRUISE

**61 Days, Sailing  
June 27th, 1923.**

#### WINTER "BAL TIC" CRUISE

**65 Days, Sailing  
February 2, 1924**

#### COST

**First-Class, \$600  
and up, according  
to size and loca-  
tion of stateroom.**



GRANADA, FROM THE GENERALIFE

#### NINETEEN ANNUAL CLARK CRUISES

on such steamers as the Rotterdam, Celtic, Arabic, Laconia, Empress of Scotland, etc., insure perfected and satisfactory arrangements. 61 or 65 days, \$600 and up, including the regular shore trips, landings, carriage drives, guides, hotels, first-class railroads, fees, etc.—everything first-class.

#### OUR "CHRISTIAN WORK" PARTY

is being organized by D. E. Lorenz, Ph.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Cruises.

THE SHIP—24 Imperial Suites and Chambres de Luxe with private bath. Two Great Promenade Decks, largely devoted to sumptuous Public Rooms. All B and C Deck Rooms have beds, windows, running water, etc.

Inspiring. Services and Lectures, Travel Club meetings, Concerts, Entertainments, Deck Sports and Contests, and delightful social life. Unexcelled Cuisine of the highest White Star Standard. Musical Program—Orchestra of Selected Musicians at Lunches and Dinners.

Mostly Steam Tenders for quick Landings; *Staff of Trained Directors* for Shore Trips; two Lady Chaperons; Physician, Nurses and Ship Hospital.

Illustrated Booklet (100 pages) and ship diagram sent free upon request. State which Cruise preferred.

*\* Write and Make Reservations at Once.*

**Cruise Department, THE CHRISTIAN WORK  
70 Fifth Avenue New York, N. Y.**

# THE CHRISTIAN WORK

A Religious Weekly Review

MARCH 10, 1900

Public School of  
Religion Library  
2223 Atherton St  
Berkeley Calif  
38225-92 1900



The United States and the World Court

Frederick Lynch, D.D.

Bags That Wax Not Old

Rufus M. Jones, LL.D.

The Free Churches and Reunion

W. B. Selbie, D.D.

Is There Hope in the Factory?

Professor H. A. Overstreet

Prerequisites of Union

Arthur J. Brown, D.D., LL.D.

Human Nature and Conduct

One Book a Week

---

Three Dollars a Year

Ten Cents a Copy



## PROFESSIONAL EVANGELISM

## EDITOR CHRISTIAN WORK:

During the past twelve months we have made it a point in mixing with laymen and clergymen of various denominations to ask this question: "What do you think of professional evangelism?" Almost everyone interrogated has answered negatively. We have summarized these opinions and we are convinced that the thought is growing away from professional evangelism. We think that the people are losing interest in this form of getting men and women into the kingdom. We are confident that eighty per cent. of the congregations the country over in all denominations would vote for the pastor to do his own preaching in a revival, or at least get some help other than a regular evangelist.

We are aware of the much good that is being accomplished by professional evangelists. We know that often they can draw large crowds that a regular pastor cannot get. And, too, we know that they are able to reach many that pastors do not seem to reach.

Professional evangelism has one besetting drawback that has brought, and is continuing to bring, it into ill repute. That besetting feature is the money display. It is a great pity that many engaged in this work do not have some way of financing their work other than the big show of public collections and offerings. People do not mind paying an evangelist a reasonable amount, but we are sure that many laymen are growing tired of seeing their pastors starved to death on a small salary and some evangelist come to the community and take away more than is paid the average pastor for a whole year's work. We are aware that the compensation of the evangelist must be more in proportion to time than for the pastor the same time, because of the time that the evangelist is not engaged. However, this remedies the situation only in the minds of the few.

We are of the opinion that pastors as a whole get no big results from the meetings held by some professional evangelists. Great crowds gather and a general upsurge prevails, but when you begin to count numbers added to the churches in the community the comparison is very small. And again we are aware that results cannot all be counted in numbers or even in things visible. The most difficult that the pastor has to overcome is the relapse after a big revival meeting in his church or community. As a rule the people do not continue to pack the house to overflow.

Conditions are sad in a church when it cannot, with its own membership and its own pastor, create a revival. Our observation is that the pastor who works constantly and earnestly among his people can accomplish far more than the work of the average professional evangelist.

C. B. RIDDLE.

Burlington, North Carolina.

Dr. Harry Emerson

## FOSDICK

was the only author who had more than two books mentioned in *The Continent's* list (February 1, 1923) of 63 helpful religious publications. Dr. Fosdick has won renown and the gratitude of countless thousands of readers for the help that he has given them. Popular theology, ethics and psychology—the deepest things of life are presented convincingly, suffused with a true religious atmosphere. Five of his books were listed:

**Christianity and Progress** - 1.50

Forceful, brilliant and direct in its presentation.

**Manhood of the Master** - 1.15

Vividly sets forth His personal qualities.

**Meaning of Faith** - 1.35

**Meaning of Prayer** - 1.15

**Meaning of Service** - 1.25

A life that rightly conceives of prayer, that is dominated by faith, must be serviceable. This is a call for complete expression of the Christian life through service.

*The THREE books uniformly bound in cloth, with morocco ridge, gold stamped, gilt top, with silk marker, encased in an attractive carton, \$5.00 postage paid.*

**Have You Ordered Your Copies?**

*At your bookstore or from us*

**ASSOCIATION PRESS**

Pub. Dept. Inter. Comm. Y.M.C.A.

347 MADISON AVENUE, NEW YORK



**UNIVERSITY BIBLE EDUCATION** at home. Prepare for fall and winter study. Finest books. Best courses. Hundreds studying. Catalogue free. Lose no time from your regular work. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

**COLLECTION ENVELOPES**—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

**THE AMERICAN SEAMEN'S FRIEND SOCIETY**

76 Wall Street, New York  
(Incorporated April, 1833)

The only American un denominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President. GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

**AMERICAN TRACT SOCIETY**

Its work is interdenominational and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies. REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec. WILLIAM PHILLIPS HALL, President. Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

**Says Bishop Francis J. McConnell**

of the Methodist Church

"I regard *The Christian Century* as the greatest journalistic force working for social and international righteousness coming from any press of the Christian Church."

**EDITORIAL STAFF**

Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

*The Christian Century* is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Mail Coupon to-day. Foreign postage extra.

**The CHRISTIAN CENTURY**

508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to *The Christian Century* at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of [ ] "The Reconstruction of Religion," by Ellwood, or [ ] "The Crisis of the Churches," by Leighton Parks, or [ ] "The Mind in the Making," by Robinson, or [ ] "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address ..... C.W.

When answering advertisements please mention *The Christian Work*

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 10.

New York, March 10, 1923.

Whole No. 3013.

### CONTENTS

THE WORLD OF TO-DAY.....	292
EDITORIALS:	
The United States and the World Court: Frederick Lynch, D.D.	294
Protestantism and the World's Necessities: S. Parkes Cadman, D.D.	295
Bags That Wax Not Old: Rufus M. Jones, LL.D.....	295
EDITORIAL CORRESPONDENCE:	
Round the World and Back Again: Nehemiah Boynton, D.D....	296
THE OBSERVER'S LETTER:	
The Passing of a Great Scholar.....	297
THE WEEKLY SERMON:	
The Free Churches and Reunion: W. B. Selbie, D.D.....	299
GENERAL ARTICLES:	
Is There Hope in the Factory: Professor H. A. Overstreet.....	303
Prerequisites of Union: Arthur J. Brown, D.D., LL.D.....	307
In Praise of Heresy: Professor Charles Proper Fagnani.....	311
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For March 18: Jesus Crucified.....	312
COUNTRY CHURCH DEPARTMENT:	
Notes from the Field: Rev. Edmund de S. Brunner, Ph.D.....	315
ONE BOOK A WEEK:	
Human Nature and Conduct.....	316

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Application made for entry as second class matter February 17, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### THE SENATE ON THE WORLD COURT

The Senate's answer to President Harding's proposal that our country become one of the States adhering to the Permanent Court of International Justice was a series of questions. Did the President favor making submission of international questions within the Court's scope obligatory on all nations adhering to it? If he did, would he ask the other powers whether they were willing to obligate themselves thus? Did

adhesion to the World Court involve our acceptance of the Labor section of the Treaty of Versailles? What reservations, if any, have been made by countries adhering to the protocol which establishes the Court? According to the Washington press correspondents, the Senate's questions were simply for the purpose of gaining time. They reckoned that the President would not be able to answer them before the present session of Congress ended on March 4. Secretary Hughes, however, supplied Mr. Harding with his answer immediately. The President would not attempt to negotiate a treaty making the jurisdiction of the World Court obligatory on the United States, not because he might not be inclined to do so, but because the record of the United States Senate showed the great disinclination of that body toward any such provision. We of America are much inclined to pat ourselves on the back for our unwarlike spirit. We like to tell how often we have arbitrated disputes with other nations. But the record of the Senate for the last quarter century, from the time of President Cleveland down, shows that the Senate has never consented to an arbitration treaty which automatically referred international disputes to arbitration. The Senate's record is not pretty reading to those who believe in the development of settled international procedure in dealing with differences between nations. American adherence to the Court would not involve our recognizing the Labor section of the Treaty of Versailles. (Nevertheless we ought to share in the international labor organization of the League). So far as Secretary Hughes knows no nations have made reservation in signing the protocol which established the Court. In spite of Secretary Hughes's clear answers to the Senate's questions, that body did not consider that it had time to take up the question of entering the World Court in the two remaining days of the session. So from now until next December the country can come to a conclusion on the question. Public sentiment already appears almost unanimous for our entry into the Court.

#### THE REPORT OF THE CARNEGIE FOUNDATION

Since 1913 there has been an extraordinary rise in the salaries of college instructors and professors. In 1913 the average median salary of instructors aged thirty in the colleges and universities associated with the Foundation was



## THE WORLD OF TO-DAY

\$1,250. That median rose to \$2,000 at the age of forty, at fifty it was \$2,500, and at sixty-five it was \$2,750. In 1921 the thirty-year-old college teacher was receiving more than twice what his elder brother had at the same age, eight years before. His salary was \$2,700. The median professor, aged forty, received a salary of \$3,500; the fifty-year-old received \$4,100, and the man of sixty-five, who had reached the age of optional retirement received \$5,100. This is a most fortunate development. It represents a rise in salary considerably greater than the rise in the cost of living, so that the college professor to-day is very really more comfortably situated and better able to bring up a fair-sized family than he was ten years ago. The Foundation is at present conducting a study of dental education. The first dental school in the country—and in the world—the Baltimore College of Dental Surgery, was founded in 1840, "when authoritative spokesmen for medicine declared it to be beneath the dignity of the medical profession to include instruction in dentistry in the system of medical education." To-day there are forty-seven dental schools in the United States and five in Canada, with nearly thirteen thousand students in attendance. Thirty-eight of the fifty-two schools are part of or are intimately associated with universities. Dental schools are steadily raising their entrance requirements. In time they may approximate the standards set by the better medical schools. The Carnegie report also notes the educational requirements demanded of law schools by the American Bar Association and by the Association of American Law schools. The latter association will not admit to its membership any school which conducts night classes in law for students preparing for the Bar, nor will they admit a school which is connected with a university conducting such classes. Only thirty-eight of the 147 law schools of the country comply with the standards set by the American Bar Association. No wonder the Carnegie Foundation considers that there is need of stimulating the law schools of the country.

### THE CHURCH CAMPAIGN FOR PEACE

The World Alliance for International Friendship Through the Churches, the Church Peace Union, the World Peace Foundation, of Boston, and the Federal Council of the Churches of Christ in America have undertaken to hold more than two thousand conferences and mass meetings throughout the United States for the purpose of urging more effective American co-operation in organizing the world against future wars. Among the speakers who will take part in the campaigns are: George W. Wickersham, formerly United States Attorney General; Professor Irving Fisher, of Yale University; William P. Merrill, minister of the Brick Presbyterian Church of New York and chairman of the World Alliance; Hamilton Holt, formerly of "The Independent" and chairman of the Woodrow Wilson Foundation; Nehemiah Boynton, formerly moderator of the National Council of the Congregational Churches; Herbert S. Houston, publisher of "Our World" and formerly president of the Associated Advertising Clubs of the World; Major General O'Ryan; Henry A. Atkins, executive secretary of the World Alliance; Everett Colby, the Rev. Harry Emerson Fosdick and Bishop Luther Wilson, all of New York; the Rev. Edward Cummings, of Boston, secretary of the World Peace Foundation; Linley V. Gordon, associate secretary of the World Alliance; Frederick Lynch, editor of THE CHRISTIAN WORK, and the

Rev. Samuel Eliot. The meetings begin this week in Los Angeles, San Francisco, Detroit Ann Arbor, Dallas, Wichita, Scranton, Boston, Concord, New Hampshire and Portland, Maine. Later meetings will be held in Sioux Falls, South Dakota, March 12, 13; Philadelphia, March 13; Omaha, March 14, 15; Baltimore, March 15, 16; Salt Lake City, March 16; Denver and Springfield, Massachusetts, March 18, 19; New York, March 19, and Cheyenne, March 20. At these centers arrangements will be made for other meetings and conferences in outlying cities and towns during March and April. The meetings will give an opportunity to the Christian people of this country to make themselves heard in behalf of our entering the World Court and taking part in every good international development that shall help put an end to war.

### THE ORGANIZATION OF A TOWN FOR WORLD PEACE

The name of the World Alliance for International Friendship through the Churches has become very familiar in the last three years. Most of us do not yet realize, however, that the Alliance is so organized that through it any community can make its international good-will felt. New Brunswick, New Jersey, is setting an example of what may be done. An enthusiastic meeting of New Brunswick ministers and laymen, a few weeks ago, voted to form a New Brunswick branch of the World Alliance. The meeting appointed a double committee, one of ministers and one of laymen, a constitution and a splendid platform were written on the spot and a big mass meeting was planned for the Sunday after Easter. The New Brunswick leaders purpose to enlist every man and woman in New Brunswick who believes that the United States is called to serve the world, promote good-will and mediate between the nations. If New Brunswick's example is followed widely enough all question of America's entry into the World Court will be at an end. Not only so, but the following of her example would insure that our country would go on step by step to accept her international responsibilities. With such an organization in every town in America it would be as certain as the rising of the sun.

### THE RUHR SITUATION

It looks more and more as if the difficulties between France and Germany would scarcely be ironed out without some sort of mediation. France is tightening her grip on the Ruhr day by day. Already the French journals are beginning to talk of the permanent holding by France of all the occupied territory. (The occupied territory grows larger with each week.) Meantime in Germany bitterness is growing everywhere. The whole situation is fraught with greatest danger. From England and the neutral countries of Europe voices are demanding that the matter go to the League of Nations, where it belongs. France objects to this—indeed, the more firmly entrenched France becomes in Germany the less she welcomes any outside interference. Meantime, the most significant development is growing impatience in England with the policy of benevolent neutrality and the insistence that the British government make an open protest. The British Labor Party and the small but influential group headed by Lloyd George demand the withdrawal of the British troops. The British Cabinet is split over the issue, Lord Curzon insisting that the



# THE WORLD OF TO-DAY

English troops remain, and others, mindful of the growing menace to Great Britain and Europe in general, showing more and more restlessness at Bonar Law's policy of watchful waiting. The "New Statesman," a by no means radical weekly, protests in vigorous terms that "the deliberate destruction of German industry is something which Great Britain cannot and will not tolerate. . . . France must abandon her present purpose or we shall be forced definitely to . . . oppose her by every means in our power short of actual violence." The French are claiming that their policy of insisting on strict obedience in the occupied regions is bringing results. They report that German business men of the occupied regions are going to Berlin to urge the Berlin government to come to some accommodation with France. The whole Ruhr affair throws us back on the need of a world internationally organized. The Ruhr invasion should be as impossible as for Virginia to invade West Virginia in order to collect a debt.

## SUCCESS OF THE CENTRAL AMERICAN CONFERENCE

The Central American Conference, which adjourned last month, adopted a long list of treaties and conventions, including a general treaty of peace and amity, and conventions for the establishment of international Central American tribunal and international commissions of inquiry. The five republics agreed to free trade between themselves, and to make uniform their laws for the protection of workmen and laborers. They will unite in plans for the establishment of stations for agricultural experiments and animal industries, and they made provision for reciprocal exchanges of students between the five countries. In addition the republics made a new extradition agreement and agreed to limit their armaments. The United States is a party to two of the conventions; one for the establishment of international commissions of inquiry, and one for the re-establishment of a Central American tribunal. (It was the United States' refusal to accept an adverse award which ended the earlier Central American court.) Secretary Hughes, who initiated the conference, and Dr. Leo S. Rowe, director of the Pan-American Union, who was invaluable in reconciling differences and softening the animosities between various States, deserve cordial praise for the success of the meeting. Time only can determine whether the "paper" results ripen into effective working institutions. Much will depend on the good-will and common sense of the Central Americans, but almost as much will depend on the degree to which our Government in good faith lessens its extra-legal control in that region.

## THE APPEAL OF THE SWEDISH CHURCH TO AMERICA

The Archbishop of Upsala and the Bishops of the Church of Sweden have drawn up the following statement of conditions in Europe, with an appeal to the President of the United States in behalf of a conference:

Upsala, Sweden, February 2, 1923.

No one can count the numbers of those in all parts of the world who are moved in their innermost being by the present events. We hoped for the blessings of peace after the horrors of war. But disunity in the European Commonwealth grows worse. Starvation, the poison of bitterness in outraged souls, physical contamination and sexual degradation ravage noble sections of the human family in Central Europe. During so-called peace,

skilled armies are cutting big parts away from the country of their disarmed neighbors, thus aggravating atrocious miseries. The curse now being sown will bear fruit in new and more frightful wars, for whatsoever a man soweth that shall he also reap, as the World War proved abundantly.

Europe's distress evidently comes from making brutal power and shortsighted selfishness the highest law, instead of listening to Christ's voice. We judge nobody, because man sees in part, but we condemn the methods of violence.

Earnest hearts everywhere burn with the question: What can be done? We servants of the Church in Sweden urge our fellow Christians in France and all lands, especially in America to implore with us from God vision and power for whole-hearted action. The whole problem of peace and necessary reparation must be lifted from the present level of reprisals and threats to the higher plane of mutual trust and good-will. Men must forgive as they hope for forgiveness. We humbly appeal to the responsible statesmen and especially to the President of the United States with all possible speed to relieve by a conference and a straightforward agreement between the representatives of the powers the tension which grows daily more unbearable and baleful.

Archbishop Upsala, Bishops Linköping, Skara, Strängnäs, Visby, Västerås, Växjö, Lund, Gothenburg, Karlstad, Harnosand, Luleå, and Primarius Stockholm.

The appeal is so remarkable that it is its own best comment on itself. The world is one neighborhood. Willy nilly America is neighbor to France and Germany.

## DRUMMOND'S SUCCESSOR ON FREEDOM IN THE CHURCH

Among the eminent visitors from abroad this spring is Professor James Y. Simpson, successor to Henry Drummond in the chair of Natural Science, New College. New College is the theological school of the Free Church of Scotland in Edinburgh. Professor Simpson is a man of very wide interests. He began as a zoologist and is still such. He has always had a special interest in Russia and has served on official commissions there. During the war he was the British liaison officer with the Baltic States, and served as president of the boundary commission for Lithuania and Latvia. He believes heartily in the future of these states. Ultimately he expects to see them part of a great free Russian Confederation. But they need to go through this phase of independence in order that they may come into such a federation—when the time for it comes—freely and as equals. Only after Scotland had been independent was she ready for the union of 1707, which set the British Empire on its course. But Professor's Simpson's greatest interest is in his work in New College. In December he brought out a volume entitled "Man and the Attainment of Immortality," of which three thousand copies have already sold in Great Britain, an extraordinary sale. Professor Simpson has something to say that serious and modern-minded people want to hear. There is a freedom for religious thinking in Scotland—and England—which we have by no means attained generally in America. The very homogeneity of the population of Scotland is a help to the easier winning of that freedom. We have so many divergent heritages in this country that the Church itself varies very widely in its attitude toward any problem. Robertson Smith, Marcus Dods, Henry Drummond, all came under suspicion in the Scotch Church of the last century. But twenty years afterward the Scotch Church as a whole occupied the position these men had held. In Scot-

(Continued on page 298)



# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhonda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

fear of a family of nations idea and to the bewilderment of those who hate the idea of such a community, the President and Secretary of State suddenly urge the Senate to take steps to put the United States into the court which is set up by the League and which, in a sense, will be under its care, if not its jurisdiction. And to put it in by the front door, too! There is a provision whereby a nation may be a part-way adherent, a sort of side-door entrance, framed perhaps with the idea of the United States in mind, but the President does not urge that entrance. He wants us in by the front door, occupying a front seat, sharing in all its privileges and apparently assuming all its obligations. Something has happened. The President says in his message that the thing which has happened is that the Secretary of State, with his astute legal mind, after thorough investigation, has discovered that we can become a signatory power to the court without in any way recognizing the League and without having any relationship to it or obligation toward it.

The letter to the Senate was almost pathetic in its constant iteration of the fact that the Secretary of State felt sure that membership in the court did not in any way commit us to relationship to the League. It was in every other line. Indeed, the President was so insistent on this point that the message will raise the doubt in some of the dear Senators' guileless minds that the President was trying to convince himself that in his heart of hearts he was afraid it did relate us to the League. Of course, it *does*, and all this beating about the bush is but the puttering methods of men who do not dare face an issue squarely and take the consequences. Nobody is going to be deceived, as is evident at once by the attitude of the bitter-enders in the Senate. They know that to join the League's court is both to recognize the League and to assume relationship to it. The people everywhere know it. Hardly an editorial in a daily paper of the last week has not recognized it. But, as far as the people are concerned, the President has nothing to fear. They are not afraid of the League. If he had said frankly, "The court is a part of the League, but it is a good thing, largely of our own conceiving, and we ought to be in it," the whole people would have been as squarely behind him as they are now, and we would not have been put in the rather small position of taking something from an institution which we have as a government both maligned and scorned and taking something we would not help create. As for the Senators, perhaps no more would have opposed the League than will oppose the court created by the League.

Let us all be thankful, however, that the Administration has taken this step, and let us support the President with all our heart and soul. He has a group of very provincial and reactionary Republicans to deal with in the Senate, as well as two or three powerful radicals who will accept nothing that has to do with foreign states. He has got to convince them, although at present writing it looks hopeless. He will, of course, carry all the Wilson Democrats, for it is the biggest step yet taken toward recognition of the League, and, this step made, others may have to be taken. At this writing it looks as though the Democrats would all be with the President and those Republicans who, on the one hand, favor the League and those who, on the other hand, will always follow the Administration. Everybody had earnestly hoped the message might at least draw from the Senate a resolution recommending participation in the World Court. Indeed, Senator King has already introduced such a resolution. Here

## The United States and the World Court

IN spite of the fact that Secretary Hughes intimated several months ago in an address at New Haven that there was a possibility of the Administration recommending that the United States become a party to the World Court set up last year by the League of Nations, everyone was really surprised when, on February 26th, President Harding sent his message to the Senate urging that this country sign the protocol and become a party to the court. So far President Harding and Secretary Hughes had avoided everything having even the remotest relation to the League of Nations, Secretary Hughes even picking letters from the League out of his mail with tongs when he condescended to notice them, that it was impossible to believe they would recommend our joining an institution set up by the League. It is like taking good gifts from the devil! It is like taking tainted money! Could any good thing come out of Nazareth? It was only the other day that there were rumors that there was a small cyclone in the State Department when it was intimated that the South American states would welcome a delegation from the League—to which they all belong—to the coming Pan-American Conference. The United States to sit in the same room with delegates from the League of Nations, exposing itself to such contamination! It could not be, and it was a choice between the League or the United States. And now, to the amazement of those who have no

# EDITORIAL

is an opportunity for every man who believes the nations should order their relationships by the Christian principle to make his faith felt. Write your Senator when you have read this last word.

F. L.

## Protestantism and the World's Necessities

IN TWO PARTS.—PART I

**D**R. ROBERT WILLIAM DALE, in his tribute to the Evangelical Revival, contrasted its success in religious individualism with its failure to bring about social betterment. Some intense Evangelicals of to-day seem determined to maintain this woeful disparity. They resent the entrance of the Gospel into the broader relationships of life and disparage what may be termed the spiritualized communism of their brethren. Yet the humanities inspired by the Gospel are its unanswerable apologetic, while non-social extortion which combines plunder with prayer is a stumbling block to Protestantism and an offense to mankind. Commerce and its sustaining trades and industries have grown to huge proportions since the sixteenth century. The subsequent multiplication of classes and groups, the bitterness engendered by constant disputes between employers and employees, the secession of millions of artisans and workers from the ranks of church membership, compel the sorry admission that after two thousand years of tenure institutional Christianity has yet to present to the world an adequate plan for the insurance of social justice.

Protestantism should approach the social problem aware that the mass, as distinguished from the self, must be upraised by consecrated Christians who surrender themselves, not from fear of the domination of the unfit, but in the spirit of brotherhood, to co-operation as against competition. To be passive before known wrongs or content to purvey to exclusive circles withdrawn from the grim realities of toil and poverty, breeds the exotic religiosity which cripples some Protestant pulpits, and makes their respectability a byword. On the other hand, the recoil from these affectations has caused many Protestant clergymen and laymen to rush to the other extreme and there inject the virus of misstatement and exaggeration into their utterances on social issues, disdainful of the delirium that may follow. It is not by chance that the hopeful features of a just economy, as immune from the plagues of anarchy as from those of autocracy, are found in Christian commonwealths. We shall enhance its future by faithfully dispensing the Gospel of righteousness which covers all theories of social betterment as the sky overreaches the landscape. It is regrettable that this has not been done sooner and more generally. Formerly there was no raving about eradicating the evils of capitalism by confiscation, nor were the earlier social reformers the enemies of property as such. But while Churchmen were vainly perturbed about explanations of the Trinity or the duration of the future punishment of sin, Marx and his associates proposed, under the shadow of dynastic autocracy, that men, instead of sharing their poverty, should share their wealth.

Socialism administered by the collectivist State has little in common with Christianity. Its essence and aims are frankly materialistic. For the godless and the cruel it has become a creed of force, and they have made it the predacious evil of

the time. For its more amenable adherents it is the creed of peace, to be reduced to practise by persuasion, and the decisions of the majority. Other followers who cannot detect its inverted dogmatisms and subterfuges are Socialists mainly because of the manifest inequalities which fortify those dogmatisms and subterfuges. The sane verdict rendered by responsible thinkers of the Anglican Church is that prevalent economic abuses are not the accidental but the normal product of the present system. This verdict, once it is adopted by Protestantism, as I hold it must be, will end its fatalistic attitude toward social iniquities. It will then proceed to their extermination as its third primal duty. America's low valuation of human material, the smug arrogance of its native citizens, its reluctance to admit citizens of other races to reasonable social and commercial fellowship, are rapidly disappearing. We are learning that we have received more emigration than we can digest, and that in our haste to exploit national resources, we have retarded national progress. Surely in the United States, if anywhere, Protestantism can develop its nascent Catholicity by means of a cosmopolitan life which furnishes even more material than we ask.

S. P. C.

## Bags That Wax Not Old

**T**HE ancient world found it very difficult to keep money even after it was got. There were almost constant wars involving the dire stripping of the unprotected country districts, and the siege and devastation of cities. In those times almost everything was fragile. It was never easy to discover any form of wealth that was surely abiding. Even if the besom of an invading army did not sweep away the labor of years, still there were other enemies to be feared. Tyrants were always on the watch for ways of relieving wealthy men of their treasures. There were robber bands lying in wait for the traveler, and neighborhood thieves found it a small matter to break into private houses and to steal hidden money. It was no uncommon thing for men to dig in the ground and hide the talent which they had saved, or to bury the pearl of great price, or other precious jewel, in a field. If one invested his wealth in garments, then another enemy was to be feared. The moth is as old as clothes, and he got in even where the thief failed to break through.

The problem of getting an indestructible money-bag was, thus, a problem of first importance. A journey to Jericho might any day reduce a man to primitive conditions, or a passing army might make him a beggar, or the visit of a thief might strip him of all his living, or the silent work of a brood of moths might ruin the savings of years. There were no perdurable purses, no non-breakable banks, no irreducible forms of wealth.

Christ evidently recognized that there was a value in money. He did not apparently demand from his follower the absolute renunciation of ownership. He expounded no new theory of economics. But he was profoundly impressed by the moral havoc and the social calamities caused by the excessive ambition for and pursuit of wealth. He saw how the mad rush for money and the overvaluation of it killed out the noblest fundamental traits of the soul, and, more than all else, He felt the tragedy of human lives being focused



# EDITORIAL

with intensity of strain and fixed with burning passion on the pursuit of such pitifully fragile treasures—moneybags of all sorts waxing old and becoming incapable of holding the hoard that absorbed the whole life.

Christ, then, proposes a new kind of purse, an indestructible and immutable treasure-bag—"make for yourselves bags that wax not old." Such purses are not on the market, they cannot be purchased, they must be woven by each person for himself, and they must be woven, if at all, out of the stuff of *life* itself. We here pass over, as so often in Christ's teaching, from extrinsic wealth to intrinsic, from the wealth which men merely possess to the kind of wealth which they can themselves *be*. We once more find ourselves brought to an inner way of living, where the issue is no longer how to accumulate goods, but rather how to become good. The problem is the problem of what men live by. We are called to loosen our grip on perishable treasures only that we may tighten our hold on heavenly, *i.e.*, spiritual treasure. We are shown the folly of spending a life building barns for expanding earthly possessions, while we are taking no pains to make ourselves rich in God.

What is it, then, that men live by? What will prove to be imperishable wealth, whether we are in this world or in any other world of real moral issues? It is obviously not money, for men often live nobly after the money-bag has waxed old and after the bank has failed, and it is our most elemental faith that life blossoms out into its consummate richness after all earthly affairs come to a complete close, and after every penny of visible wealth has been left forever behind. Money is plainly not intrinsic treasure; love is, goodness is, joy is. A beloved disciple, in a moment of inspiration, announced the profound truth that love is "of God." Men wrongly divide love into two types, "human love" and "divine love," but in reality there is only *love*. Wherever love has become the nature of the soul, and it has become "natural" now to forget self for others, to seek to give rather than to get, to share rather than to possess, to be impoverished in order that some loved one may abound, there a divine and Godlike spirit has been formed. And we now come upon a new kind of wealth, a kind that accumulates with use, because it is a law that the more the spirit of love is exercised, the more the soul spends itself in love, so much the more love it has, the richer it grows, the diviner its nature becomes. But at the same time it is a fact that love is never complete, never reaches its full scope and measure until our love takes on an eternal aspect—until we love God in Himself, or love Him in our loved ones. One reason why love is exalted by death is that we no longer love our immortal loved one in any narrow and selfish way; we love now for pure love's sake, and the truest of all treasures which can be laid up in imperishable bags is this stock of unalloyed love for that which is most lovely—for God and for souls that are given to us to bring some of His nature closer to our human hearts.

Goodness is, of course, notoriously hard to define. It is never an abstract quality that can be described by logical concepts. It is a way of living, a way of acting, a way of working out relationships. It is, like love, a cumulative thing. To be good inherently means to be becoming better, to be on the way to an unattained goal of action or of character. It is the glory of going on to be perfect like our Father in heaven. To be rich in goodness of character, therefore, is to be on the way to become ever richer, however long the journey lasts, however far the spiral winds, for goodness

like love, is of God, and steadily assimilates our imperfect human nature to the perfect divine nature.

Joy is, perhaps, not often thought of as one of the things men live by, as the souls eternal wealth. Life is so full of sorrow and pain that joy seems like a fleeting, vanishing asset. But that is because joy is confused with pleasure. True joy is not a thing of moods, not a capricious emotion, tied to fluctuating experiences. It is a state and condition of the soul. It survives through pain and sorrow and, like a subterranean spring, waters the whole life. It is intimately allied and bound up with love and goodness, and so is deeply rooted in the life of God. Joy is the most perfect and complete mark and sign of immortal wealth, because it indicates that the soul is living by love and by goodness, and is very rich in God.

R. M. J.

## Round the World and Back Again

[FOREIGN CORRESPONDENCE]

THERE'S no place like home, but there are other places in the world, sure as you live! There is no race like our own, but there are other races, not so sure as we are of the "manifest destiny" of our own. There is no institution like our own triumphant democracy, but there are other institutions, whose beard grows rapidly, and whose confident and prophetic slogan is, "A free field and a fair fight, and may the best man win." A thirty-thousand-mile trip o'er sea and land in the short space of six months knocks the smug out of a man, and supplants it with the serious. However broad may be his optimistic smile as he waves his friends farewell, and however ample his "all's well with the world" waistband, when he comes home his countenance wears a sober if not a concerned visage. Sure, he still grips his hopes, he is no pessimist, but his hopes have lost superfluous flesh, the punch is gone, and he is in better health, even if he does wear a lean and hungry look.

He is like the old Massachusetts farmer who, having lived in Pelham all his days, had never made an excursion into the world, even as far as Springfield, twenty miles away. One winter's day, after the cows had been milked and the chores compassed, he braved the great adventure. He walked up and down the bustling thoroughfares, so different from the country road of his native village; looked with wonder at the shop windows, patronized a lunch counter and thought milk "scandalously high" at ten cents a glass; came home, sat down by the kitchen fire, lit his pipe and smoked for a long time in silent meditation. Then, taking his pipe from his lips with the skill and grace of a past master, he said to his patient, eager wife: "Sally, if the world's as big the other way as it is from Pelham to Springfield, it's a mighty big place." Then, in confidence and in quietude, he resumed his pipe. Kipling sings it for us:

O, the world is very large: seven seas from Marge to Marge,  
And it holds a vast and varied kind of man;  
And the wildest dreams of Kan are the facts in Katmandu,  
And the crimes of Clapham chaste in Maturban.

It grips you, this sense of wonder and of vastness, as you ride in luxury on the transcontinental express. It is not alone the high altitudes of the Rockies which affect your

# EDITORIAL

heart, but the level plains, with their irrigation and their crops, with their great cities of to-day, occupying the broad acres which but yesterday were the feeding ground of herds of buffalos.

Thirty years ago, on a journey to the Golden Gate, my train stopped at a frontier town. The station was a shack; the Indian squaws, papooses on their backs, watched us with shy but interested attention; the cowboys, with sombrero hats, gave us an exhibition of a race horse, at a consideration which made our fondly remembered Wild West shows as tame and inoffensive as a thoroughly subdued husband after he has received a genuine candle lecture, which has revealed qualities in his wife which he had supposed were absolutely foreign to her nature. It was entertaining, but as civilization it left so much to be desired.

My train stopped again, just the other day. Instead of the shack a fine modern station, with subways to the tracks; in place of the squaws, elegantly dressed ladies; for ponies, automobiles; for cowboys, gentlemen in tall hats and evening clothes, some wedding function, I judged, being celebrated, and for the plains, the streets and architecture of a great city. All in thirty years! Oh, the wonder of it! Oh, the portentous prophecy of it!

The wonder grows apace as you sail through the Golden Gate and feel yourself upon the heaving, sobbing bosom of the great Pacific, absolutely the unparalleled ocean of the world. How proud you are of your Shipping Board greyhound, twenty-three thousand tons, well formed, splendidly commanded and flying at the masthead Old Glory!

The question of American ships on the seas, and the American flag in foreign ports lays aside its academic robes, and clothes itself in real oilers and "sou'westers!"

With clearer and clearer vision you see, as you visit foreign port after foreign port, that if America wants to be aloof and isolate, she can withdraw her fleet, but that if she wishes to trade internationally she must do, and speedily, too, what Britain, on whose flag the sun never sets, does for her fleet. The prejudices of no portion of our country should shiver the interests of the country at large, and to have the Ameri-

can flag upon the high seas is indispensable to the growth of our commerce, our prestige and our moral influence among the nations.

But here you are after a six days' sail at Honolulu, which a hundred years ago was a famous watering place for stark naked, man-eating savages!

As a boy, more than half a century ago, I parted reluctantly by the insistent persuasion of my parents, with pennies I personally would have preferred to have invested in a circus ticket, to help build the "Morning Star," which was to carry missionaries to this very island. What now do my eyes behold? A city modern in every respect, with splendid public buildings, asphalt streets, automobiles, up-to-date newspapers and magazines. Four races living in peace and mutual understanding; no race prejudice, no lynching, no Ku Klux, and flying from a hundred flagstaffs Old Glory!

In a single twenty-four hours you are "off again, gone again" for a twelve-day sail to Yokohama, over Asia, so vast, so lovely, so enchanting, but without sight of a sail for ten long days and nights! Of course, when you "cross the line" memories of Mark Twain are on every tongue. At the significant moment Mark was in the bow and his wife was in the stern of the ship. It was Wednesday where he was and still Tuesday in his wife's position. Great was the anguish of America's greatest humorist, because of the apparent impossibility of bridging the chasm between his Wednesday and his Tuesday, and so resuming again the fond relations of connubial bliss with the lady of his heart!

You are stepping ashore at Yokohama; your first rickshaw ride awaits you. You feel like an elephant astride of a grasshopper and cannot easily reconcile your American ideas with having a brother man as beast of burden on your behalf.

But when you arrive at your hotel and your beast of burden announces his fee, based not on distance, but on the fact that you are an ignorant foreigner, you may not abandon your principles about your brother man, but you do reflect upon the ministry of patent exceptions in establishing great conclusions.

NEHEMIAH BOYNTON.

## THE OBSERVER

### The Passing of a Great Scholar

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

WHAT a difference the Great War has made in everything, in our intellectual contacts as well as in our political estrangements. Ten years ago the death of Professor Ernest Troeltsch would have been in every cosmopolitan paper in America. When he died the other day I saw just one brief notice in an American paper of his passing, and I doubt if there was much more in the British papers, and yet he was one of the most outstanding scholars not only of Germany but of the world. It was frequently re-

marked in Germany that he probably knew more of certain periods of history than any man living. Professor of Philosophy for many years in the University of Berlin, his chief interest was in the Middle Ages and the Reformation, and his books dealt largely with historical themes. He wrote many books, but I believe that only one has been translated into English—one dealing with the Reformation. The uniqueness of all these books consisted in the fact that they dealt with the social, economic, industrial and political theo-



ries and practices wrought by the Gospel and the Church in the Middle Ages. It was the first attempt on any big, scholarly scale to approach that subject, as far as I know. Everybody wondered when the books appeared, as they wonder now, where he got the information that lies at the basis of these big books. He must have read everything written or printed in those years. He was a perfect illustration of the real scholar for which Germany has always been famous, who knows *everything* there is to be known on his subject.

Last July, while I was in Berlin, I spent an afternoon with Professor Troeltsch in his home at Charlottenburg, the beautiful suburb of Berlin. I had gone to Berlin with the thought of picking up some of the old contacts broken by the war, and also with the hope of seeing some of the leading men in the churches and the universities whom I had not met before and persuading them to talk freely on the European situation from the German point of view. Dr. Troeltsch was one of those whom I had not met, but one of those I most wished to meet. He received me very cordially, but with apologies. He had to live without domestic service; part of the house had to be shut up as they could not afford coal; they lived most frugally, as food of any kind was a luxury; books and magazines he could buy no more. We sat for a long time in the big library, but he said with sadness that he did not know how long he could keep it. He really could not afford to keep the house, the rent was impossible, but he could not find another. The university professors all over Germany were in the same plight, he told me. Many of them were not so well off as he, for he had some income from the State as Under-Secretary of Education. (He was subjected to much criticism from many of his colleagues for accepting a position in the Republic; but, as he said to me, he thought it was his duty to support the State in every way, although he did not believe that Germany was as well off under a republican form of government as she would be under a constitutional monarchy. People needed training for government as much as for law, medicine or teaching, he said, and none of the present public officials had had any such training. The Republic was the only government there was, and the only one there would be for some time to come. He thought all lovers of Germany should support it.

Dr. Troeltsch was a very impressive man. His head was massive and the gray hair, in shaggy locks, made it look even larger. The face was strong and the personality magnetic; his voice was expressive of his personality. Altogether he was a very forceful, dynamic man, one who bore the touch of greatness. He spoke good English, although he had not used it much for ten years. He answered my questions very frankly, saying, why should he not? Like most of the Germans with whom I talked, he was very sad and discouraged and seemed very hopeless about the future of Germany. There was no unity within her, and her enemies were bent on her destruction. I might say that as we talked he seemed almost to be despairing more over the lack of unity within the empire than from fear of France's desire to keep Germany powerless. He said it was an awful feeling to have that one's country should become in the eyes of the world a second-rate power, after it had been one of the greatest. He felt, as did all the Germans with whom I talked, that the Versailles Treaty was an unjust document which violated all the promises held out to Germany at the time of the armistice. He would not say that Germany was guiltless in the origin of the war, or, as some of his compatriots have said, that England started it, but he did believe that Germany was no more guilty than the others. They were all victims, he said, of a civilization that logically produced wars. He thought that if the Peace Conference had recognized that

Germany had repudiated her war lords and become a republic, and had welcomed the republic sympathetically, taken it into the League of Nations and appointed a commission to study into the whole question of guilt and reparations, the new Germany would have been so enheartened that it would greatly have strengthened the Republic and produced that feeling of respect and neighborly good-will that would have led to the determination to pay as cheerfully as possible whatever reparations a commission should have determined as just for the damages done by the German army in France and Belgium.

We talked much about the League of Nations. He took the ground that Germany could not be greatly interested in it until she was a member; at present it seemed more like an organization of the Allies to enforce the Versailles provisions against Germany. (He lived long enough to see that this was not true. The League has taken no part in the Ruhr invasion and the most powerful nation in the League—Great Britain—has discouraged France rather than supported her in her step.) Dr. Troeltsch felt that the League if a real League of all the nations, would be a great step toward world peace, but that there would always be danger so long as the selfish nation existed. The selfish nation would disturb the League, as the selfish, criminally minded man disturbed the nation.

He talked much about the religious situation in Germany. Dr. Troeltsch did not think the war had affected it much one way or another, except to breed a good deal of scepticism. It was harder for the pious German to believe in a good and just God, especially in the face of the unjust treatment the average believer felt had been meted out to Germany. Suffering, discouragement, poverty and loss had all threatened the heart of the people. Just at present the people were so concerned with getting enough to eat that they had little time for anything else. Socialism, if not hostile to religion, was at least indifferent to it. The Church was necessarily somewhat confused by a process of readjustment from a State Church to a Free Church, especially as she had to do it in the most perplexing times the nation had ever known. He felt, though, as we all have come to feel since the war, that Christianity had got to be applied to the nation as well as to individuals.

FREDERICK LYNCH.

## The World of To-day

(Continued from page 293)

land thinking people have no question any longer that truth is one. The leaders of the Scotch churches with scarcely an exception would agree with Professor Simpson's expression of the need of restating truth with the development of knowledge. "Religion," Professor Simpson says, "is coming into relation with the Supreme Power in the universe, revealed in unique form in Jesus Christ. He showed us what is eternally true in the heart of God. But the way we think of God and His work and purpose in the world must be modified to some extent and is richly increased by the revelation of Himself in science and in history. Each generation has the right to demand that its knowledge of God be restated and interpreted in the light of the knowledge that that generation has attained. The only difficulty arises when there is an attempt to insist that the forms and categories of truth that dominated the thinking of past generations be held as absolute for this generation." "The result of this attitude of freedom on the part of the Scotch churches is"—we quote Professor Simpson again—"that the young people are rallying around our Church.

# THE WEEKLY SERMON

## The Free Churches and Reunion

By W. B. Selbie, M.A., D.D.

President of Mansfield College, Oxford

*[Two sermons have recently been delivered in St. Albans Church, London, at a series of Conferences on Reunion, one by Principal Selbie of Mansfield College, Oxford, giving the Free Church point of view and dealing especially with the Lambeth Appeal, and one by Professor Headlam of Oxford University, replying from the Anglican point of view. They are both of them very interesting pronouncements and we are printing them in two successive issues of THE CHRISTIAN WORK, this week's and next week's.—EDITORS.]*

I HAVE been asked to speak on the attitude of the Free Churches towards Reunion, particularly with regard to the report of the Joint Conference which has been holding several sessions at Lambeth since the meeting of the great Lambeth Conference itself. I have been asked not to evade any of the difficulties and to speak with entire frankness, and this I shall try to do. Some disappointment has been expressed at the attitude of the Free Churches generally, not only towards the findings of the Lambeth Conference and the Appeal to All Christian People which was then sent out, but also towards the findings of this latter Joint Conference. It is felt that we have not shown, or some of the Free Churches at any rate have not shown, that sympathy with the whole movement towards reunion that they might have been expected to do. I think, however, that this is perhaps an exaggerated view of the situation among the Free Churches, and I think I can best approach the subject to-day by trying to give you some sort of indication of their mind in regard to this whole question before we come to deal with the particular proposals of the Joint Committee. I think we should always remember that the Free Churches, or at least the rank and file of the Free Churches, approach this subject from a very different angle from that of the Anglicans, and I think also we must recognize that the rank and file of the Free Churches look at the question somewhat differently from their leaders. It has been said on both sides that the leaders are far in advance of the rank and file. It is quite certain that there are a number of Anglicans who do not follow the lead of the two Archbishops in this matter, and I am perfectly well aware that there are a great number of Congregationalists who would not accept some of the positions that I have accepted and would not follow my lead on a question of this kind. That, however, I think is not a thing to be deplored. If all the people in the churches were prepared blindly to accept all that their so-called leaders said or did I am sure it would be a most unfortunate situation. I feel that the fact that there is this divergence between the leaders and the followers makes necessary a great campaign of education, and I hope that lectures of this kind will help in that campaign of education which is certainly needed on both sides.

As to the position of the Free Churches in general in regard to the Lambeth proposals and to the general objective which those proposals have in view—the ultimate reunion of Christendom—as I say, the Free Churches approach this from an angle of their own. They do not realize, for example, in any definite sense that they are committing the sin of schism. They realize that their work in history has been under God, that they have a very definite part to play in the religious life of the world, and that they have proved by experience, by the manifest presence of the Spirit of God that they have a right to play this part. They also recognize that they represent the enormous majority of the English-speaking Christians of the world, and therefore they are not prepared to look at the subject simply from the angle of what they sometimes consider to be rather a narrow Anglican point of view. Therefore, they do not feel the urge and the insistence of the subject on the side of order as Anglicans themselves do. What they do feel, and what I think they are feeling increasingly, is that our disunion becomes a shame and a scandal in view of the impotence which it causes to the Church in reference to the great evils with which all the churches are confronted at the present time. I do not think they are inclined to listen to those who say, "You ought to close your ranks in order that you may fight the better against the organized evils of the present day." What they do feel, rather, is that the fact that we cannot close our ranks, the fact that we are in different armies and different regiments that are not fighting side by side; but sometimes almost fighting one another—they do feel that this hampers the whole work of the Kingdom of God, and particularly that it hampers the work of Christian witness in the world. Therefore, when the Lambeth proposals were first put out they were received among the Free Churches with a great sigh of gratitude and thanksgiving. Men felt that here at last was the note which they had hoped for many years to see struck. There had been, of course, on the part of individual eminent Anglicans many expressions of friendly feeling towards the Free Churches in the past; there had been a good deal of co-operation in good works; but there had never before been definitely and authoritatively stated the fact that in the opinion of the leaders of the Anglican Church those who belonged to the Free Churches were Christians, and were Christians on the same basis as themselves; nor had there ever been stated in anything like an authoritative way a desire on the part of Anglicans that there should be a closer co-operation and a better mutual knowledge between the divided sections of the Christian Church; and Free Churches generally ever since Lambeth have been looking anxiously and rather wistfully for some definite manifestation of that decision which was there taken up. Of course, a good deal has happened since then, and Free churchmen have felt constantly that, whilst Lambeth



spoke with a very clear voice on certain matters, there were very few echoes of this voice in the Church at large. The Lambeth bishops suggested that it might be quite proper for a bishop to give permission to a Free Church leader or minister who was of the right mind in regard to reunion to preach in the pulpit of some Anglican church. Here and there that has been done in some places without any particular result; but in a great many places a storm of protest has been raised, and in the case of one particular incident in which I was myself concerned I fear that more harm than good was done. One feels that there is not in the Anglican Church the same kind of desire for this particular form of co-operation—which is not of course, a very important one, but it is a very real one—not the same kind of desire in the Anglican Church generally that there was among the bishops assembled at Lambeth.

Then, again, Free churchmen feel that ever since Lambeth the emphasis has been too strongly laid on the side of order and organization. What they want to realize, if they can, is the unity of the spirit rather than unity of organization first. They feel—and I am bound to say that I entirely agree with the great body of my fellow Free churchmen—that the only real unity, the only unity which is worth having, the only unity which is in any way comparable to that which is suggested and recommended in the New Testament, is the unity of faith and spirit, the unity of Christ's people under the leadership of Christ, the unity of those who believe in the Lord Jesus Christ and who find in Him their salvation. They had the impression that this unity existed. Many of them remember the first interim report of that very remarkable Committee on Faith and Order which was issued before the war, a committee consisting of representatives of every section of the Anglican Church and of all sections of Nonconformity. In its first interim report that committee set out a definite course on matters of faith, and it became perfectly clear from the findings of that committee that on the great fundamentals of the faith there was no real difference between the Free Churches and the Anglican Church. That was a great achievement, and I think it has never received the notice that was its due, because there was the fact sent out under the signatures of these men that they were agreed in the things which were most fundamental to the Christian faith. That being so, Free churchmen have rather wondered why it is that the negotiations which have since taken place have been entirely concerned with matters of order and organization, and that it seems to be the general opinion now that before we can have anything like reunion we must have something like uniformity of organization, and that the reunited Church is to be one great uniform organized community. Free churchmen generally are very suspicious of uniformity; it was the attempt to enforce uniformity which made them, and they are not likely to consent to any further attempt to enforce uniformity, even by agreement. Therefore, many of them have looked with some suspicion on the findings of the Joint Committee which has been recently meeting at Lambeth in order to follow up and explore the suggestions of the Lambeth Conference itself. I have been a member of that committee, and on the whole I agree with these findings; but I want to state now not so much my own opinion as the opinion of Free churchmen who have spoken very freely to me on the subject, and who perhaps represent the average of our churches, because unless we can carry with us the great bulk of these people—the great bulk of the Free Churches on the one hand, and the great bulk of average Anglicans on the other, who perhaps have thought very little and are very little concerned about the matter—

unless we can carry these, any scheme of reunion will still remain a scheme simply on paper.

In the findings of this Conference there are three great sections. The first deals with the nature of the Church, the second with the Ministry, and the third with the place of the Creed in a United Church. Of that section of the nature of the Church I need say very little. It sets out in very clear and unmistakable language the idea of the Church as the Body of Christ, as a visible institution, as containing all those who have been or are being redeemed by and in Christ, and as also possessing certain visible and recognizable marks—the Sacraments, the ideal Christian life, the duly constituted ministry, and so on. The only paragraph in that section which has been met with something like serious questioning is the paragraph marked No. 10, as follows: "The marks which ought to characterize the Church visible on earth are possessed by these existing separate churches and societies of Christian people in very varying degrees of completeness or defect. Hence, even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression of the Lord's mind and purpose. Some, indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they are in accordance with the Divine Mind, must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the all-knowing mind and sovereign mercy of God."

That is a rather involved and somewhat difficult paragraph, but as it has been read in our churches the net result of it has been taken to be that we are prepared to hand over certain sections of the Free Churches to the uncovenanted mercies of God; let us say, that although we are perhaps prepared to regard them as part of the great invisible Church, we are not ready to join with them or to have them join with us in any reunited Church of the future. The feeling is pretty strong that that paragraph is aimed, say, at the Friends, the Quakers, and the Salvation Army; there are a great many people among us who are not prepared to de-Christianize or to de-Church the Society of Friends, and I am afraid that until that paragraph is made clearer, or until we are able, perhaps, to correct it in some way, it will be a great obstacle on the part of some to anything like a reunited Church.

Turning to the section on the ministry, we there meet with the findings of this committee in regard to ordination and to the episcopate. The section on the ministry makes it quite clear that the ministry should be a ministry of the whole Church and should exercise within the Church representatively in the name and by the authority of the Lord the powers and functions which are inherent in the Church. "No man can take this ministry upon himself. It must be conferred by the Church, acting through those who have authority given to them in the Church to confer it," and in the ministry "there must be not only an inward call of the Spirit, but also an outward and visible call and commission by the Church." Then it is said that, in accordance with apostolic practice and the ancient custom of the Church, "this commission should be given through ordination, with prayer and laying-on of hands by those who have authority given to them to ordain." In ordination "divine grace is given through the Holy Spirit in response to prayer and faith, for the fulfilment of the charge so committed." Then there is a long paragraph dealing with various forms of ministry, but the crucial paragraph comes later, as follows: "In view of the



fact that the episcopate was from early times, and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree"—that is, Nonconformists and Anglicans together agree—"that it ought to be accepted as such for the United Church of the future. Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional episcopate as permanent elements in the order and life of the United Church. The acceptance of episcopal ordination for the future would not imply the acceptance of any particular theory as to its origin or character, or the disavowing of past ministries of Word and Sacrament otherwise received, which has, together with those received by episcopal ordination, been used and blessed by the Spirit of God."

There we have some findings which, I think, are extremely important, and which do represent a very large measure of agreement, but the criticism that has been passed from our side upon these findings is that, after all, they are ambiguous. It is suggested that ordination shall be episcopal in the future, but that along with the episcopate there will be representatives of the Presbyterian and Congregational orders; that is, the United Church shall be Episcopal, Presbyterian and Congregational; and what plain, simple-minded people want to know is how, in the name of all that is reasonable, is that going to be carried out, because there does seem to be a certain contradiction between the Episcopal order as we know it at present and, say, the Congregational order as we know it at present, too. Of course, that difficulty is supposed to be solved by the statement that a "representative and constitutional episcopate" should be set up, and one of the things which Free churchmen do very badly want to know is what is in the minds of those who use the phrase "representative and constitutional episcopate." What do we mean, for example, by representation of the Church? Is it just a representation such as we have in our churches to-day when we appoint delegates of the Church to do certain things in the name of the Church; or does "representative" mean, as it is taken, of course, by so many to mean, apostolic succession, and the representation which is drawn through and gathered from the general history of the Church through the appointed channels? One thing which must certainly be made clear before matters can go very much further, is as to the meaning of the word "representative" in this connection.

Then, again, what is meant by the phrase "episcopal ordination?" We have in our Free Churches pretty clear ideas as to the ministry. We recognize that no man ought to enter the ministry of the Church unless he is consciously and divinely called thereto by the Spirit of God, and our first step in connection with all candidates for ordination is to ascertain so far as it is humanly possible whether this man is really consciously called by the Spirit of God to the work. We put men through very severe and definite tests, not doctrinal tests I mean, but tests of action. They had to spend many years in study, and to show themselves approved of God for this work. When we are able to admit that as far as we can tell, and as far as it is humanly possible to find out, that a man is called of God, then he is set apart by the Church to the work, but the actual act of ordination we regard as a purely human thing; it is man's recognition and ratifying of the fact that this man is called of God to his work, that he is, in that sense, a prophet of the Lord. We

do not believe that by this human act we can add anything to the work of the spirit of God, so far as the man is concerned. We commission him for work in a particular section of the Church, but it is a commission by men; the call is of God.

Now, are we to understand in the future that in the case of men so called and ordained they can be commissioned for work in the United Church by a bishop, acting along with presbyters and the representatives of the congregation, or are we to understand that the ceremonies which any such man will have to undergo in the reunited Church will be a reordination? In the Lambeth Conference it was urged that we should accept "a commission through episcopal ordination;" now, if that had been worded, "a commission from the hands of a bishop" I do not think we should have had any sort of objection, but when it is put "a commission through episcopal ordination" it gives us pause. They say, of course, and I think say quite honestly, that we shall not be asked to repudiate our past ministry, that we shall not be asked in any way to do anything or say anything which will imply that we had not been working under the guidance of the Holy Spirit of God; but to us the whole matter of ordination is at once so simple and so solemn that we cannot use the word in this double sense, and if the word ordination is used, then it comes to mean doing over again something which has been done once and for all. "Commission," we can understand, but reordination we cannot. I do not think that there is the smallest hope of any save perhaps a mere fraction of Free churchmen being willing to accept reordination in the sense in which I have described it. Many of us feel, I do myself, now that the whole matter is over, that these paragraphs of this report are a little too ambiguous, and that a great deal of them needs explaining before we can get very much further.

Then we come to the further very serious question of the place of the Creed in a United Church. The suggestion of the Joint Committee is that the Nicene Creed should be accepted by the United Church as a sufficient statement of the corporate faith, and that a confession of faith at baptism should be used, and that this had better be the Baptismal Creed of the Western Church, commonly called the Apostles' Creed. This creed should be used also liturgically in public worship, and should be regarded as an expression of corporate faith and allegiance. Then there is the paragraph, "When assent to the creeds is required by the United Church such assent should not be understood to imply the acceptance of them as a complete expression of the Christian faith, or as excluding reasonable liberty of interpretation. It should be understood to imply the acceptance of them as agreeable to the Word of God contained in the Holy Scriptures, as affirming essential elements in the Christian faith, and as preserving that faith in the form in which it has been handed down through many centuries in the history of the Christian Church." Then the section goes on to say that nothing in this hinders the thankful recognition of the continued presence and teaching of the living spirit in the Body of Christ, and emphasizes the duty of the Church to keep its mind free and ready to receive from Him in each day and generation ever-renewed guidance in the apprehension and expression of the truth.

Personally, I feel very little difficulty there, but there is very serious difficulty felt by many members of the Free Churches. They realize that these ancient creeds, as I think we all realize, while they do express and conserve the fundamentals of the Christian faith, they do so in a way and in language which it is very difficult for the modern mind candidly and frankly to accept. We are told, of course, and



quite rightly told, that we must interpret these in our own way. Now, many of us in the Free Churches feel that at this time of day that is rather a pity. We know the ferment that is going on in the minds of men about questions of Christian doctrine. We realize that the Church and all sections of the Church are suffering grievously from a supposed lack of frankness in their statements of doctrinal matters. I do not say that this charge is justified, but there it is. Mixing among young men, as I do, I meet constantly with the objection, "You parsons do not say all you mean; you parsons don't tell us the truth as you know it," and they have the impression, rightly or wrongly, that the Church is not frank in its statements in regard to Christian truth. Now, that impression must be enhanced by the fact that the Church clings always to forms of expression which are, to say the least of it, antiquated. The truth in the creeds, the truth expressed by the creeds, I venture to think, the Free Churches acknowledge and accept as fully and frankly as any section of the Anglican Church; but they do feel very strongly that they must be ready to express these truths in ways which the modern mind can understand and in language which the common people can recognize as theirs. I pray, therefore, that when we come to know each other better, and when there is no sort of suspicion left in the mind of anyone as to the real and fundamental faith of the different sections of the Church, that, while we honor these ancient symbols and use them in our worship, we shall not in any sense make them a test for membership of the reunited Church. They are not, of course, proposed actually as a test here, but practically the thing comes to that. If I may refer to my own denomination for a moment, the old Congregational practice in regard to creeds is, I think, a very sound and a very healthy one.

We have always regarded creeds as excellent declarations of the faith, but we have always insisted that they must not be made an imposition upon tender consciences. Declarations of the faith we must have, the Church must know where it stands; the Church must be able to point to certain documents, saying, "There is our faith," and the Nicene Creed perhaps for the moment is as good as any to be pointed to in that way, but not to make them impositions upon any. The day is gone for that, and I do hope that when we come, if we ever do come, to frame a constitution of the reunited Church, we shall take a broader line in regard to the great matters of Christian doctrine than seems to be indicated by the statement that I have just read.

Another thing that is troubling the minds of Free churchmen very much in regard to this whole matter of reunion is as to whether the future Church is to be really Protestant or is to be Catholic. Now, here I am treading on very delicate ground. I do not want to say a word which would make the position any more difficult than perhaps it is just now, but we as outsiders cannot help seeing a great deal of what is going on within the Anglican Church at the present moment. We realize the tremendous struggle that is going on between Anglo-Catholics on the one hand and Protestant Anglicanism on the other, whether of the evangelical or of the liberal type, and we are wondering very much, so to speak, which party is going to win, because that is going to make an immense difference to our attitude in regard to any future reunion. It is quite unthinkable that if the Anglo-Catholic view of Church tradition and of order and of episcopacy is to be maintained, either we or indeed the evangelicals and the liberals within the Church itself will be able to come to anything like an agreement; and that question will have to be faced before we can go much further. There

will have to be a definite understanding, and I am bound to say that so far matters of that kind have been evaded and slurred over, and many of us feel that before we can get very much farther there must be some frank understanding on questions of that sort.

Another question on which there must be some understanding is as to the relation of the Church to the State. If the reunited Church is to take the form which seems to be expected in the minds of many people at the present moment, it will be an extraordinary strong, big, conglomerate body, and it is almost unthinkable, again, that such a body should be in the position in relation to the State in which the Anglican Church finds itself to-day, a position, of course, which has grown up historically and which no one would think of starting *de novo*. While that question, again, has been systematically put upon one side—it has not been really considered by any of these committees—I am afraid that some definite understanding in regard to it will be necessary before we can go very much farther. There is in the minds of many people just now a feeling that we have come, as it were, to the end of all that can be done for the present. Whether we shall be able to carry this joint conference very much farther yet remains to be seen; but I do want to urge one or two considerations which would make for the continuance at any rate of conference.

We on our side do not wish to close any doors. We want the matter to remain open as long as possible. We are prepared—I think I may speak for Free churchmen generally—at all times and under all circumstances to enter into conference with our Anglican brethren to see whether we cannot draw nearer, and to see whether it is not possible to frame some basis of union. But at the same time we feel that the best way of doing this is to get to know one another better, and in order to attain that end we hope that it will be possible for us to sit at the feet, not of our own leaders and teachers, but of those of the other Church, so that we may get to understand the minds of those who differ from ourselves. I am certain that one of the great and beneficent results of the conferences which have taken place hitherto is that men who were formerly very sharply divided have come to know one another, to sympathize with one another, and have obtained a common mutual understanding that would have been quite impossible apart from the experience which these conferences have involved. I have been present myself, I think, in all of them, dating back many years before the war, and I can see as time goes on how much easier the whole situation became. We met at first sitting on opposite sides of one table and looking at one another in ways that made you feel that there was antagonism in the air. But that passed away, and men realized with astonishment that this man and that, whom they had looked upon as a peculiar sort of ecclesiastical firebrand, was a simple, good Christian exactly like themselves. The more that can be done the easier will it be to bring together the bodies which are represented. We need closer mutual understanding. There is on our side among the rank and file of our churches a grievous ignorance about the Anglican Church as a whole. There is, I know, on the Anglican side an almost worse ignorance of ourselves. I am constantly meeting good Anglicans who through some family necessity drop into a Congregational service, perhaps a marriage service or a burial service, and they have come out agape, saying, "We never thought you to be like this," meaning they never thought we were Christians. They are astonished, and so long as that condition of mutual ignorance remains reunion will always be a dream. I hope, therefore, that everything will be

(Continued on page 310)

# Is There Hope in the Factory?

By Professor H. A. Overstreet

Professor of Philosophy in the College of the City of New York

## II.

[This is the second article by Professor Overstreet, who spent a year working in factories to learn the truth of factory conditions to-day.]

**A**FTER working for a month or so in a fairly well organized factory, I made a visit to another one nearby.

This was in a New England town, famed for its manufacturing, and the factory which I visited would be known to many by the name of the timepiece on their mantle. I prefer to preserve the anonymity of that factory, since I have some uncomplimentary things to say of it.

When I looked for the personnel manager I found only an employment manager. This was count number one, since in progressive factories the employment manager has long since graduated into wider duties. The employment manager in this factory operated normally behind a little wicket window through which the visible portion of him interviewed the upper visible portions of applicants for positions. (This is considered an indefensible arrangement in all good factories.) At the moment of my arrival he was in the upstairs office. I stumbled up some steep and irregular steps and after several confusing turns about I found him at a desk in a room containing some six other desks, where typewriters banged and men talked in raised voices. The employment manager apologized for the confusion and proceeded to take me through the factory.

I realized then, by vivid contrast, what mere physical organization in a factory means. The buildings were a jumble, floors on different levels, winding stairways, dark hallways, ill-ventilated rooms. Elevators were of the most primitive sort. I saw men tie a rope around a crate and lower it by hand down the elevator shaft. For the most part no elevator was used for transmitting material from one part of the factory to another, but men were seen laboriously carrying trays of materials up and down the stairs.

It was like a piece of medievalism set in the midst of the efficient twentieth century!

After that I began to have respect for the much abused word efficiency. I came to see that efficiency has a human connotation, that its triumphs are measurable in human happiness and its failures in human distresses. I began to see that just as in individual life there must be *mens sana in sano corpore*, so in the factory primary attention must be paid to *physical organization*. A well planned factory, other things being equal, may be a joy to all concerned. An ill-planned factory, even with the best of intentions, can be nothing but an irritation and a breeder of discontent.

To-day there is none too poor to cast a stone at scientific management. Labor will have none of it, while old-fashioned management is volubly sarcastic about it. I remember one hard-boiled superintendent saying to me (it was while

I was introducing foremen's training into factories on the Pacific Coast). "What!" he cried. "Some more of that deficiency stuff! Not for me! Why I've got so many blanks and tags and report cards and order sheets around my place I can't shake a leg without spillin' 'em over!" The movement toward scientific management, however, is simply the movement toward a more intelligent conception of factory operation. It begins with the obvious proposition that maximum production at least cost is itself a good thing. If the great human task is the organization of energy for the control of nature to the service of man, the primary concern of man is to use as little of this energy resultlessly as possible. In other words, *waste* is in every circumstance a sign of human defeat.

In every production problem there are four main variables: time, materials, machinery, men. One can increase (or try to increase) production by increasing the time. That was the old way. Nine hours' work instead of eight and ten hours instead of nine. Or one may increase production by providing more materials. That is the costly way, which industry learns soon to abandon. Or, finally, one may increase production by putting more intelligence into the organization of materials and men. That is the triumphant human way. Scientific management is nothing more nor less than a study of machinery and men to the end of getting from them the maximum production at the minimum cost—in materials, machinery and men.

Take, for example, the Taylor principle of "functional foremanship." The conventional type of factory organization calls for one department—one foreman. I have seen this principle at work in a number of factories, and, save in very small factories, usually with poor results. I remember one factory in which organization was taking place along new lines. I happened to be in the department when the changes were first being made. In that department the foreman was supposed to do everything, from planning the work, repairing the machines, speeding up slackers, teaching new workers, inspecting equipment, to working at interminable reports and answering queries from all quarters of the factory. The man was a human jumping jack. It was physically impossible for him to do all that was required of him. The result was that when a searching investigation was made of his department it was found (1) that large wastes of material, running into thousands of dollars annually, were continuously occurring because of lack of machine inspection; (2) that poor work was being done because the foreman had no time to give proper instruction to his operatives, nor to inspect their work with thoroughness and regularity; (3) that periodic crises of jamming and delay occurred because he had no time properly to plan his work.

(Continued on page 306)



# America's International Obligation in the Present Crisis

THE development of a fuller understanding of America's duty and opportunity in the present crisis, and the definite abandonment of the policy of aloofness on the part of our nation, now appears to be the one hope of a real solution of the economic and political problem now facing the world. In the light of this situation, the Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America has prepared the following declaration, which has been officially approved by the Administrative Committee of the Federal Council:

## THE DRIFT TOWARDS WAR

"The hope that after the War the world would move rapidly towards permanent peace and a well-ordered international life has been shattered. Growing unrest, political intrigues, physical distress and suffering, a disordered economic life, increasing distrust, suspicions and hatreds, all point to great disaster. If the drift be allowed to continue in the present direction new wars will cripple still further our civilization and may even carry it into eclipse for centuries.

"The failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church. Righteousness, justice, and good-will are the foundations of lasting peace. The problem is essentially a spiritual one and comes distinctly within the scope of the Church's duty.

"The Administrative Committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

### THE CALL TO AMERICA FOR FULL CO-OPERATION

"First: We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their convictions that generous co-operation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful co-operative action. An attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness. The present crisis in Europe summons us not to pass judgment on other peoples, but in a spirit of humility and self-examination to review our own attitude as a nation and to ask ourselves how we may, by co-operation with other nations, help to meet the overwhelming responsibility which rests upon the entire world.

### ANOTHER INTERNATIONAL CONFERENCE

"Second: We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments, in the endeavor

to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of President Harding in his message to Congress on December 8, when, in referring to that agreement, he said: 'It might be made a model for like assurances wherever in the world any common interests are concerned. . . . We believe in the value of conferences and consultation, in the effectiveness of leaders of nations looking each other in the face.'

### THE NEED FOR UNSELFISHNESS IN AMERICA

"In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies but our former enemies. Bankers, economists and business men are telling us that only the re-establishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our own country is in-

separably bound up with an unselfish consideration of the well-being of the other nations of the world.

### JUSTICE IN THE NEAR EAST

"Third: We believe that our Government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property. For the good of all nations, wrong must be righted, or a Nemesis is sure to follow. We would urge that in any further conference on Near East problems our Government should give full power to its delegates in all matters in which the rights of humanity are at stake and share with the Allied Powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne Conference is not renewed, we believe that our Government should co-operate and, if necessary, take the initiative in the appointment of an international commission

which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it should offer to bear its share in providing whatever may be necessary financially to establish these people in some place of safety and opportunity.

### THE DUTY OF THE CHURCHES

"We call upon the membership of the Churches throughout the country to make a united appeal in behalf of this program of international co-operation, to make known their attitude to the President and their representatives in Congress, and to assure the Administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground, believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon national as upon personal conduct."

## CONCRETE SUGGESTIONS ON WHAT TO DO

The following suggestions are offered concerning practical steps, which may be taken in every community in securing the adoption of the international policy outlined in the foregoing declaration:

### WHAT MINISTERS CAN DO

1. In the regular services of public worship preach upon the Christian ideal for international life and the responsibility of America in the present crisis to play its full part in co-operation with other nations in securing a better international life. The sanctions of religious faith and of moral idealism must be brought strongly to the support of the policy of American co-operation.

2. Organize special public meetings or open forums for a discussion of America's international policy and the necessity for her bearing her share of the present burden of the world.

3. Secure from the congregation or groups within the congregation such as men's clubs and Bible classes vigorous resolutions protesting against a policy of aloofness on the part of America and urging a program of co-operation. Send such resolutions to the President of the United States, the Secretary of State, and your representatives in Congress. In this way the impression that the people of the United States are not yet ready for America to enter into the councils of the nations can be effectively dissipated.

4. Circulate literature upon Christian international ideals, the necessity of getting rid of war, and the duty of America to join in world co-operation. Copies of this pamphlet and of other literature for general distribution can be had at cost upon request.

5. Organize special classes for the study and discussion of the meaning of Christianity for our present international problems, using either "The Christian Crusade for a Warless World," published by the Federal Council's Commission on International Justice and Good-will, or other literature.

### WHAT FEDERATIONS OF CHURCHES OR MINISTERIAL ASSOCIATIONS MAY DO

1. Confer with Chambers of Commerce, Boards of Trade, Farmers' Organizations, and Labor Organizations, concerning the possibility of a united program in the community

among all the forces which are interested in securing fuller co-operation on the part of America.

2. Organize united mass meetings on the part of the churches to voice the moral conviction of the need for American co-operation in securing world peace. In most instances speakers can be secured in the community. If outside speakers are necessary, write to the Church Peace Union, 70 Fifth Avenue, New York City, or the Federal Council's Commission on International Justice and Good-will, 105 East Twenty-second Street, New York City.

3. Organize a special committee, wherever one does not already exist, on International Justice and Good-will, or some similar subject, representing all the churches for the purpose of promoting persistently their activity in behalf of world peace.

4. Keep in touch with the Federal Council's Commission on International Justice and Good-will, and the Church Peace Union, so that there may be a concerted movement throughout the country.

### WHAT INDIVIDUAL CHRISTIANS CAN DO

1. Accept your personal responsibility for doing all in your power to develop public opinion upon the necessity for America playing its full part in international life. Talk about the question and discuss it on every possible occasion.

2. Write to the President of the United States, the Secretary of State, and your representatives in Congress urging them to adopt a program of full international co-operation. Such personal letters of a thoughtful character are often much more effective than formal resolutions.

3. Write short letters to the editor of your local newspaper expressing your judgment on international co-operation.

4. Encourage the formation of study groups on international questions in your church, or in other organizations with which you are connected.

COMMISSION ON INTERNATIONAL JUSTICE AND GOOD-WILL  
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York City



(Continued from page 303)

The first thing done in that department was to distinguish between two functions, that of executive control and that of teaching and inspection. A department inspector was appointed to be the foreman's assistant. By means of this simple and logical division of functions standards began to emerge, wastes to be eliminated, the quality of the work to be improved.

In the spirit of engineers, management, I found, was coming to see that one of the chief problems of factory operation was waste. Waste was found to exist variously: in antiquated equipment; in confused routing; in planlessness; in poor co-ordination of departments; in insufficiency or wrongly trained operatives; in depressing conditions of work; in lack of industrial stimulus; in low morale, and so on.

The layman may, indeed, suspect that these wastes exist, but he can have no real conception of the extent to which they are present or the degree to which they are responsible for high costs, both human and financial, until he has suffered them or helped to perpetrate them in a factory. I have seen workers walk miles in the aggregate to carry material from one machine to another simply because the machines were poorly placed and no one had devised a mechanical conveyance. I have seen workers incessantly stooping where the placing of their machines a few inches higher would have saved many foot-pounds of their energy. I have seen a whole department idle for half an hour to an hour (impatient piece workers at that) simply because the foreman of another department had failed to get out his work. I have seen conveyor machines jammed up and men waiting for a chance to move their material.

I am strongly of the opinion that industry will not flourish in a fine human way under any system, capitalistic or otherwise, until the spirit of true scientific management permeates the factories. I believe this because of what is valuable in science as science. Just as soon as a manager begins to take his job with scientific seriousness his entire attitude and outlook change. He becomes a searcher into causes. When there is dissatisfaction he does not simply hit the nearest head. He develops a pride in understanding the interplay of all the forces in his factory. It is not long before he begins to see his problem as a whole, and he studies his human material as seriously and considerately as he studies his machines.

One good hope of American industry to-day lies, I believe, in the men who are taking this broader efficiency attitude. In many cases they are managers; in many cases they are a new type of engineer—the type of engineer who can envisage his problem as not purely one of mechanics. At the best, the problem of manufacturing is no child's play. The outsider—as I was—is apt to minimize the difficulties of running a factory. "Good will and less greediness"—that is the ordinary man's recipe for industrial health. But a factory is a most exceedingly complex institution, and the most complex and unpredictable part of it is the working force—from hand laborer to top manager. How to organize this highly complex thing so that it will not only operate without friction, but with effectiveness and lack of waste—is not a problem that can be solved over a friendly luncheon and a cigar.

What is hopeful, therefore, is the fact that a new type of manager and a new type of engineer is arising. The "efficiency" problem has emerged from its first stage, when with stop-watch concealed in a pad of papers, it stood surrepti-

tiously taking count of the workers. It has advanced to its second stage where it frankly takes the worker into its confidence, helps to ease his work, and in the augmentation of its own profits assists him in turn to greater rewards.

Scientific management in its beginnings was unfortunate in that it started with too little thought of the suspicious attitudes of foremen and men. It had too large a faith in logic and the stop-watch and too little knowledge of psychology. But to condemn the application of intelligence to organization because man is only in small part a creature of reason and in large part a creature of prejudiced habit would be the sheerest obscurantism.

As a matter of fact, the introduction of scientific management will, it seems to me, tend to diminish the more purely commercial motives in industry. The exercise of intelligence has this peculiar quality; it grows on what it feeds upon. The manager who becomes interested in studying his men and machinery finds the task more fascinating the more he studies. In the end he becomes so absorbed in it that it displaces the dominant commercial interest. I have heard managers say in effect: "If it weren't for this constant butting in of the financial end we could make something out of this factory." There develops, in short, a professional pride in good management, like the pride of a good teacher in good teaching or a good physician in the skilful application of his art of medicine.

Of course, I am now talking of really scientific management. I remember one instance of pseudo-scientific management. One of the executives had become very much excited about the apparent injustice of different rates of pay in one of the departments. His excitement did him justice; but his intelligence was apparently not the equal of his moral sense. He had a man go in with a stop-watch and take a time-study. On the basis of that single time-study he dashed out a complete scheme of piece rates which he recommended to the management. Fortunately, the matter hung fire in the office of a higher executive, and so far as I know nothing came of it. But the folly of it was obvious. To attempt to settle wage differentials by a hasty single study was simply to invite disaster. What happens in such cases, of course, is that the hasty study is found to be inaccurate, piece rates have later to be readjusted, and the workers are up in arms.

I think that the public does not sufficiently realize how much of the strife in industry is due not at all to an inherent conflict of capital and labor, but rather to the unintelligence of executives, from foremen to managers. The problem of capital and labor is a deep and perplexing one; yet I am not so sure but that the problem of ill-advised and short-sighted management is the more immediately and continuously irritating one. The worker has his undercurrent of feeling about the exploitation of capital. But he has a very raging uppercurrent of feeling about the petty annoyances and acts of injustice, the brusque misjudgments, the delays and confusions that reduce his wage, the apparent lack of consideration for him as a human being or as a craftsman. Also, he has a very live and contemptuous awareness of the managerial stupidity of his superiors—often, it must be confessed, when they are not stupid at all.

Two recent incidents emphasize the fundamental importance of this new efficiency attitude. It is significant that in the most radical labor movement on record—Russian Sovietism—one of the strongest pronouncements made by its leader, Lenin, was for the introduction of efficiency methods in the

(Continued on page 315)

## Prerequisites of Union

By Rev. Arthur J. Brown, D.D., LL.D.

Secretary of the Presbyterian Board of Foreign Missions

DU E consideration of Church Union requires something more than the votes of ecclesiastical bodies. Thinking must be done upon weighty underlying questions. What is the Church? What is the place of a creed? Is uniformity necessary or desirable? Are differences fundamental? What should be our attitude toward fellow Christians who differ with us? What and where are the boundaries of union? These and other questions at once arise. Some have been fully discussed elsewhere. We can deal, within the limits of an article, with only a few of the varied points which affect the main issue.

We should consider how far present statements of doctrine are philosophical rather than Scriptural. Most theologians have adopted philosophical systems and have used their philosophy in working out their theology. That Pope Pius X had no misgivings on the subject was shown in his open declaration: "We will and ordain that scholastic philosophy be made the basis of the sacred sciences." Protestant systems of theology have also been affected by the philosophical theories that were current when they were framed, and almost every new philosophy issues sooner or later in a readjusted theology. Dr. Francis L. Patton said at Princeton Seminary "that the emphasis of contemporary debate is placed upon questions that are in their nature philosophical and historical. . . . These inquiries again are in many cases conditioned by the theory of the universe which constitutes the philosophical presupposition of those who enter upon historical investigations."

Other men have minds that work with logical precision. They take a fact and deduce a brood of inferences from it. This is natural, and an unthinking person who accepts a principle may properly be reminded of the destination to which it points.

The trouble is that the theologian who classifies truth by his philosophy is apt to insist that the resultant system is exclusively Scriptural, and that the logician is prone to demand that we shall accept not only his original fact, but all his personal deductions from it. But all men are not philosophers or logicians. It is an established principle that one is not to be held responsible for all the inferences which another draws from his position. I may not understand how a man can interpret the Bible in a certain way and believe in its inspiration. But if he is loyal to Christ and the revealed Word of God as he reads it, he has as clear a right as I have to freedom of interpretation. A denial of this right is certainly not Protestant.

We should distinguish also between truth and temperamental, racial and controversial expression of it. Men always have differed, do now differ, and probably always will differ as to the relative prominence which should be given to God's sovereignty and man's freedom in doctrinal systems, whether baptism should be by sprinkling or by immersion, whether a liberal or a conservative construction should be placed upon

creeds. Such differences are not as exclusively intellectual or Scriptural as many people imagine. The exponents of these respective positions are intelligent, conscientious and earnestly desirous of knowing the will of God. As a rule, attitude is determined, not by a dispassionate weighing of relative arguments, but by heredity or environment or disposition. The lines of cleavage between the evangelical liberal and the conservative, the churchman and the independent, the man who loves forms and liturgies and the one who wants only the plainest service are psychological as well as theological and run deeply into human nature. It is vain to imagine that one party will ever convert the other to its views, or that a communion can be permanently limited to any one of these parties. Such differences will exist among men to the end of time. If Christians are to concentrate their thought upon them, religion will degenerate into sectarianism. There will be controversies and irritations which will make the judicious grieve, which will impair the harmony and efficiency of the Church, and bring reproach upon the name of Christian. Denominational uniformity is sought at bitter cost when it separates Christians into rival camps. Unity in essentials and liberty in non-essentials are far better than a slavery to non-essentials which destroys the true oneness of believers.

We are far from believing that all differences can be attributed to temperament or environment; but more can be attributed to them than is commonly supposed. One age may learn more of God than another age and make a larger appropriation of His revelation, just as certain promises mean more to a Christian in sorrow than to one in happiness. There are some tragic crises that make men instinctively turn to the imprecatory Psalms and demand a theology which clothes the truth in a coat of mail against the enemies of the Church. There are other experiences which send men to the Gospel by St. John and lead to a theology which irradiates life with the sunshine of divine love. Some men conceive Christianity in terms of legal procedure: God is a judge, man a criminal, Satan the prosecuting attorney, Christ the counsel for the defense. Others interpret Christianity in terms of the family: God is the father, Christ the elder brother, all men sons. Some interpret Christianity in terms of doctrine and others in terms of life. In like manner, there are those who view religion as an intellectual system scientifically classified, and those who care nothing for an orderly arrangement of dogmas, but who deem religion as an experience to be realized. The latter may be hopelessly confused theologically, but they may know their Lord and love Him with all their hearts. The philosopher and the child, the logician and the emotionalist, the sacerdotalist and the puritan, the mystic and the disciplinarian, the sanguine and the phlegmatic, the artistic and the practical, the optimist and the pessimist, the ritualist and the Quaker—all



are with us and we would not willingly part with any of them.

It is impossible to make up a church of any one of these types alone. Every communion has them all. Indeed, there are many Christians who unite two or more of these types in their own persons. Who of us does not blend some of them in ordinary experience, or find that the varying emergencies of life bring first one and then another into dominance? One of the strongest arguments for solidarity of ecclesiastical organization has been written by a Congregationalist, and one of the strongest arguments for the independence of the congregation has come from a Presbyterian. The former was discussing a national situation which could not be handled by separate groups of Christians, and the latter had in mind questions of scholarship which he believed should not be determined by ecclesiastical authority. The Rev. R. C. Gillie reminds us of the story of Cardinal John Henry Newman's meeting an old friend, a clergyman of the Church of England, after a lapse of many years. In the crowded assembly, the long estrangement was somehow obliterated. The souls of the two friends leapt to each other, and they drew aside into an alcove for a brief conversation. The clergyman ventured to say: "Cardinal, why did you leave us? We never could understand." The answer came after a moment's pause: "Because I desired a horizon to my theology." "That," adds Mr. Gillie, "I suppose marks the dividing line. Some of us are content if we are sure of the center; others are miserable unless the whole circumference is clear."

Men who have no imagination are prone to a hard liberalism of interpretation. I heard a well-known evangelist solemnly assert that the passage in Isaiah, "the desert shall rejoice and blossom as the rose," means that the desert of Sahara will one day be covered with roses, and that to doubt it was to doubt the Scriptures. Another clergyman, who was too skilful a dialectician to be prudently argued with, held that the vowel points in the Hebrew text had been placed there by inspiration of God and were an integral part of the inerrant Word which it was profanation to challenge. A theological professor of wide repute was wont to advise his students never to concede that there were errors even of translation or transmission in the sacred text, because if one once admitted any error whatever there was no logical stopping place until the whole Bible was gone. As I listened to his eloquent lectures I felt almost afraid to remove my overcoat in public lest, if I once began to undress, I might not be able to stop until I was naked and ashamed. Men of that type are invariably opposed to union with anybody who does not speak their shibboleth.

The dogmatism of partial knowledge, of fallible human opinion! How grievously Christianity has suffered from it! There are persons who respect no judgment but their own, who can conceive of no other interpretation of facts, and who relegate those who differ with them to the limbo of the heretical or unsaved. An English clergyman who was visiting a certain Christian worker heard an animated account of what was described as a direct interposition of Providence which prevented a loss of life that would have inevitably befallen an impenitent man. When he mildly questioned whether this was necessarily the correct providential interpretation, his host fell upon his knees and prayed that the clergyman might be reconciled to his Master. This clergyman would sympathize with the priest in charge of a Greek church in New Jersey, who was bitterly assailed by a Russian newspaper of Jersey City for "making void the Orthodox faith because he shaved himself."

Our Lord's caution about censorious judgments has far-reaching applications. Men who are overstrict in some things are often lax in others. The most vehement champion of total abstinence from liquors that I have ever known smoked a dozen cigars and drank seventeen cups of tea during an average day; and another man, who bitterly denounced the heresy of the dual authorship of Isaiah, was a director in a corporation whose business methods, when exposed, were arraigned as unchristian if not criminal. "I have noticed," remarked the epigrammatic Dr. William C. Gray, "that persons who have boiler iron over some of their convictions usually have lattice work over others." One is reminded of the man of whom it was said that he

"Compounds for sins he is inclined to  
By damning those he has no mind to."

We need not conclude that such men are greater sinners than some of us who criticise them. Their moral judgments are clear on the things which they believe to be wrong, and if they are not clear on other things it is because they do not realize their moral implications—because they have partial knowledge or distorted spiritual vision. What is needed is the Christian education of the whole man, the recognition of the Bible's legitimate application to the entire range of human thought and activity; a conception of religion, not as a searchlight that sends only a narrow shaft of light into enveloping darkness, but as a sun that dispels all darkness and illuminates all truths and duties.

It may be difficult for us to realize to what an extent the white man has stated Christianity in terms of his racial characteristics. Perhaps this is one reason why Asiatics so often call it "the foreigner's religion." A creed is what a church believes. Whether it is better to have a written creed and play fast and loose with it, as some Presbyterians do, or an unwritten creed and stick to it, as some Baptists do, are questions that I cannot now discuss. Personally, I prefer a creed reasonably interpreted and then consistently adhered to. But creeds are deductions from the Bible, and not the Bible itself. Their truths are there, but the creed is man's arrangement of them. The arrangement will therefore be influenced by the environment of the men who make it, their temperament, their religious experience, and the errors which are most prevalent at the time and against which they wish to testify. Grant that their object is to state eternal and universal truth in a way that will be helpful in every other land and every succeeding age. No creed has ever yet been written by men whose own descendants now regard as adequate. Some communions have formulated their alterations in official revisions, and others have allowed the old creed to stand and sanctioned or acquiesced in a present-day interpretation of it. But whether the changes have been written down and ecclesiastically adopted or not, every intelligent person knows that they have been made. The Westminster divines, engaged in a terrific struggle with a powerful Roman Catholic hierarchy, whose Pope claimed to be the vice-regent of God upon earth and denied salvation to those who did not submit to his rule, naturally took the truths of Holy Scripture which contravene that assertion and built them into an impregnable fortification against the assaults of Rome. In doing so they made a contribution of immense value to the Christian thought of the world. It is a document of heroic proportions and nobly declares undying truths. The Presbyterian Church itself, however, found that some of the statements of the Westminster Confession of Faith were so misunderstood in an age which is not thinking of Roman pretensions that the Church deemed it necessary to



issue. in 1902, a "Brief Statement of the Reformed Faith," in order to give a summary of its position in terms that could be comprehended more easily by the modern mind. If such a restatement of an English creed was needed by American Presbyterians who were the descendants of the Westminster divines, how much more is some such restatement needed for the Christians of Asia who are radically different in race, temperament, environment and outlook?

And this is simply an illustration of what is true of most of the historic creeds. They were formed in times of controversy, or constructed to serve the religious needs of the age which produced them, and to bring into clearest possible relief the doctrines which prevailing heresies denied or obscured. When one of those creeds is translated in Asia, what is the result? The East Indian Christian feels that it does not present Scriptural truth in the form best adapted to a people whose mental and spiritual attitudes are subconsciously influenced by centuries of polytheism and pantheism. The Chinese Christian does not find exactly what he wants for a nation which is characterized in every fiber of its warp and woof by agnostic materialism and ancestral worship. The Oriental Christian knows little and cares less about our Western controversies; but he has others of his own which are very real and vital to him. He approaches Christ from another starting point, and is obliged to testify against different errors.

The missionary sometimes meets an intelligent native, who says in substance: "I cannot accept your creed, but I gladly accept your Christ." Very well, let him accept our Christ, and then work out his own creed from his study and experience of Christ and with a view to the exigencies of his own situation. He will probably come out not so far from us as we imagine, though he may arrive by a different road. Perhaps in his journey he will discover some truth which we knew but had not seen in its right proportion or perspective.

At any rate, what right have we of the West to take a religion that originated in Asia, whose Scriptures were written in an Asiatic language, which was incarnated in One who spent his whole earthly life in Asia, whose symbols and imagery are Asiatic—what right, I say, has the Western white man to take such an Asiatic religion, express it in terms of his own alien thinking, and then carry it back to Asia and demand that Asiatics shall accept his particular version of it and none other? We may well say with the Bishop of Manchester that "if Christianity can only flourish on these terms it can never become the faith of the world."

Is it said that we have learned something of the meaning of Christ and the Bible which we ought not to withhold from our Asiatic brethren, that we should not ask them to start at the beginning as we did and to acquire by hard experience what we can now teach them? Of course not. Let us tell them everything we know, give them the benefit of everything we have learned. But it is one thing to tell them, and quite another to insist that we are infallible guides, that we have found out all there is to know, and that they must cast their religious experiences in our foreign moulds. "There is," says Bishop Gore of Oxford, "a very specific Anglican color about our home religion which we ought to have no desire to perpetuate in India. An Englishman, wherever he goes, is apt to identify his religion with his memories of home. We ought to identify our religion with the Christ of all nations. What we should desire is to see a native Church arise with a native episcopate and a native spirit."

Another necessary distinction is between partial and complete views of truth. Here is the tap-root of sectarianism. Truth is a sphere, and in looking upon it man sees only one side at a time. One group of men are led by inclination or

special circumstances to see a given part of the truth. Another group are led to see another part. Both are right in what they see and wrong only in what they ignore. They cannot be blamed for seeing only one side of a sphere at a time or for dwelling upon those aspects of Christian teaching which meet their particular needs. Sectarianism develops when each arraigns the other and erects its denominational fences in such a way as to exclude or unchurch the other. The Presbyterian General Assembly of 1913 declared: "It is earnestly to be desired that Christians everywhere should cultivate a broader horizon and cherish larger views. One of the great English Prime Ministers, when seeking to persuade certain of his associates to adopt the wide policies which he advocated, said to them: 'Gentlemen, you should study larger maps.' The need of the day in all the churches is a realization of the obligations and opportunities of the twentieth century for bringing the Christian churches of common origin, common faith and common life so close together that, forgetting their differences, they will work unitedly for the mental, moral and spiritual uplift of all the people."

We should be fair enough to recognize that men who study the Bible as earnestly as we do, and who consecrate their lives to the service of Christ quite as loyally, are not necessarily wrong because they do not share some of our opinions. Ways of thinking and working in which they have found peace and efficiency cannot be wholly bad. If separately organized, each party is prone to go to an extreme, distorting a segment of truth by overemphasizing it and failing to balance it by its complementary segments. Denominationalism tends to partial and fragmentary views of Christianity, and hence to sectarianism. A united Church would be a Catholic Church in the true sense, bringing the believer of one type into contact with his fellow Christians of a different type, presenting the truth in its rounded perfection, and preaching the whole Gospel to a needy world.

Emphasis should be laid upon the statement that unity does not involve compromise of essential truth or weakening of the evangelical message. I have no sympathy with efforts to attain unity by watering down truth or by eliminating any part of it which a rationalist finds troublesome. I know that there are reverent men who are earnestly trying to serve God and their fellow men without recognizing the redemptive work of Christ. The personal friendship of some of these men is highly prized. But in matters of the Church the line should be clearly drawn between those who believe in a supernatural religion and those who do not; between those who believe that the Bible is the Word of God and those who regard it as merely a human book; between those who worship Christ as the divine Saviour of man and those who see in Him only the best man that ever lived. These cleavages are too wide and too deep for any possible bridging. I am discussing the unity of those who hold what is popularly termed the evangelical faith, and nothing that I have said should be interpreted as implying any disposition to go beyond it. Unity has its limitations. So far from endangering truth, the union of evangelical Christians would guard it more securely. The imperious question of this age is, not whether one denomination can make out a better case than another, but whether we have a Gospel that "is the power of God unto salvation." Urgent is the need that all who believe that we have such a Gospel should get together against those who doubt or deny that we have such a message to the world.

For myself, if men believe the Bible to be the Word of God, the only infallible rule of faith and practise; if they believe not only in the divinity but the deity of Christ; if



they accept Him as Lord and Saviour; and if they seek to apply His Gospel to every phase of life—individual, social, business, national and international, then I would like to see those men banded together for God in organic church union, and meantime I propose to work with them in co-operation, or federation, or union institutions, or any other relationship that is practicable, whether or not I agree with them on subsidiary questions. A united Church would form a channel for divine grace that could save the world. A Church split as now into many unrelated denominations is not being, and so far as we can see will not be, so used of God.

One of the inscrutable mysteries of our time is that when the Church of God finds itself face to face with all the united powers of the world, the flesh and the devil, when the providential pointings to unity are so clear, when anyone should be able to see that a crippling hindrance to the victory of Christianity lies in the fact that the Church is a house divided against itself—it is, I say, an amazingly inscrutable mystery that good men, devout men, who honestly believe that they are doing God service, try to obstruct every effort of the followers of Christ to combine against the common enemy.

It is indispensable to that unity for which our Lord prayed that we should recognize the full-orbed nature of truth, and that we should welcome all contributions to it. We should have a noble discontent for partial and segmentary ideas of Christ. We cannot comprehend all that He is. The human mind is limited. But we can be broad enough in our outlook and catholic enough in our sympathies to be grateful for what others have found. Is there any Christian who is prepared to say that his particular communion is an adequate expression of the mind of Christ and of the teaching of the Word of God? As a Presbyterian, I am sorry for my fellow member who imagines that our Church has compassed the entire area of the spiritual realm and made for every section of it the most complete map that ever can be prepared. Lest that statement may give readers of other communions too much comfort, let me add that if I thought that one of theirs was any better I would leave my own and seek admission to it. The more I experience of Jesus Christ and the wider my knowledge becomes of His followers in various lands, the more deeply do I realize that all my knowledge of Him is but a groping; that Christ is larger and richer than anything that I have ever been able to understand regarding Him. A Christ for all men and for all time is not likely to be comprehended by any particular province or decade.

"In Him dwelleth all the fulness of the Godhead bodily." What does that mean? Are we able even to apprehend what it means? I doubt whether we shall ever know all that Christ is until we can blend the interpretation of Europeans and Americans with that of the self-forgetting loyalty of the Japanese, the practical sense of the Chinese, the profound mysticism of the East Indian, the childlike emotionalism of the African, and the swift intuition of the Korean. The Asiatic, when once regenerated and guided by the Spirit of God, may be more likely to interpret the real meaning of the Bible and of Christ than we who belong to a different race, for he brings an oriental mind and point of view to the interpretation of an oriental Book. We hear much about the undeveloped resources of soil and electricity and mineral deposits, but the vastest undeveloped resources in the universe to-day are the uncharted and unsounded infinities in the character and mission of our Lord. Verily,

"Our little systems have their day;  
They have their day and cease to be;

They are but broken lights of thee,  
And thou, O Lord, art more than they."

Something within us that is surely not ignoble calls for a larger view than our now holden eyes can take. We are not content with what we can clearly see and accurately measure. We long for the vision of the unexplored realm beyond. With Emerson, our aspiring souls say, "We love nothing that ends." "Now we see in a mirror darkly"—the dim, blurred reflection from the polished metal of antiquity. When we can rise above the cloudy level of acrimonious debates about definitions and stand upon the sunlit heights where perfect love reigns we shall find, if I may adapt a noble phrase of Professor James, "an eternal unanimity which has neither birthday nor native land. Perpetually telling of the unity of man with God, our speech antedates language and our message does not grow old."

## The Weekly Sermon

(Continued from page 302)

done to continue conferences and to continue all the means which may be legitimate at present to enable us to get to know one another better so that we may look forward to the time when we shall realize our common Christianity, when we shall understand that we are one in the faith in Christ Jesus, and when we shall recognize, therefore, that on that basis of unity—unity of faith, of spirit, which already exists—we ought to be able to build up a United Church in a way that shall accept and claim the adherence, and not merely the adherence, but the devoted enthusiasm of those who at present are divided from one another.

---

Mr. Henry Israel, formerly the editor of the Y. M. C. A. journal, "Rural Manhood," and one of the leading rural workers of the International Committee of the Y. M. C. A., has accepted the executive secretaryship of the American Country Life Association. Mr. Israel began his new duties on February 1. His office will be in New York City. THE CHRISTIAN WORK extends to the Association its congratulations upon the selection of so capable a man, and to Mr. Israel its very best wishes as he assumes this position of strategic importance and opportunity.

---

### INTRODUCTION TO RURAL SOCIOLOGY

By PAUL L. VOGT. D. Appleton and Company. 457 pages.

Professor Vogt's "Introduction to Rural Sociology" was the first adequate and satisfactory attempt to write sociology from the point of view of rural life. In his revision Professor Vogt has again laid the Country Life Movement under obligations to him. He has included some additional data; has made use of the last census figures, which have simply reinforced his conclusions. It is perhaps unfortunate that the bibliography was not expanded to include the books that have been issued since 1917, but this is a minor criticism.

# In Praise of Heresy

By Charles Prosper Fagnani

Professor of Hebrew, Union Theological Seminary

IT is by heresy that the world lives and moves and has its being.

Any live thing must be continually guilty of heresy.

This is true in politics, economics, religion, science, every department of life.

The Revolution of '76 was a heresy, so was the Abolition of Slavery, the election of Senators by popular vote, the Eighteenth Amendment.

Christianity, in its beginning, was a heresy; so was Protestantism in its inception; so was the Anglican Church.

"Time makes ancient good uncouth." Even that ancient good, in the day of its emergence, was a heresy. In the theological world heresy is a departure from the accepted creed. But that creed itself was a departure in its day.

The "fundamentalists" are fond of what they call "contending earnestly" for the faith "once for all delivered to the Saints." (See Jude 3.)

And they guilelessly suppose that the "faith" referred to is identical with some creed they know—the "Apostles' Creed, or the Thirty-nine Articles, or the Westminster Confession of Faith.

And their idea of contending for it is to excommunicate everyone who dissents therefrom in whole or part. Now the dissenter in question is an unusual person, in that he thinks about the creed which the majority merely repeat as a routine exercise, and who in his thinking discovers wherein the same is more or less out of date.

Ideally, the organization to which he belongs should take toward him and his views the attitude of watchful waiting, advised by Gamaliel when he said, "Take heed as touching these men what ye are about to do. If this counsel or this work be of men, it will be overthrown, but if it be of God, ye will not be able to overthrow them, lest haply ye be found even to be fighting against God."

But the trouble is that such a quiet, confident attitude can come only from faith, faith in God, faith in right, faith in the judgment of time.

Whereas, organization men, office-bearers, adherents of a system, are almost invariably actuated by fear, fear for their vested interests (the ever-present economic factor), fear for the maintenance of the *status quo*, fear of loss of prestige, fear of the popularity of the innovator, fear of having to admit, "He (the heretic) must increase, but we must decrease."

And so almost without exception they react as the Pharisees did to the man born blind, who seemed to display symptoms of heresy, "Thou was altogether born in sins, and dost thou teach us, and they cast him out" (excommunicated him).

Professional teachers with a reputation for learning to maintain will never admit that they need to be taught; that their teaching required revision or modification; that their creed, if it is to live, must be subject to constant change or cease to be adapted to the growing needs of the day.

Being fundamentally mistaken, then, in the belief that a

"deposit" of truth can be delivered once for all to be transmitted intact and unchanged to succeeding generations, it is no wonder that the official conservators of doctrine are equally mistaken in the demand that they make upon the heretic, to wit, that he is in honor bound to get out of the Church if he no longer believes in its creed.

It is a sad commentary upon the mental processes of the average man that this insistence upon the severance by the offender of his connection with his Church should be so generally looked upon as the honorable and proper and only thing for him to do, even by those who may have sympathy with his views.

Now a little reflection ought to show that an honorable man, a loyal man, one who really cares for the Church, instead of resigning and withdrawing and shirking responsibility, is conscientiously bound to remain in and to bring as many of his brethren as possible around to his way of thinking.

Yes, it is his bounden duty to stand his ground and proclaim the truth as he sees it. He must stanchly refuse to withdraw of his own accord, no matter how much averse he may personally feel, to mere notoriety and strife and contention.

His attitude, if he is sincere and solicitous for what he believes to be the truth, must needs be that of Paul, who, when urged "to come forth and go in peace," replied, "They have beaten us publicly uncondemned, men that are Romans, and have cast us into prison, and do they now cast us out privily? Nay, verily, but let them come themselves and bring us out."

The responsibility for cutting off a living member should rest with organization, not the individual.

Of course, there is nothing wrong in creeds per se. Creeds can be splendid things, indispensable things, provided they are pulsating with life, growing, developing, adapting themselves progressively to the needs of the day. But a creed dug out of the tomb of Tutankhamen, where it has reposed undisturbed for millenniums, may be interesting historically and archeologically, but it can hardly be suited to the needs of the twentieth century. Must a creed needs be ancient, venerable, archaic, in order to be good?

Are we not fully as competent to make and modify our creeds as any of our forbears?

Wherein we find ourselves differing from them, is it not honest and advisable to say so openly for the benefit of the rising generations, rather than to treat inherited beliefs as sacrosanct because they are old, and keep repeating them as a form of sound words, chiefly sound?

The Church was born in and of heresy; by heresy it has grown; without heresy it must die.

Some day perhaps the Church may learn to acclaim its heretics before they are too dead to appreciate it.

Is there not a tragic lesson in the inscription on a famous statue in Rome, "Raised to Giordano Bruno by the generation whom he foresaw."



# International Sunday-School Lesson

March 18, 1923

## Jesus Crucified

LUKE 23:33-46.

*"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed"—Isa. 53:5.*

**I**N the center of the market-place of every medieval town stood a stone cross. Around it crowded the chaffering traders; from its base the civic authorities proclaimed their decrees; here the wandering friar preached the Word. It was the heart of the community life." In the center of Christian history stands the cross of Christ. All human activities and enterprises for the last two thousand years have been carried on under its shadow. It is the heart of the Gospel.

Jesus himself put it there. He made the central ordinance of His church a supper where "Jesus Christ was openly set forth crucified." At every observance of the feast His followers "proclaim the Lord's death till He come."

In the name of a crucified Redeemer a little handful of inspired leaders went forth to conquer the world. Their achievement is the romance of all history. With no influence, no arms, no learning, no display of force, determined to know nothing but Christ and Him crucified, they shook the mightiest of empires until it yielded and they had set the cross in the heart of the Roman world.

Through all the Christian centuries the cross has been exalted. It has become the most universal and most sacred of all symbols. Not only the diadems of princes, the banners of empires, the ground plan of cathedrals, but even the doors of our houses remind us in their paneling of the great sacrifice.

This is plain history. What are we to make of it? Surely never had grim and forbidding fact so marvelous a transformation. The founder of our religion was executed as a criminal by the most cruel and revolting death known to His world, a doom so terrible that it was forbidden for Romans and reserved for slaves and foreigners. One would naturally expect His followers to be silent about such a fact. Yet millions join in singing

"In the cross of Christ I glory,  
Towering o'er the wrecks of time."

No wonder a cultured Chinaman expressed his amazement that Christians tell with exultation the story of their Lord's disgraceful death.

Moreover, we are reminded that the chief actors in the tragedy had not the remotest suspicion that it had any connection with religion. Both to Jew and Roman sacrifices were familiar. But the death of Jesus conveyed to them no hint of a sacrifice. There was no priest, no altar, no ritual. Caiaphas and Pilate had no thought of making an offering to the unseen Powers. They were simply putting out of the way a condemned criminal. Yet on that death has been built up

the greatest of world religions. About it have grown profound systems of thought filling libraries with their volumes. The course of human history has been diverted by this cross set up in the midst of its channel. And still "that scaffold sways the future." Well may we ask ourselves anew, What is the meaning of the cross?

Seeking to answer this inquiry let us divide it into four questions: What did the cross mean to Jesus? What did it mean to the early disciples? What has it meant through the centuries? What does it mean to-day?

*I. What did the cross mean to Jesus?*

He gave no interpretation while "He hung and suffered there." During those five hours of agony His silence was broken by only seven brief sentences. "He was oppressed, yet when He was afflicted He opened not His mouth." His message had been given. There was nothing left but to bear witness to it by death. His silent suffering is more eloquent than any words.

But during His previous ministry Jesus had often spoken of His approaching death and its meaning. From the very beginning it seems ever to have been in the background of His thought. At the baptism He accepted the vocation of the Servant of the Lord whose tragic yet glorious destiny the prophet had foretold. The temptation offered Him the choice between the narrow path of sacrifice and the broad and easy way of public favor, and He chose the narrow path with no illusions about its inevitable end. He told His disciples that the day was coming when the bridegroom would be taken away from them. But after the confession of Peter at Cæsarea Philippi, "from that time began Jesus to show unto His disciples, that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed" (Matt. 16:21). Henceforth the necessity, the meaning and purpose of His death were prominent subjects in His teaching. Some of that teaching has been preserved for us. He tells them that He lays down His life as a shepherd who defends his flock; that He gives it as a ransom, that many who have forfeited their lives may obtain them again; that only as He is lifted up can He draw all men unto Him; that as a grain of corn must die in order to bear much fruit, so only by death can He win many. At the Last Supper He speaks of His body as broken for others, and calls the cup the symbol of the blood of a new covenant "shed for many for the remission of sins." The reference is to the sacrifice which ratified the covenant in the ancient days. The repeated references in the Acts and the Epistles to the fifty-third chapter of Isaiah indicate that Jesus tried to make his disciples understand that their Messiah must suffer. This teaching is summed up in the report of His conversation on the way to Emmaus—"Behooved it not the Christ to suffer these things,

and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." Apparently Jesus interpreted the cross in the light of the prophecies of the suffering Servant of the Lord.

## II. *What did the cross mean to the early disciples?*

The importance they attached to it is indicated by the space given to the Passion in the Gospels. As we read the familiar words, we are impressed by the restraint of their accounts. "And when they came unto the place which is called the skull, there they crucified him." It is hardly possible to state the fact in fewer words. There is no outcry of indignation or horror, no word of sympathy. The record is as colorless as a police report. The story is left to make its own impression. Yet how vividly, as well as simply and briefly, it is told. We see the three crosses, that of Jesus, like his throne at the judgment, separating the one on his right hand from the one on his left. There are the rulers, with the fierce triumph of gratified malice on their faces and cruel taunts on their lips, in which those that passed by imitated them. We see the brutal stare of the populace, the weeping women in the background, the hardened soldiers throwing dice for his clothing, with hands spotted with his spattered blood. When he cries, "I thirst" a soldier offers him sour wine on a sponge, in mockery, as if it were a royal cup, crying, "If thou art the King of the Jews, save thyself." No scene in history stands out more distinct in detail than the crucifixion.

Luke has preserved for us three words from the cross not recorded elsewhere. The first is the word of a priest, pleading for sinful men. "Father, forgive them; for they know not what they do." Ignorance is not a full excuse, otherwise no prayer for forgiveness was needed. But we are reminded of the saying that "he that knew not, and did things worthy of stripes, shall be beaten with few stripes." If the legend be true that this prayer was uttered at the moment when the nails were driven through his hands, the agony calling forth a prayer instead of curses, how striking is this fulfilment of his precept, "Pray for them that despitefully use you." Truly "He made intercession for transgressors."

The second word recorded by Luke is the promise to the dying thief. It is the word of a King. The prayer for the forgiveness of his tormentors and enemies must have profoundly affected one who was enduring similar pangs. There is no greater exhibition of faith on record than his prayer, "Remember me when thou comest in thy kingdom." It voices his faith in Jesus and in the life after death. Others had seen Jesus raise the dead and had doubted. He saw Jesus put to death, and believed. How grateful to the heart of the Master must have been this tribute from his fellow sufferer! Gracious indeed is the royal answer, "To-day"—not in some indefinite future Messianic triumph, "To-day shalt thou be with me in Paradise."

The third word which Luke is unwilling shall be forgotten is the final cry of faith. "Father, into thy hands I commend my spirit." It is the word of a son. If the soul of Jesus had been overwhelmed by a sense of the divine withdrawal, when he cried, "My God, why hast thou forsaken me?" the clouds have now been swept aside and he looks up into the Father's face in serene trust. He is sure of God, in the hour when earth fades from sight.

This, then, is the first thing that the cross meant for the early disciples, as seen in their accounts of the crucifixion. It was a display of those qualities of character in the Master which most inspired their reverence and devotion. "Hate could not quench his love, sin could not exhaust his mercy, defeat could not destroy his faith in God."

As we pass from the Gospels into the Epistles we are never out of sight of the cross. Whether it is Paul or Peter or John or the author of the Epistle to the Hebrews who speaks, all make the supreme point in their message the fact that "Christ died for our sins according to the Scriptures." Listen to a few notes from that great symphony: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." "In whom we have our redemption through his blood, the forgiveness of our trespasses." "Who his own self bare our sins in his body upon the tree." "The blood of Jesus his Son cleanseth us from all sin." "We behold . . . Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man." . . . "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation." The testimony of the New Testament is that the early disciples beheld upon the cross the Redeemer, "who was delivered up for our trespasses."

## III. *What has the cross meant through the centuries?*

Accepting the fact that Christ died for our sins, men began inevitably to ask how the death of the Saviour accomplished our deliverance. The answers have been many and various. In the early centuries ponderous tomes were written to prove that Christ's death was a ransom paid to Satan. For generations the theory was accepted that the sufferings of Christ were so great that they were equivalent to the full penalty for the sins of all men in all time. Satisfaction thus being rendered, men who accept it go free. The governmental theory commanded the assent of our fathers. The majesty of the law demands that punishment be inflicted somewhere, in order to show God's hatred of sin. Christ endured the penalty and thus God is enabled to be "just, and the justifier of him that hath faith in Jesus." But it was pointed out that if punishment has been exacted, there is no forgiveness, and that government is not exalted but made futile when the innocent suffer for the guilty. Therefore Christ's death was merely a revelation of the love of God fitted to move the hearts of men to repentance. Over these and similar explanations the battle has been waged through the years and our libraries are filled with dusty volumes recording the conflict.

But if we ask what the cross has meant to the great mass of believers through these centuries we get not many answers but one. "While scholars were beating out the articles of the Creed of Chalcedon, all through the world, in serene unconsciousness, humble spirits were following Jesus in the realization of fatherhood and brotherhood." Men who were bitter opponents in theology alike found in the cross the source of their spiritual life. Independent of all theories, it has been the lever which has lifted the world. It has borne witness to the worth of a humanity for which even the Son of God would give his life. It has declared that prince and peasant alike have no standing before God except through the merit of a crucified Redeemer. Thus the great doctrines of grace have become the foundations for modern democratic civilization.

## IV. *What does the cross mean to-day?*

Admitting its tremendous influence in the past, is there any place in the modern world for the cross of Christ? Is it not, like the medieval market-crosses, now only of interest to the antiquary and historian? Some modern cults declare that sin is only a figment of the imagination; others that it is a necessary stage of human progress. We are assured that the modern man is not troubled about his sins and their forgiveness and that the future religion will concern itself only with morality and social service.



But such voices are far less numerous and much less confident since the Great War. The world has been rudely awakened to the reality and the awfulness of sin, and has had an unparalleled example of the meaning of sacrifice.

The modern man looks out upon the world and finds everywhere the principle of vicarious sacrifice. Life is given for life. It is not poetic fancy but scientific fact that the mountain must give up its mineral wealth to make the fertile valley. The vegetable world is ever laying down its life in order that animals may live, and all the lower orders of nature are sacrificed that man may live and labor. In human society life is maintained and perfected only at the expense of other lives. The farmer, the explorer, the engineer, the physician, the teacher, the mother—all give time, strength, toil and hazard life itself in order that others may live. Have we not seen millions of young men the very flower of our civilization, offering their lives to make this a safer and a better world? How many of them literally laid down their lives for their fellow men! Moreover, he sees that as men grow better they recognize more clearly this obligation to serve others even at the cost of sacrifice. No man can really help another unless he enters into his life and shares its suffering.

When we come to the Life that is at the center of the universe, we are compelled to ask whether this principle, so universal, shall not still prevail. God is love. Love gives, love shares, love suffers. The Christian gospel declares that God does just what the best men are doing. He gives that which is choicest and best in order to redeem men from sin. Shall men be better than God? The cross is not only natural, but inevitable in a world of sinful men. It is the revelation of that unutterable love of God which stops at nothing in order to win back his erring children. Whatever may be the puzzling problems of philosophy and theology in the attempt to set down in intelligible terms all the mysteries of this supreme revelation of the love of God, the average man has no difficulty in understanding that all love is sacrificial, and that if God loves the world it is not to be wondered at that he should give his Son for its redemption. Gladly and reverently he accepts that fact and finds in it the motive and the dynamic of a new life.

More and more also men are finding in the cross the goal as well as the beginning of the Christian life. A love like Christ's, a love that gives and spares not—that must ever be the ideal before us.

In the gallery at Dusseldorf, years ago, a young nobleman stood before the painting, "Ecce Homo," with its pathetic face crowned with thorns, and the blood trickling down from their wounds. Beneath it was the legend: "I did this for thee; what hast thou done for me?" Count Zinzendorf was strangely moved as he gazed upon it, and turned away at last with the resolve to devote his life without reserve to the service of the Redeemer. The Great Moravian Church, with its unexampled devotion to the cause of Christian missions, was the fruit of that resolve. "What hast thou done for me?" That is the meaning of the cross for each of us.

REV. EDWARD MACARTHUR NOYES.

On page 317 we publish a letter which deserves careful consideration. It suggests the danger that with the broadcasting of sermons at the traditional church hours, 10.30 or 11.00 Sunday morning, and 7.30 or 8.00 Sunday evening, people may fall into the habit of staying at home to hear the great preachers, to the decimation of the congregation of the local church. We shall be interested to hear suggestions from our readers in regard to the problem.

## Making Church Advertising Pay

BY REV. CLINTON WUNDER.

(Continued from last week)

Summer advertising is another undeveloped field for the church and the Y. M. C. A. Many churches, by common consent, "go out of business" in the summer time. Last summer we deliberately made capital of that fact. Again we remembered our principle that a good program fitted to the need and local situation when well advertised will bring results. We secured the very best preachers we could get, representing several denominations. We did not decrease our advertising, with the result that our attendance for June, July and August averaged Sunday mornings 650 and evenings 640.

We should advertise boldly, regularly, consistently, and sufficiently. A dollar per year per member is a good minimum for an advertising budget. Don't be afraid to spend the money. I will always remember the minister who told me of his speculation in the field of religious advertising. How he once placed a two-inch one-column ad in the newspapers, the next Sunday counted his collection and his audience, found no increase in either, and decided never to advertise again. He has always regretted the cost of the ad, an item of about \$2.47, which he is convinced would have been more religiously spent if contributed in behalf of the cause of enlightening the heathen in Africa, India and other lands.

I recommend the study of religious advertising as a hobby and as a necessity. Join the local branch of the advertising club, read from the many books on the subject. But think out and work out your own theories, principles and campaign, making suitable adjustments to your local situation. You must become or discover a copywriter.

We have something the public wants, but they do not know we are the possessors of it. Our goods are the love of God, the Kingdom of God, the Gospel of Jesus Christ, as the conveyor of this love and this kingdom. We possess a cure of unhappiness, a remedy for sickness, a means of escape from loneliness, a power to overcome sin, the answer to sorrow, the way to fight fear, a weapon that will strike dead despair, discouragement and doubt. We have a church, its worshipful services, its friendly people, its community interest one in the other; good music that lifts one above business troubles, worry, illness, prejudices and the petty annoyances of life; violin and cello solos that take us upon wings of harmony to planes where God dwells; and we have a sermon that will give folks food for their hunger, a refreshing drink for their thirst, providing faith, hope and love, and the greatest of these is love. But if we love them, why not tell them of it. By advertising we tell them of it.

First, financially, I have found that in my own church advertising has increased the loose collections 450 per cent., and the loose collection is the index of the presence of strangers and visitors in the congregation. We are estimating our loose collections at \$5,700 for this year. Our attendance last year averaged two thousand per Sunday, which is an estimated increase of four times over the period when there was no systematic plan of advertising. Respect and love are gained for the church in the community by a proper campaign of advertising. Business men, politicians, professional people, employers and employees become sympathetic with the church that seems to have an aggressive interest in the community. A remarkable growth in the material and spiritual aspects of church life results.

# COUNTRY CHURCH DEPARTMENT

## Notes from the Field

Conducted by Rev. Edmund de S. Brunner, Ph.D.

"NO, sir, not another cent for good roads in this township so far as I am concerned," remarked a rather progressive farmer. "Every Tom, Dick and Harry in the city runs a Ford car these days, and every week-end all the riff-raff of the town comes out into the country. It has gotten so country roads are no safer than city slums on most nights." The remark seemed to be an over-statement, but it does throw light on a problem that is becoming very real.

In one of our Middle Western States the situation in connection with the public dance in one of the cities reached such a point that some fairly stringent regulations were put into effect. Within a short time the attendance at public dances in the city decreased eighty per cent., but the attendance at public dances out in the small centers of the county within the same period increased practically two-thirds. It was the same problem, only the center had shifted.

In connection with the student work at the State Normal School, situated at Monmouth, Oregon, the Baptist Church is attempting to work out and exemplify the ideal rural church plan, and to furnish at the same time a laboratory for rural community service. Monmouth itself is a little village of about six hundred population in the midst of the best agri-cultured section of Willamette. The pastor lectures before the faculty and student body once each quarter on some phase of the church and community service and teaches a few periods of the quarter on the rural church and its work for the class in rural problems.

The Normal School Faculty are, on the whole, very sympathetic with the enterprise and the new building, now two years old, and erected at a cost of ten thousand dollars, is a real center of religious light and influence. The church, by the way, includes the parsonage and community house, and was erected at this low cost because it was possible to salvage material from the old chapel and from the building on the new site selected. Furthermore, the energetic pastor, Rev. Edward B. Pace, served as architect and building foreman.

The following is a quotation from a letter received from a rural worker out on the firing line:

"We have a cotton-mill owner who is interested in the community and who works for the community," said the

school principal in a cotton-mill town across the river from Jeweltown, which is in ——— County. The owner has indeed done things for his settlement. The houses are all used rent free. They are all lighted with electricity. There is a fine cement swimming pool with trees set along it and good dressing rooms. About a quarter of a mile from the settlement is a good baseball field, well kept and rolled, with small bleachers. Needless to say, there is a baseball team. The mill helped pay for the school and largely pays for the school principal. It is a good school; the teachers are interested in its upkeep and proud of it. They are helping to plant flowers all around the building. The playground equipment was paid for by the mill. There is also a church building put up by the mill for the use of any and all denominations.

But—this company also operates a Grist Mill across the river. Recently, they have completed a dam across the river which supplies power to both plants. This dam has caused a great strength of stagnant water on the low land behind the cotton mill, which is built on high land. The water used in the settlement is from wells, and they had not been analyzed since anyone could remember. The doctor from across the river, who takes care of sick folks at the mill-town, had remarked that "there was bound to be illness because of that low water back there." Several days later the stagnant water won out, when there were six cases of typhoid fever.



THE COMMUNITY HOUSE AT MONMOUTH

## Is There Hope in the Factory?

(Continued from page 304)

factories. Here was clear recognition of the fact that, whatever the system, intelligent organization of men, materials and machines is the primary requisite.

The other incident came under my direct observation. I was present in one of the factories in Cleveland when the president of the International Ladies' Garment Workers' Union and the management of the factory announced to a group of factory executives and factory labor representatives called together for the occasion that a comprehensive series



of time-studies was to be made by an engineering concern hired jointly by the factories and the union. Here, almost, was a revolution in procedure! "Labor" had fought time-studies as dehumanizing. "Capital" had tried to impose them as profit-making. Here were labor and capital joining hands in a common effort to find some reasonable standards whereby rewards could be measured with some degree of accuracy and justice. It is significant, too, to recall the fact that Sidney Hilman has fought consistently for what he calls "production standards."

The time has apparently come when slap-dash and sentiment are giving way to an intelligent study of organization. When in a Cleveland factory one found that efficient planning has made it possible for most workers to complete their work by Friday afternoon (without reduction in wage); when in another factory, by the elimination of wasteful movements, operators had been able to add from a third to a half to their wage; when in numbers of factories confu-

sion had been reduced to order, ill conditions into good conditions, one is justified in believing that the development of this kind of intelligent engineering in the factories is of very great hope for the future.

And yet this is only one side of the shield. All this is being done *for* the workers. Is anything being done *by* the workers or *with* them? After all, that is the fundamental question which concerns us in a democracy. Benevolent autocracy in industry may work; but it cannot work always. Inevitably there is the pressure of the submerged human spirit to find expression for itself. Is there any movement in industry which looks to the greater participation of the worker in the organization of his factory life? This is the crucial question to ask of an industrial system that makes any pretense at all to be consistent with the spirit of democratic institutions. I shall attempt in a final article to sum up my impressions of the new movement in America toward democracy in industry.

## ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

### "Human Nature and Conduct"\*

PROFESSOR DEWEY'S last book will probably rank as one of the most constructive and creative books issued in the first quarter of the twentieth century. It deals with things that are vital to all social scientists, educators and religious leaders and in dealing with them it advances full grown a new idea of social psychology. Not only is the idea new, but it is immeasurably better than any that we have had before. The old social psychology built its theories on an analysis of an assumed separate social mind. McDougal and others announce certain instincts under which could be classified all the activities of the social mind and the finding and defining of new instincts became a great indoor sport with social psychologists. Professor Dewey demolishes the idea of any sort of separate social mind. He proves that human consciousness can be explained only in terms of social life, and that the key to an understanding of social life is to be found largely in the one word habit. Habit he defines variously, but chiefly he means by it "that kind of human activity which is influenced by prior activity, and in that sense acquired; which contains within itself a certain ordering of minor elements of action; which is projective, dynamic in quality, and which is operative in some subdued form even when not dominating activity. Habit is an ability, an art formed through past experiences. It is energy organized in certain channels." Habit, then, becomes the pivot around which the facts of social psychology center. Ideals and morals, therefore, are human and are not outside of and apart from people and from life. Morality is social.

"It sounds academic to say that substantial bettering of social relations waits upon the growth of a scientific social psychology. For the term suggests something specialized and remote. But the formation of habits of belief, desire

and judgment is going on at every instant under the influence of the conditions set by men's contact, intercourse and associations with one another. This is the fundamental fact in social life and in personal character. It is the fact about which traditional human science gives no enlightenment—a fact which this traditional science blurs and virtually denies. The enormous role played in popular morals by appeal to the supernatural and quasi-magical is in effect a desperate admission of the futility of our science. Consequently, the whole matter of the formation of the predispositions which effectively control human relationships is left to accident, to custom and immediate personal likings, resentments and ambitions."

Or again, as Professor Dewey says, "Ideal morals begin with the perception of the enormous differences for better or for worse in the qualities of those various things which are of social concern. These differences can be regulated, employed in an orderly way for good only as we know how to observe them. And they cannot be observed aright, they cannot be understood and utilized, when the mind is left to itself to work without the aid of science. For the natural unaided mind means precisely the habits of belief, thought and desire which have been accidentally generated and confirmed by social institutions or customs. But with all their admixture of accident and reasonableness we have at last reached a point where social conditions create a mind capable of scientific outlook and inquiry. To foster and develop this spirit is the social obligation of the present because it is its urgent need."

This new book of Professor Dewey's is not for mere reading. It must be studied, but for the most part his thought is clear and there are many pages in which he illustrates his point or lays bare the real meaning of current attitudes, prejudices and philosophies with the finesse of a master.

\*Human Nature and Conduct. By John Dewey. 336 pages. Henry Holt and Company, New York. \$2.25.

## Correspondence

### I WAS IN PRISON AND YE CAME UNTO ME

EDITOR CHRISTIAN WORK:

We who write this letter have lately come out of Leavenworth Penitentiary, after five years of incarceration for our ideas, and in sixty days we are to be deported because we have not retracted those ideas. During this brief leeway we want to do everything possible for those we left behind the bars. Fifty-three workmen are still serving from five to twenty years because they refused to support a war in which they did not believe. Nearly all of the fifty-three are members of the Industrial Workers of the World, in which we are proud to hold membership.

There is a large probability that all the war-opinion prisoners will shortly be turned loose. Unquestionably the Harding administration is sensitive to the pressure of public opinion which is being exerted from one country after another. Protests are being sounded by labor organizations and individuals in many lands, this being largely due to the tireless publicity work of the General Defense Committee in the last year.

Just before we left Leavenworth all the other war-opinion prisoners were summoned one by one to the warden's office, and each was asked, "If your sentence is commuted by the President, will you agree to be law-abiding in the future?" That question of course implied that our fellow-workers had been law-breakers in the past; yet we contend, as do the others, that in expressing opinion against the war we were within our rights under the Constitution, which provides that "Congress shall make no laws abridging the freedom of speech or of the press, or the right of the people peaceably to assemble. . . ."

Seven of those inside refused to answer the warden's question, we are told, while the others replied that they would obey the law in the future, but that they had always been law-abiding in the past. Warden Biddle declared that he was concerned only with the question of their future conduct, and cared not whether they were innocent or guilty of transgression in the past.

We have reason to believe that the Government is on the point of washing its hands of a sticky problem by letting all the war-opinion prisoners out. In that way it could remove a source of annoying criticism, which must necessarily grow stronger until the last political [prisoner] has been liberated.

When our fellow-workers emerge into the sunshine and clean air again they will need practical aid. Most of them will come forth almost penniless and needing clothes. And they will be up against the difficulty of getting a foothold in the productive world again. They will have to find jobs in a country where jobs are scarce, regardless of inspired reports of a labor shortage.

Some of the boys will come out in bad health, and will require immediate medical

attention. Edward Quigley and Caesar Tabib have been gradually sinking through the stages of tuberculosis for many months, despite all appeals to President Harding to free them before they died. (Ricardo Flores Magon was permitted to die in his cell in the face of similar appeals.) Harrison George has just been released after serving a five-year sentence, and is in bad physical condition. For months the penitentiary officials ignored his manifest need for the removal of his tonsils, and the resulting accumulation of poison in his system has undermined his health.

Out in New Mexico another fellow-worker, William Weyh, is fighting to regain a hold upon life. He was with us in Leavenworth until he was close to death. James Mulrone, who served his full term, is in a Chicago sanitarium. His health was broken while awaiting trial in the Sacramento jail (fifty-three I.W.W. members were kept in a cell twenty-one by twenty-one feet for sixty-four terrible days and nights), and his strength was sapped still further in Leavenworth. His condition today is pathetic to contemplate.

And Frederick Esmond, another victim of that Sacramento ordeal (in which five fellow-workers died before trial), is about to be released from St. Elizabeth's Hospital in Washington, D.C. He also must be sent to New Mexico so that he may have a chance for life.

You cannot understand what prison does to a human being until you have been confined in one. Unless a man's spirit is indomitable he breaks under the strain. Every day is a monotone, and the food is an everlasting repetition until the sight of it brings nausea. The air is unclean. It is reminiscent of the odors in a menagerie, except that the prison is worse.

To care for our fellow-workers who are coming out the General Defense Committee must have money. Its treasury is very low, with the constant demands from many quarters for defense of men prosecuted under state laws designed to suppress independent thought; for prison relief; and for the publicity that is so essential for all these cases.

In the name of our fellow-workers who still are caged; in the name of those who have given their all so that free speech may become a reality in the United States—we ask you give all the money you can spare, and that you give quickly.

Yours for a square deal,

A. V. AZUARA

(Sentenced to serve twenty years).

SAM SCARLETT

(Sentenced to serve twenty years).

C. L. LAMBERT

(Sentenced to serve twenty years).

ARCHIE SINCLAIR

(Sentenced to serve ten years).

### RADIO SERMONS AT CHURCH HOURS

EDITOR CHRISTIAN WORK:

I am not opposed to new methods of work in our religious field, but I have not been convinced that it is for the best, nor

ethically right, to have radio sermons preached at the very hour throughout the sending stations that the local church in the local community is calling its people to worship. What do preachers mean by broadcasting at those very hours? I have been told that it is simply thoughtlessness for the most part.

Let me illustrate how it affects me in a small town. One of my church members does not come to church any more. Her husband has put in a high-powered receiving radio set and she hears "wonderful" sermons every Sunday in her own home. But she is beginning to invite the people of our church to these "great" sermons. Personally I would not have the slightest objection to this if it were not either at eleven o'clock Sunday morning, or seven or seven-thirty Sunday evening—the very hours that we can demand for our public services.

I wish my "radio brethren" would explain why they must use identically the same hours that the average town preachers have for their services? We would not object to their broadcasting all week long, and, if necessary, even between service times on Sunday—but why the same identical hours?

Of course, it may mean that they intend to do all the preaching for us, and, as a layman told me, it will give the average preacher his time for his "church chores" and pastoral work, and he will not be compelled to study any more. I fear that if it should come to this that many of us will leave the ministry.

I think that this is a matter for preachers themselves to correct and regulate. Surely I am not to infer that there are men in the ministry who feel that it is of more importance that they be heard than it is that the local church shall progress. And yet I am reminded that recently there were two "big" preachers in Washington, D.C., who both felt that they had the right of way, and by preaching at the same time they sent out nothing but meaningless noise and gave some people a very low opinion of ministerial ethics.

I am not a pessimist nor one opposed to the radio. I think that it can be used for great benefit in the Kingdom of God. But I am asking whether we have a right to those hours which traditionally we have always thought belonged to the local church on Sunday? Will our own brethren break this up because they are over-anxious that "their" voices be heard irrespective of what happens to the local church?

What do the average preachers think about this matter? Shall we surrender the Sunday services to our "radio brothers" in the big metropolitan centers? Is that going to best build up the Kingdom of God in the average community? I am willing to admit that the church must be more than a preaching station, but, brethren, if we are denied the right of way on the Sabbath what is there left for us in the way of public services? And without public services and preaching in the local communities I am convinced that the churches will suffer.

I recently read a statement from a promi-



nent layman in the Episcopal Church who went so far as to say that the radio would in time put the Evangelical churches, whose emphasis is the sermon, out of business. But he maintained that the Episcopal and Roman Catholic churches, who emphasize the sacrament, would not materially suffer from the radio.

I am anxious to get light on this matter and to learn if we preachers cannot regulate this radio preaching so that it will not conflict with our regular Sunday services in the smaller communities of the United States.

Sincerely yours,

ELMER L. SETTERLUND.

Mineral, Ill.

## THE CHURCHES AND THE KU KLUX KLAN

The following article is taken from a recent issue of "The New York Christian Advocate":

"The Imperial Wizard is reported in the Klan paper as saying in an address on April 30 of this year: 'America is a garbage can, not a melting pot. . . . When the hordes of aliens walk to the ballot box and their votes outnumber yours, then that horde has got you by the throat. All of these folks of color can take their place—they had better take it and stay in it when

1922 PASSION PLAY beautifully illustrated by 58 colored slides, with lecture, for rent at \$2.50, or for sale at \$26.60. Also Wm. J. Bryan's "Back to God" and 400 other excellent illustrated lectures and sermons. Write for information

VICTOR ANIMATOGRAPH CO., Inc.  
276 Victor Bldg. Davenport, Iowa

## FOR YOUR EASTER COMMUNION

### Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.

## MOTION PICTURES

for churches. No danger from fire with Safety Standard Film and the Victor Safety Cinema \$195—Splendid subjects for church and school. 1235 in our libraries at low rental. Pictures suitable for evening services, missionary societies, men's clubs, young people, children. Write for "The Picture and the Pulpit" and demonstration.

WRITE for Free Booklet  
SAFETY ENTERTAINMENT INSTRUCTION PROJECTOR & FILM  
UNITED FILM PROJECTOR CORP.  
Address Dept. I  
69 W. Mohawk St. Buffalo

## McSHANE BELL FOUNDRY CO. BALTIMORE MARYLAND

Church, Chime and Peal BELLS

Memorials a Specialty

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.



## Pulpit Gowns

and Choir Vestment  
Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Wining  
131-133 East 23rd. New York City

Now Ready Volume 1 9s. 6d. net

of

## 'THE SPEAKER'S BIBLE'

Edited by the Rev.

James Hastings, D.D.

## HEBREWS

388 Pages.

776 Columns.

The Volume may be had from the Book-sellers; or, post free from

'THE SPEAKER'S BIBLE' OFFICES,  
ABERDEEN, SCOTLAND.

The Serial Issue of VOLUME II (which deals with the First Half of ST. LUKE'S GOSPEL) begins in February.

## Send for Booklet today!



LEARN how to make a safe investment and secure an assured income for life yielding as high as 8% with

No Anxiety  
No Fluctuations  
No Inheritance Taxes

A real bond with a donation feature endorsed by leading churches of all denominations

Write for Booklet No. 29



NEW YORK BIBLE SOCIETY  
Oldest Bible Society in New York  
5 East 48th Street New York

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

## Tusculum

President C. O. GRAY, D.D., Greenville, Tenn.

A thorough Christian-character-building College. Established 1794. Address



## MENEELY BELL CO.

TROY, N.Y. AND  
189 BROADWAY, N.Y. CITY.

## BELLS

## whooping cough

and CROUP--those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation--the remedy that has served several generations of Mothers successfully--since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.  
90-92 Beekman Street, New York



ROCHE'S  
HERBAL EMBROCATION

## WHOOPING COUGH

Asthma, Spasmodic Croup  
Bronchitis, Coughs & Influenza

The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

Introduced in 1879

Vapo-Cresolene

"Used while you sleep"

Send for descriptive booklet 63A

Sold by druggists

VAPOR-CRESOLINE CO., 62 CORTLANDT STREET, NEW YORK

When answering advertisements please mention The Christian Work

these apes are going to line up at the polls, mixed up there with white men and white women. Lord forgive me, but that is the most sickening and disgusting thing yet. . . . I am informed that every buck nigger in Atlanta who attains the age of twenty-one years has gotten the money to pay his poll tax and register, and that numbers of them are now ready to vote. . . . You've got to change that. . . . Keep the Negro and the other fellow where he belongs. They have got no part in our political and social life. . . . To assure the supremacy of the white race we believe in the exclusion of the yellow race and the disfranchisement of the Negro. It was God's act to make the white race superior to all others. By some scheme of Providence the Negro was created a serf.'

"Will the sons of the men who answered Abraham Lincoln's call in 1861 now take the oath of allegiance to this bombastic charlatan!

"The Christian Advocate' has not been blind to the menace of political Romanism—nor silent! It has not been unmindful of the arrogance of the Knights of Columbus—nor silent! It has not been slow to perceive that the parochial school if left unregulated by the State will distort and taint the Americanism of American youth—and it has not been, nor will be, silent on this matter of vital concern. But we love America too well, we honor Protestantism too highly to permit our citizenship to be degraded and our Christianity to be perverted by the Klansmen who would enrich

## HAVE YOU DONE IT?

OUR Board of Temperance and Moral Welfare is doing a large constructive work in a needy field which has been too long neglected by the Church.

Prohibition, Social Hygiene, Prison Reform, Drugs and Narcotics, Child Labor, Amusements and Recreation, Gambling, Profanity, Humane Education, Motion Pictures, Marriage and Divorce are subjects which cannot be neglected without danger to civic and religious interests.

Your contribution to these causes will count on the regular budget of your church, if sent through authorized channels.

If your church and Sunday-school have not contributed to this work during the present year, will you not make sure that they do so during March?

Send contributions to the **Presbyterian Board of Temperance and Moral Welfare**, Columbia Bank Building, Pittsburgh, Pa. Miss Anna M. Wycoff, Assistant Treasurer.

# PRODIGAL DAUGHTERS

By Joseph Hocking

*Starts Soon as THE CHRISTIAN WORK'S New Serial*

Within the next few months "Prodigal Daughters" can be seen on the screen throughout the country. Famous Players chose it as one of a small number of novels from which great films could be produced. The selection of this story emphasizes anew the great appeal of Hocking's novel.

"Prodigal Daughters" is a tale of the flapper, with a swift plot, stirring incidents and an interesting and remarkable solution.

"Prodigal Daughters" has been the theme of many sermons and of endless discussion. Its appeal lies not only in the dramatic presentation of the author but its timely message to modern America and England. Three million copies of Hocking's novels have been sold.

**THE CHRISTIAN WORK**  
70 Fifth Avenue - New York City

\$3.00 a year. A five month's trial subscription for \$1



themselves by collecting membership fees from good and patriotic citizens by offering them a false method of correcting certain manifest evils of the day.

"A correspondent, greatly incensed by an editorial denunciation of the Ku Klux Klan in these columns last week, charges us with striking a blow at Protestantism. God forbid! The blow is being struck by those who, thinking to serve the cause of light and liberty, which is Protestantism, give their support to a group which hides its very face from the light of day, and pursues its ends by the method of the mask, the black hand and the poison pen."

#### BOOKS RECEIVED

The Christian Doctrine of Peace. By James Hastings, D.D. Charles Scribner's Sons. \$4.  
New Testament Followers of Jesus. By Walter A. Squires, B.D. Westminster Press. \$1.25.  
Pleasing God by Right-Doing. By M. Florence Brown. Westminster Press. 60 cents.  
Stories of the Beginnings. By Ethel W. Trout. Westminster Press. 60 cents.  
Readings from Great Authors. By John Haynes Holmes and others. Dodd, Mead and Company. \$1.  
My Lady's Bargain. By Elizabeth Hope. The Century Company. \$1.75.  
A History of Connecticut. By Elias B. Sanford. S. S. Seranton Company. \$2.  
A Missionary Pioneer in the Far East. By Robert E. Speer. Fleming H. Revell Company. \$1.50.  
Service with Fighting Men. Two Vols. Association Press. \$5.  
Parallel Edition The New Testament: A New Translation. George H. Doran Company. \$2.50.  
When You Enlist. By Margaret Slattery. Pilgrim Press. 75 cents.  
Non-Violent Coercion. By Clarence Marsh Case. The Century Company. \$3.  
The World's Great Religious Poetry. By Caroline M. Hill, Ph.D. Macmillan Company. \$5.

#### THE DIFFICULTIES OF EQUIVOCATION

"The Auburn Chapel Bell" pleasantly reminds us of the Norwegian's classic description of the frog. "The Chapel Bell" charges that the Chicago Board of Education caused the essay to be immortalized in type. The essay runs: "What a wonderful bird the frog are! When he hop he fly, almost! When he stand he sit, almost! He ain't got no sense, hardly! He ain't got no tail, either! He a fish, and yet he not a fish."

#### EXCITING NEW \$1.75 NOVEL FOR 15c

You Should Read "The Free Trader," That Intensely Interesting Love and Mystery Story of the Canadian Wilds

Washington, D.C. (Special)—"The Free Trader," by the Pinkertons, is a wonderfully absorbing and well told tale of love, heroism, adventure and villainy. The Pathfinder, in accord with its policy of giving the best of everything, has secured the serial rights to this unusual story prior to its publication in book form, and will print it starting March 17. The Pathfinder is the great illustrated weekly magazine from the nation's capital, now read in over half a million homes. Send 15 cents and receive it 13 weeks, containing this brand new serial and many other fine stories and features—unequaled digest of news, record of congress, jokes, stunts, puzzles, question box, etc. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. Send 15 cents today to Pathfinder, 332 Langdon Sta., Washington, D.C.

## The COMMUNITY CHURCHMAN

*A Monthly Magazine for  
all churchmen who are  
community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

#### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

**THE COMMUNITY CHURCHMAN**  
2822 Annette St., Indianapolis, Indiana

## IRRESISTIBLE

### VACATION PLANS!

### JOIN THE "CHRISTIAN WORK" PARTY

#### to the MEDITERRANEAN and EUROPE

#### Summer "Baltic" Cruise and Winter "Baltic" Cruise

Both Round Trip Cruises on the Palatial White Star S. S. "Baltic" (23,884 tons), one of the Finest Trans-Atlantic Express Liners afloat, representing the Highest Standard of Service Throughout.

**ITINERARY** Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Naples, Athens, Constantinople, the Bosphorus and Black Sea, Haifa, Jerusalem, Bethlehem, Bethany (Sea of Galilee, Nazareth, Samaria, Jericho, the Jordan and Dead Sea), Alexandria, Cairo, Heliopolis, Monaco, Monte Carlo, Cherbourg (Paris and French Battlefields, London), Liverpool, and New York—a wonderful travel program.

On Winter "Baltic" Cruise, special side trips to Damascus, and up the Nile to the First Cataract can be included.

Stop-Overs in Europe with return trips included on the "Majestic," "Olympic," "Adriatic," "Baltic," "Cedric," etc.

**Summer "Baltic" Cruise**  
61 Days, Sailing  
June 27th, 1923

**Winter "Baltic" Cruise**  
65 Days, Sailing  
Feb. 2d, 1924

**Cost—First-class, \$600 and up, according to size and location of stateroom**

#### NINETEEN ANNUAL CLARK CRUISES

on such steamers as the Rotterdam, Celtic, Arabic, Laconia, Empress of Scotland, etc., insure perfected and satisfactory arrangements. 61 or 65 days, \$600 and up, including the regular shore trips, landings, carriage drives, guides, hotels, first-class railroads, fees, etc.—everything first-class.



WESTMINSTER BRIDGE AND CLOCK TOWER, LONDON.

OUR "CHRISTIAN WORK" PARTY is being organized by D. E. Lorenz, Ph.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Cruises.

**THE SHIP**—24 Imperial Suites and Chambres de Luxe with private bath. Two Great Promenade Decks, largely devoted to sumptuous Public Rooms. All B and C Deck rooms have beds, windows, running water, etc. Inspiring Services and Lectures. Travel Club meetings. Concerts. Entertainments, Deck Sports and Contests, and delightful social life. Unexcelled Cuisine of the highest White Star Standard. Musical Program—Orchestra of Selected Musicians at Lunches and Dinners.

Mostly Steam Tenders for Quick Landings; Staff of Trained Directors for Shore Trips; two Lady Chaperons; Physician, Nurses and Ship Hospital.

Illustrated Booklet (100 pages) and ship diagram sent free upon request. State which Cruise preferred.

Write and Make Reservations at Once.

CRUISE DEPARTMENT.

THE CHRISTIAN WORK, 70 Fifth Avenue, New York, N.Y.

# THE CHRISTIAN WORK

A Religious Weekly Review

Jan 24-28863  
Berkeley Calif  
3223 Alherton St  
Religion Library  
Pacific School of  
M...

What Are the Fundamentals?

Frederick Lynch, D.D.

Liberty in Logan County

Henry Strong Huntington

What Happened at Lausanne?

James L. Barton, D.D.

The Mission of the Church

Charles E. Jefferson, D.D.

New Forces in Old China

Sherwood Eddy, LL.D.

Prodigal Daughters: Instalment I.

Joseph Hocking

Three Dollars a Year

Ten Cents a Copy



## New—Valuable

**DORAN BOOKS**

### MAN AND THE ATTAINMENT OF IMMORTALITY

Prof. J. Y. Simpson, M.A., D.Sc., F.R.S.E.  
Successor to Henry Drummond at New College, Edinburgh.

A most original and important discussion of organic evolution as exemplified in man and its ultimate significance in his religious development. A work of profound scholarship and highest spiritual value. Illustrated, Net, \$2.25

### CRITICAL HOURS IN THE PREACHER'S LIFE

Rev. Ernest C. Wareing, D.D., Litt.D.,  
Editor of the *Western Christian Advocate*.

With striking originality and startling frankness this well-known editor and preacher reveals the struggles, tragedies and temptations of the minister's life. A book of warning and inspiration. Net, \$1.25

### SOME LIVING MASTERS OF THE PULPIT

Rev. Joseph Fort Newton, D.D., Litt.D.,  
Author of "Preaching in London," etc.

Intimate studies of many of the greatest living preachers on both sides of the Atlantic. Dr. Newton's personal contacts and power of analysis make this a volume of peculiar insight and richness of incident. Net, \$2.00

### CLASSICS OF THE SOUL'S QUEST

Rev. R. E. Welsh, M.A., D.D.,  
Professor of Apologetics and Church History, McGill University.

A fresh and noteworthy interpretation of the great devotional writers whose quest for the spiritual life has crystallized itself into great literary classics. Net, \$2.00

### THE DEEPER VOICE

Annie Steger Winston

A study of childlikeness in relation to the spiritual life of which the author says: "The way to a trust in God which is sole antidote for that distrust of life which has fallen upon men." Net, \$1.25

### CAN WE DISPENSE WITH CHRISTIANITY?

F. W. Butler, Vicar of Hurley, Berks.

Of this recent publication of the Student Christian Movement the *Christian World* says: "A scholarly and closely reasoned argument for the uniqueness and 'absoluteness' of Christianity from the philosophical side." Net, \$2.00

### The AUTHORITY OF JESUS

Rev. R. Winboul Harding, B.D.

A strong message showing that love is "practical politics" in human life. "Just the kind of book that is calculated to help thoughtful young men and women."—*Methodist Times*. Net, \$2.00

### TEACHING ADOLESCENTS IN THE CHURCH SCHOOL

Erwin L. Shaver, New England Secretary,  
Congregational Education Society.

Professor George A. Coe, says of this book: "It is a genuinely new departure in the method it unfolds for conducting a training class." Net, \$1.25

**DORAN BOOKS**

At Your Religious Book Store  
**GEORGE H. DORAN COMPANY**  
244 Madison Avenue New York

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York

(Incorporated April, 1833)

The only American denominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies.  
JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, S.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

### FROM "UNIVERSAL SERVICE"

EDITOR CHRISTIAN WORK:

You have been kind enough to send us a clipping from your issue of February 10, in which you quote what purports to be two dispatches to *The Jewish Morning Journal* from its Berlin correspondent, the first in reference to negotiations between the Russian Church and the Vatican concerning the union of the Orthodox Church with the Roman Catholic, and the second reporting that the Soviet Government will guarantee full liberty to the Catholic Church in Russia.

Allow me to say that you are in error about the origin of these dispatches. Instead of coming from our Berlin correspondent, they came through the Universal Service, of which news agency we are a subscriber. Their sponsor is Carl Von Wiegand, the well-known correspondent. Our own correspondent's messages are always specially labelled, while you must have noticed that the dispatches you have alluded to were entirely without label, as is generally the custom among most newspapers printing a regular press association service.

Naturally, it follows that your inference about our correspondent having pretty direct access to the Soviet representatives in Berlin is entirely baseless. Furthermore, to the best of our knowledge the Soviet representatives in Berlin are all at least born, if not practicing Christians.

Very truly yours,

J. FISHMAN,

Managing Editor, *The Jewish Morning Journal*.

[Our statement that the Soviet representatives in Berlin are, certainly in part, Jews was based upon the statement of a reliable Jew who knows some of them personally.—*The Editors*.]

### MINISTERS' SONS

Rev. Robert G. Hutchins, D.D., for some years was the superintendent of Church Extension in the Presbytery of Brooklyn.

Sincerely yours,

ANNIE D. ST. JOHN.

Newton, N.J.

His son, Rev. William J. Hutchins, who was a licentiate of Brooklyn Presbytery, began his ministry in the pastorate of Bedford Church which he led out of an old dwelling house into a handsome modern chapel. Thence he went to a professorship in Oberlin College and now is president of Berea College. At Yale he took high rank and captured the De Forest gold medal. His son, Robert M. Hutchins, born in Brooklyn, also went to Yale and also took the medal, the only instance of father and son both securing the prize. He was voted by his class to be the man among them "most likely to succeed." During the war he served in the army ambulance service on the Italian front, and for work under fire was awarded the Croce di Guerra. Now at the age of twenty-three he has been chosen secretary of Yale University, the place filled for twenty-five years by Rev. Anson Phelps Stokes. Where is that old proverb about ministers' sons?—*The Brooklyn Presbyterian Outlook*.

### THE DISCOURTESY AT ELLIS ISLAND

EDITOR CHRISTIAN WORK:

Whoever wrote the editorial in *THE CHRISTIAN WORK* for February 24 entitled "Have We the Right Immigration Commissioner at New York?" certainly "hit the nail on the head." Never shall I forget a day spent at Ellis Island about twelve years ago. I saw injustice and discourtesy exhibited there enough "to make one's blood boil" over and over again. Ever since then the longing has grown stronger that somebody would do something to put a stop to it. We seem to have been unfortunate in the selection of commissioners. Are there not enough courteous Christian men in our country (who make the Golden Rule the practice of their lives) to fill the positions at Ellis Island? Will not *THE CHRISTIAN WORK* continue the good work it has so bravely begun in this editorial?



### THE GREAT TEA HER

taught with authority. His language was clear, incisive. It is therefore important that we know his exact thought. The American Standard Version gives the most accurate rendering of our Master's words

## Nelson American Bible

is being read and studied in more homes, in more institutions of learning, in more Sunday Schools and is being preached from in more Protestant pulpits than were all other versions of Scripture a century ago. No matter which other version you use, you will enjoy the simplicity, the directness and the faithful accuracy of the wonderful American Standard Bible in your study and devotion.

**FREE BOOKLET**—A charming 36-page booklet entitled "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest.

will be sent FREE on request to any one mentioning the Arkansas Methodist.

The American Standard Bible text has been adopted by all the leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools in the United States.

The American Standard Bible text is used by over 13,000,000 Sabbath School scholars from which to study the International, Graded or other Bible lessons.

The American Standard Bible is for sale by all book sellers

### THOMAS NELSON & SONS

381P Fourth Ave., New York City.

DEAR SIR: Kindly send me a FREE copy of your book entitled "The Wonderful Story." This does not obligate me in any way.

Name.....

Street No.....

City.....

When answering advertisements please mention *The Christian Work*

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 11.

New York, March 17, 1923.

Whole No. 3014.

### CONTENTS

THE WORLD OF TO-DAY.....	323
EDITORIALS:	
What Are the Fundamentals? Frederick Lynch, D.D.....	327
Protestantism and the World's Necessities: S. Parkes Cadman, D.D. ....	328
EDITORIAL CORRESPONDENCE:	
Round the World and Back Again: Nehemiah Boynton, D.D....	329
THE OBSERVER'S LETTER:	
Always We Dream Utopias.....	331
THE WEEKLY SERMON:	
Free Church Criticism: A Reply: A. C. Headlam, D.D.....	332
GENERAL ARTICLES:	
Liberty in Logan County: Henry S. Huntington.....	334
What Happened at Lausanne: James L. Barton, D.D.....	338
The Mission of the Church: C. E. Jefferson, D.D.....	340
New Forces in Old China: Sherwood Eddy, LL.D.....	342
Prodigal Daughters: Joseph Hocking.....	345
FOREIGN CORRESPONDENCE:	
Christianity in Japan: K. Tsunashima .....	347
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For April 1: The Walk to Emmaus.....	348
ONE BOOK A WEEK:	
Analysis of the Interchurch Movement Report on the Steel Strike	349

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Application made for entry as second class matter February 17, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### TURKISH REJECTION OF THE LAUSANNE TREATY

The Angora Assembly has refused to accept some of the financial, economic and administrative features of the Treaty of Lausanne, on the ground that they do not conform to the Turkish Nationalist Pact. This Pact was adopted three years ago in January as a sort of Turkish declaration of independence. Its sixth and last article ran:

It is a fundamental condition of our life and continued existence that we, like every country, should enjoy complete independence and liberty in the matter of assuring the means of our development, in order that our national and economic development should be rendered possible and that it should be possible to conduct affairs in the form of a more up-to-date regular administration.

For this reason we are opposed to restrictions inimical to our development in political, judicial, financial, and other matters.

The conditions of settlement of our proved debts shall likewise not be contrary to these principles.

The Turkish government has put its position in a hundred-page document, which it is submitting to the nations with which it negotiated at Lausanne. Turkey asks for the little island of Kastelorizo, south of Asia Minor, east of Rhodes, and for the little islands about Tenedos. Apparently Turkey would like to draw up a separate economic treaty. Turkey accepts the Allies' terms dealing with prisoners of war and asks only slight changes in those dealing with communications and sanitary arrangements. The Turks ask that Turkish subjects be given the same prerogatives in Allied States as those enjoyed by their nationals in Turkey. That suggestion does not sound tenable. Europe will not settle down to bargaining with the Turk once more.

#### A NEW NEGRO MIGRATION

The Commission on the Church and Race Relations of the Federal Council of Churches called together on February 23, 1923, some of the church leaders from the principal northern centers for a day's conference to exchange experience and information on Negro migration. The purpose was to get some consensus of opinion on things which the churches and other agencies in these local centers may do to serve the newcomers better than heretofore. While there is no way of ascertaining figures that show the extent of the movement of Negroes to the North during the past twelve months, there are definite indications which justify the conclusion that there will be a large movement during the spring and summer of 1923—larger than during the last two or three years. Northern industry, therefore, will be short of labor. As is already evident this is leading many industries to admit Negro laborers in large numbers. Migration of Negroes has taken



# THE WORLD OF TO-DAY

place during the past fall and winter, which is unusual. We may infer what an increase there will be with the coming spring and summer. The large increase of Negro population in many northern centers that has already taken place, and the facts which indicate a probable large migration in the immediate future make additional action by white and Negro churches urgent. The conference recommended interracial committees in northern cities to deal with the questions of race relations; that in every city some colored person or persons be definitely appointed as workers to aid Negro travelers, and that this be done in co-operation with the National Travelers' Aid Society; that the churches encourage practical movements for improving conditions of housing among colored people; that vigilance be exercised to see that Negroes may have access to public facilities for recreation and that when necessary such facilities be provided in neighborhoods where they live, etc. The attention of churchmen is called to the Negro as a tremendous religious asset; he is a church-goer; he seeks the church environment.

## A GENERAL AMNESTY DAY

Strangely, despite the great number of pleas to President Harding for the release of all political prisoners, fifty-three workmen incarcerated for war opinions remain in the Federal penitentiaries. Last July the President publicly promised that he would review the cases of all political within sixty days, and that he would release all found to be serving solely for opinions. That promise has not been kept. In July the President received a petition for amnesty signed by three hundred thousand American men and women. Supplementing this, pleas for liberation of the political have been sent to the White House by a great many organizations and individuals of high standing—the Federal Council of Churches, the National Catholic Welfare Council, the American Society of Friends (Quakers), fifty-one bishops, Senator George Wharton Pepper, Senator William E. Borah, numerous labor unions, college professors, ex-soldiers who hold medals for bravery, and a host of others thoughtful for the general well-being of society. There is no equitable reason for keeping these fifty-three men in prison. Forty-nine of them are members of the I. W. W., and various newspapers which express the attitude of the exploiting interests delight in characterizing the I. W. W. as a "dangerous institution." But we have the President's own word for it that he does not regard the I. W. W. as inimical to society. He volunteered the assurance in July (addressing thirty-five men and women representing eminent organizations) that he had no prejudice against the Industrial Workers of the World. From all indications, it is not just by Mr. Harding's wish that the fifty-three political remain behind the bars. He has long had time to satisfy himself that every one of the fifty-three is serving sentence solely for expression of opinion against the war, and that none of these men advocated destruction of the government by means of force or violence. So it is obvious that there are hidden forces which bind Mr. Harding's hands. Only this could account for our czar-like treatment of the political. With curious temerity the Administration has liberated all the spies who committed overt acts against the army and navy; it has set free all the war profiteers; it liberated a woman who sold doctored eyeglasses to men who wished to escape the draft; it turned loose men who sold draft exemptions for cash. In order to

bring pressure upon the Administration for the release of the "politicals" April 29 has been set aside as a General Amnesty Day by the General Defense Committee, 1001 West Madison Street, Chicago, Ill. On that date the committee asks for demonstrations in behalf of amnesty, protest meetings, parades, distribution of pertinent literature, the sending of telegrams and letters to President Harding, and exertion of effort to get the newspapers to give publicity to this cause.

## THE POWERS OF THE RAILROAD LABOR BOARD

Like many another decision of the United States Supreme Court, the one handed down by Mr. Chief Justice Taft in the injunction case brought by the Pennsylvania Railroad against the Railroad Labor Board, is likely to be misinterpreted. On its face it is a victory for the Labor Board and for the shop crafts, yet in no sense does it give a judicial warrant for the content of the Labor Board's decision. Rather it establishes the Board's right to give a decision and asserts that the matter must rest there. The case arose out of the fact that the Pennsylvania Railroad conducted the election of employee representatives contemplated in the statute in such a way as to exclude the election of any other than the company's own employees. This plan was wholly unacceptable to the union shop-craftsmen, affiliated with the American Federation of Labor, and they ignored the elections conducted in this way. The Labor Board, to whom the matter was carried in accord with the procedure outlined in the Transportation Act, sustained the men in their contention, holding that they had a right to select their union officials to represent them if they so desired, and directing the road to hold another election in accord with this principle. The Pennsylvania declined to accept this decision, not merely on the ground that it was unsatisfactory or unjust, but on the ground that the Labor Board was outside its prescribed rights in dictating to the road how it should conduct its election of employee representatives. The contention of the Government, which the Court has sustained, was not that the Labor Board had a right to compel compliance with its own interpretation of the law, but that the decision in question was as much within its powers as a wage award, and that its publication of its decision and of the fact of the road's non-compliance is entirely right and proper. The opinion given by the Chief Justice expressly refrains from deciding the question whether, if the Labor Board should go beyond its province in publishing a decision, action could be brought against it, as against a corporation, in a court of law. One clear gain results from the decision. There is now a supremely authoritative statement as to the nature of the Labor Board and of the arbitration procedure created by the Transportation Act. When the employees rejected the Board's decision there was a widespread tendency to regard their strike as "against the Government." As pointed out previously on these pages, such an interpretation was without warrant in the law, notwithstanding the fact that it found its way into the Government's brief in the famous injunction case brought by Mr. Daugherty in the Chicago Federal District Court. Now the Supreme Court has spoken positively on the subject: "The decisions of the Labor Board are not to be enforced by process. The only sanction of its decision is to be the force of public opinion, invoked by the fairness of a full hearing, the intrinsic justice of the conclusion, strengthened by the official prestige of the

# THE WORLD OF TO-DAY

Board, and the full publication of the violation of such decision by any party to the proceeding." The Pennsylvania Railroad will obviously have the same right to disregard the Labor Board's decision as the shopmen had to strike. Hitherto, it has been legally in the position, so far as this issue is concerned, not of defying the Board, but of testing its powers. Continued resistance would be, like the strike of the employees, an appeal to public opinion as against the Board.

## MINIMUM WAGE LAWS

The actual operation of such a law is the real test of its value. Such a test has already been made, for one has been in operation in the District of Columbia since 1918. It provides for: (1) A permanent Minimum Wage Board of three members, one representative of the employers, one representative of the employees and one representative of the public; (2) unpaid wage conferences formed by the Board for separate trades and occupations, composed of representatives of the employers, employees, and the public. These conferences will study the problems presented by the industry they are formed to represent, including the cost of living and will recommend a minimum living wage sufficient to maintain the health of the women workers and also recommend suitable minimum rates for learners and minors. These rates may be changed when the cost of living rises or falls. Reviewing the four years of experience with the law, Elizabeth Brandeis, Secretary of the District of Columbia Minimum Wage Board, refers to the common arguments that a minimum wage becomes a maximum and that it results in a displacement of women by men. Of these objections she says: "The figures of the District taking the various industrial groups together show that in 1922 over fifty per cent. of the women and minor workers subject to minimum wage rates were actually receiving wages above those fixed by law. It is clear that the minimum far from becoming the maximum is scarcely even the standard wage. As to displacement of women by men, a comparison of a large number of identical establishments in each industrial group shows that between 1919, the high water mark of business prosperity, and 1922 there has been absolutely no decrease in the number of women employed; the figures show an increase of 0.2 per cent. Apparently despite the introduction of minimum wage rates which substantially raised wages, the position in which women used to be employed are still filled by women." Miss Brandeis further points out that while there is no conclusive evidence on the point, the contention that the apparent gain to the workers through a minimum wage is offset by a rise in the price of the product, has not been sustained. The courts have been called upon to pass on the constitutionality of minimum wage laws. In April, 1917, the Supreme Court of the United States affirmed the decision of the Supreme Court of Oregon upholding the constitutionality of the Oregon law. In Arkansas, Kansas, Massachusetts, Minnesota, and Washington the courts have upheld the constitutionality of such legislation. The Court of Appeals of the District of Columbia rendered an adverse decision on the District law on November 6, 1922, as recorded in the Information Service of December 2, 1922. The case has been carried to the Supreme Court of the United States and its decision is awaited. Twelve States (Arizona, Arkansas, California, Colorado, Kansas, Massachusetts, Minnesota, North Dakota,

Oregon, Utah, Washington, Wisconsin), and the District of Columbia already have minimum wage laws.

## THE NEAR EAST RELIEF ANNUAL REPORT

Ten countries now are co-operating through the Near East Relief and kindred societies to solve the problems of the Near East by humanitarian effort and good-will, Charles V. Vickrey, general secretary of that organization, told Congress in his annual report. Expenditures aggregating \$82,266,548.38 were reported by the Near East Relief since 1915 for the succor of the many thousands made homeless and destitute by war, race hatred and deportation and other tragedies in the field of its operations. The report not only reviews and summarizes the tremendous task and almost insurmountable problems which fell upon the shoulders of the Near East Relief in consequence of the Smyrna fire and hegira of Christians from Turkey, but points also to examples of co-operation and helpfulness which have been given by the Russian Soviet Republic of Armenia and by the government of Greece. The largest work of the Near East Relief has been among the hordes of refugees who fled from Turkey to Armenia in 1915, and quotes the President of the Armenian Republic and other authorities as declaring that at least five hundred thousand of the one million Armenians in that area would have perished from starvation if it had not been for American relief. The treasurer's report shows the Near East Relief's income for 1922 to have been \$10,714,070 as compared to disbursements of \$12,280,325, an excess of expenses over receipts which amounted to \$1,566,254. This was made up by drawing upon the balance which had been carried over from the previous year. It leaves a reserve of \$328,389. The excess in disbursements over the previous year is due to the emergency resulting from the burning of Smyrna and the great exodus of Christian peoples from Turkish Nationalist territory—Anatolia and Eastern Thrace. To provide the thousands of orphans which have been brought out of Turkey with new homes in Greece, Syria or Palestine involves further extraordinary expense; but the opinion is expressed that in the end this will prove to be a blessing in disguise by placing them where they can be more quickly and easily made self-supporting by industrial training. The number of orphans under the care of the organization, now aggregating 115,000, is expected to increase as the tragedies of the Christian migrations are bringing daily to Near East Relief institutions additional children "who cannot be refused without bringing shame upon our nation."

## THE CONTINUING RAILWAY SHOPMEN'S STRIKE

It has doubtless been generally assumed that the shopmen's strike of last summer was terminated on all of the roads with the signing of the Baltimore agreement. As a matter of fact, only a little more than half of the roads have settled with the shopmen in accordance with the terms of that agreement, and it is estimated that nearly half of the shopmen who struck on July 1, eight months ago, are still out. On the eastern roads alone which have not accepted the terms of the agreement (Delaware, Lackawanna and Western, Delaware and Hudson, Ontario and Western, Central of New Jersey, Lehigh Valley, Boston and Maine, New York, New Haven and Hartford, and the Pennsylvania), the group



# THE WORLD OF TO-DAY

known as the "eastern coal carrying roads," approximately 51,500 shopmen are still on strike out of a total of about 63,400 who went out on July 1. This situation obtains in other centers where the roads have declined the terms of the Baltimore agreement. Deterioration of railroad equipment, slow and poor transportation, both of passengers and freight, and long delays in the delivery of necessities, such as coal, are the results of this situation. Conditions due to the failure to settle the strike have become serious enough in Colorado to cause Governor William E. Sweet to serve notice on the railroads of that State that they must furnish "adequate and continuous service" or take the consequences. The Governor's statement, as quoted by the "Denver Post," said: "Reasonable service has not been given by the railroads, and the situation has become so unbearable that facts concerning the failure of our railroads to discharge their obligations to the public should be the subject of official investigation and action." The "Denver Post" goes on to say: "The Governor intimates that if the railroads do not take steps immediately to remedy the situation they may face revocation of their franchises. Numerous instances are cited where the railroads have failed to furnish cars, resulting in a loss to farmers, stockmen, fruit growers, miners and merchants. It is intimated that if the railroads are unable to furnish service in any other manner the Governor may force them to take their striking shopmen back in order that their equipment may be kept in shape." The strike has lasted so long that the shopmen have come to the end of their resources and the winter has brought hardships and suffering. A committee has been formed in New York with offices at 1130 Fifth Avenue, of which Rev. Richard W. Hogue is treasurer, to assist financially the men still on strike and to take steps to bring about a settlement in accordance with the Baltimore agreement on the roads which have thus far been unwilling to accept its terms.

## A GLIMPSE OF CHINA FROM THE INSIDE

In a letter just received a correspondent who has seen China from the inside for twelve or fifteen years gives a fairly cheerful view of the political situation there. Harking back to the recent war, he reports that Wu Pei Fu fought well, as he has before; his friend Feng was a very large factor. Chang was thoroughly beaten, and at last got back outside the Great Wall. Hsu Shih Ch'ang suddenly slid out, as you might say, from the Presidential chair! Li Yuan Hung, in Tientsin retirement since 1917, consented to resume his office. "At this time, in June, there was a great feeling of hope for China's reunification and forward progress. Many of these hopes have been sadly disappointed. The Peking government is still corrupt, and subject to constant change and confusion. Finances are precarious. Bandits, as well as Tu-Chuns, abound. But I must say that at many points, the condition, even of the Government, seems to me far better than before the Spring War. President Li does not have the strength needed; but he is honest—a great improvement on wily Hsu. Bankruptcy and corruption are perhaps not worse than at several other times during the Republic. There seems no way of eliminating these military governors and their unpaid robber-soldiers at once; but their power ebbs. We have a *constitutional* Parliament now, in Peking; they bicker and trifle, but they represent South as well as North. There is no longer a 'Dr. Sun's Republic,'

though he still plots. A few men are doing steady constructive work, here and there. General Feng is now posted in Peking. Where this fits in the political chess game, we don't know; but if he is to head up a true National Army, it may augur very well. He is an effective soldier; a simple-minded man: an out-and-out Christian."

## BREAKING DOWN THE BARRIERS TO PAN-AMERICANISM

The calling of the fifth Pan-American Conference to meet in Santiago, Chile, in March, 1923, offers the greatest opportunity ever presented to the American Continent to break down the barriers which have divided the American nations for more than a century. We are gravely concerned with the evidence that reaches us from day to day that large companies of Latin Americans in the twenty southern countries are growing more prejudiced against the United States. The most talked of Latin American at the present time is Gabriela Mistral, the Chilean poetess. She is now visiting Mexico as the guest of that government, and from there will visit several other Latin American countries. In an article which has been published in every Latin American country she says that there are two things which must unite Hispanic America: First, the beautiful Spanish language; and, second, the pain caused by the United States.

The agenda at the Santiago Conference is to be enlarged. Uruguay has insisted that the question be discussed concerning an American League of Nations. It is easy to see the many questions involved in such a question; America's attitude to the World League, a definition of the status of the Monroe Doctrine, a determination of the status of the small states like Haiti, now under control of the United States, conditions under which American governments shall be recognized, etc.

Two other topics of especial interest to the churches because of their relationship to international peace are the codification of American international law, and disarmament. The latter subject will bring on a hard fight. There has been tremendous excitement throughout Latin America in the last few months because of the appointment by the United States of a Naval Mission to Brazil to help Brazil build up her navy. Argentina says that we are denying all that we proposed to do in the Disarmament Conference.

Still another question which interests the churches is the consideration of measures to secure the progressive diminution in the consumption of alcoholic beverages. It is very significant that Latin American countries are interested in having this matter thoroughly discussed.

We should do all possible to impress our delegates with the importance of making the Conference count for building political and social co-operation. The churches should follow closely the proceedings of the Conference.

A recent meeting called by the Commission on International Justice and Good-will of the Federal Council of the Churches took action which effectively summarizes the concern of the churches in the issues involved in the coming conference. The resolution reads:

"We urge that in connection with the coming fifth Pan-American Conference, our nation do all in its power to cultivate amity and friendship with the Latin American nations and so to prevent the development on our continent of the spirit of distrust and suspicion that has led the European continent into its present morass."

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## What Are the Fundamentals?

FOR several years now we have been hearing much of the Fundamentals of the Faith. A large group composed of both clergymen and laymen have organized themselves into a body to protect these fundamentals. They have been producing a large body of literature and have captured some of the religious weeklies. They have also been watching the utterances of theological professors and preachers suspected of liberal tendencies. Dr. Fosdick's sermon in which he dwelt on the Virgin birth and inspiration was admittedly called for by some declarations of this group and was in the nature of a reply.

No one can have any objections to the most eager efforts of any group to defend the faith and to insist that the fundamentals be entirely guarded. From every side the fundamentals are being challenged—in books, in the press, in novels and on the stage. The events of the last eight years have caused many to challenge not only the fundamentals of the faith, but the fundamentals of Christian morality as well. We would be the first to welcome any concerted movement of the Church to state with conviction and passion the great fundamentals of the faith. The danger is that a group, perhaps a small group within the Church, will arrogate to itself to say what these fundamentals are and to insist that everyone within the Church shall accept their definition of what they are. We are afraid that this is what is happening in

some degree and it moves us to ask: "What are the fundamental doctrines of the faith?"

The question is easily answered. *Any doctrine is a fundamental which determines character, is necessary for salvation and determines the destiny of the human soul.* This is the answer that has been universally accepted by the Christian Church in its history and is the only absolute test to-day. There is no final test other than this.

Thus the doctrine of the incarnation is a fundamental. It is the heart of Christianity. There is no Christianity without it. It determines the Christian's life and his outlook upon the world. If God was not in Jesus Christ reconciling the world to Himself, if our humanity has not been touched by Divinity, if God is not in His children, then we may be Buddhists, Mohammedans or anything else, but we are not Christians and we have lost the indwelling of God through Christ which is our chief source of strength, peace and salvation. The incarnation is a fundamental. But *the method* of the incarnation is not; the Virgin birth is accepted by most Christians because the evidence for it seems trustworthy, but the Virgin birth is not the incarnation. Should the evidence be found insubstantial, still the incarnation remains a fact. God could have come into Christ by natural processes of birth had He so chose, as well as by miraculous method. How He incarnated Himself is not a fundamental; that He did possess Jesus Christ and through him humanity itself, is a fundamental.

The doctrine of inspiration is a fundamental because it determines character and by it God accomplishes His plan of redemption. If the human soul is not capable of being touched by divinity both to divine utterances and holy deeds, then we have no religion left: nothing but ethics determined by the common good and human thoughts born only of human impulse. The glory of our faith has been the heavenly thoughts of prophets, poets and the thinkers and the heroic deeds of apostles, disciples and martyrs, inspired by the indwelling God. There is no such thing in the world as the eleventh chapter of Hebrews on the one hand or the epistles of St. John on the other without inspiration. It is a fundamental of the Christian faith—God speaking and doing through holy men. But any particular *method* of inspiration may not be a fundamental of the faith at all, and it is the most calamitous thing that could happen to Christianity to have any self-constituted group of men insist that a certain *method* of inspiration, verbal, or any other, was a fundamental. *It is not:* and every era of the Christian Church is evidence that it is not. Dwight L. Moody and Henry Drummond held antipodal views of the method, but who shall say that either of these prophets of the Lord did not believe in inspiration with all his mind and soul. John Hall and Phillips Brooks held radically different views of the method of inspiration. One seemed to believe that God almost literally dictated every word of the Scriptures; the other believed that God possessed the sacred writers with His Spirit and through this possession they were moved to write—but who dare say that either of them did not find his whole source of comfort and assurance in the inspiration of the Scriptures? Inspiration is a fundamental: the mode or method is not.

The same is true of the revelation of God. Revelation is a fundamental. If it is not then we are not sons of God and have no way of knowing His character or will. If there is no revelation of God then we are in a godless world so far as we human beings are concerned. The very foundation of Christianity is the revelation of the nature, character, will



# EDITORIAL

and purpose of God in Jesus Christ and godly men. We are materialists or positivists or ethical culturists or gentle agnostics or anything else if we do not believe God reveals Himself to man and man can speak in prayer to the revealed God. Revelation is a fundamental of the Christian faith; but the method of revelation, or any limitation of it to any particular time or place or book is not a fundamental at all. Here again all history proves our contention—proves it so self-evidently that we need not even turn to illustrations.

The doctrine of the Atonement is a fundamental of the Christian faith. Jesus Christ and Him crucified was the gospel the apostles carried to both the Jewish and the heathen world. The cross has surmounted the Church in all times and places. It is the symbol of our faith. There is no Christianity apart from God suffering for the sins of His children. Christ dying to save men from their sins and by revealing to them the heart of God; making men one with Him again is not only a fact in history but is part of an eternal process. Always God in His infinity is stooping to man in his finiteness; always the holy Christ is offering himself upon the perpetual cross; always the pure by suffering and forgiveness are saving the sinful; always the strong are giving their lives for the weak; always the good are dying with Christ for the sins of the world. The atonement is a fundamental law of the spiritual universe as gravitation is of the earth. St. Peter dying as did his Lord; Savonarola being burned in Florence; Livingstone falling by the way in Africa; the youth of the nations offering their lives in Flanders—all these are imitating Calvary. The atonement is being reproduced in degree wherever the pure, the strong, the holy, sacrifice themselves with Christ that others may live, others be saved:

"Wherever through the ages rise  
The altars of self-sacrifice;  
Where love its arms has opened wide,  
And man for man has calmly died,  
I see the same white wings outspread  
That hovered o'er the Master's head."

The atonement is a fundamental: but no doctrine—governmental, substitutionary, or any other is, and any group of men which arrogates to itself the right to say to the brethren, you must believe this or that theory, should remember that many theories have been held and even the one they are advocating may have been one which was once condemned as heretical. The fact of the atonement is a fundamental: no theory of it can ever be.

The fact that Christ is the living Christ, is close to His children, claims the world as his world, purposes to set up his Kingdom in it, judges it as its constituted judge is on every page of the gospels, is the continued note of the epistles and is in all the Christian creeds. It is a fundamental of the Christian faith. His presence is our comfort, his plan for a City of God in the world our goal, our inspiration in all our effort; that we shall see him some day face to face our hope and our reward. Surely he comes to his children. But no particular doctrine such as that of his second coming, in this place or that, at this time or that, or his coming to the world again in bodily form is a fundamental in any degree whatever, because it has no relation to character and certainly is not necessary to salvation. The only thing necessary to salvation is that Christ and the soul shall meet: that he will appear again in bodily form is only a theory of his coming.

Here again all the experience of the Church bears witness to our contention. In any town or city part of the Christians believe in the second coming; part do not. Part of the pastors of our Churches believe in it; part do not. But who shall say that those who do believe it are holier, more spiritual, more fully saved than those who do not? A doctrine which millions of the best Christians in the world do not hold, and do not find necessary to salvation can never be a fundamental of the faith.

Once more: The resurrection of the Lord Jesus Christ from the dead is a fundamental of the Christian faith. There can be no Christianity, whatever else there be, with a dead Christ. We can take his teachings for what they are worth, admire and imitate his pure life, but that is not Christianity. Christianity was from the beginning and is eternally the gospel of the living Christ—the Christ who lived God before men, was dead, buried, rose again from the dead and is alive forevermore. His resurrection is a fundamental because it is the pledge of our own immortality, the sign of his own victory, and is *power* in us—power of the immortality that is ours. Our whole life is changed as is our whole thought of life, so also are our hearts filled with hope, courage and the consciousness of our immortality. The resurrection of Jesus Christ touches every Christian's brow with divinity. It is a fundamental. But no theory of the resurrection can ever be a fundamental, because it does not matter whether the old body came forth from the tomb or whether the Lord of life appeared to the disciples and Mary, whom He loved, in a glorified or spiritual body. No theory of His resurrection can be a fundamental: the fundamental, the power to salvation, is the fact that he rose again from the dead and liveth forevermore.

We have been constrained to write these words in answer to many letters showing much perplexity. We hope they will help sincere and perplexed souls. We do not want Roman Catholicism fastened on the Protestant Church. The very genius and distinctive thing about Roman Catholicism is that it insists on telling its priests and adherents that they must accept the *interpretation of the Scriptures* held by the authorities as well as the facts of Scripture themselves. This is what some who call themselves fundamentalists are attempting to do. It belongs to Roman Catholicism, not Protestantism.

F. L.

## Protestantism and the World's Necessities

PART V.

THE last and perhaps the greatest immediate service which Protestantism can render the world is to redress the balance between Church and State. Behind the seething spirit of revolt and the wild stirrings of public opinion lies a deep-seated distrust of nationalism as the source of war. Since Hegel announced that the State was absolute, an end in itself, and the organon of its own moralities, the cult of militarism has been both exalted and cast down. Its semi-divinities are now depressed but not vanquished. The peoples of Europe, betrayed by perfidious rulers, are obsessed with fear lest the Hegelian doctrine should revive, and another Baal be set up in blood and terror. It

## E D I T O R I A L

is this dread which explains three-fourths of our international and diplomatic imbroglios. Revolutionary labor, pleas and counter pleas for the mutilation or the restoration of Germany, the French alliances with Poland, secret treaties with the Turk, and the chronic excitement of the Balkan States, can be traced to the determination that the white race must not permit another orgy of massacre. Protestants who believe that the leadership of that race will not survive a second world war see no possibility of preventing it save by the increased control of Christianity over international affairs. But to gain the control they must be Christians first and nationalists afterwards. Situated, as we are, between Pagan traditions which ennoble tribal relations and war and Christian teachings which pledge its end in universal brotherhood, the choice must be made as to which we shall hereafter obey. For had not the Church been narrowly defined by nationalist boundaries, and defiled by an idolatrous subservience to the State, the good the late war accomplished might have been obtained without shedding of blood, and the incalculable evil it left in its train might have been avoided.

Whatever may be said in praise of patriotism, surely it is limited by righteousness and subordinate to justice! There is need for lucid thinking at this point. The conception of the State as a concrete part of the "Absolute" in which all opposites are reconciled, suits Caesarism, but it does not explain the verities forced upon us by dreadful circumstances. This "Absolute" has neither organism nor purpose. It is neither personal nor impersonal. It possesses no qualities for good or evil. Its asserted perfection is a myth. As a metaphysical dream, skilfully elaborated, without moral character or consistency, Hegel's ideal is a striking illustration of the havoc wrought by erroneous speculation. It destroys the freedom of the individual by consigning him, body and soul, to the State. The essential differences between the State and the Church and between the State and society at large are lost in the process of consignment. Because much organized human life is outside the purview of the State, its alignments traverse State frontiers. The reaction against the fatal heresy that the State is unconditional and supreme should be promoted and yet restrained by the Church. The moral attainments which she emphasizes are produced by self-determination as against mere impulse. But how can self-determination operate if the State is all and in all? Protestantism has a mission to guard the ethical and religious truths which enrich every political heritage. It can show that the claims of the individual upon the State and of the State upon the individual are reciprocal. Both sets of claims are conditioned by the fact that man's obligations as a spiritual being must be duly honored. The State is a body of persons, recognized by each other as having rights, and having a constitution for the maintenance of those rights. Thus, while the State is more important than any citizen, it cannot be indifferent to the rights of any single citizen. The Church is, as we have said, the congregation of God's faithful people upon the earth, who unreservedly accept the spirit, the life, and the teachings of Jesus Christ as their standards of belief and practice. And if theocracy as taught by the Bible is the one lasting foundation of democracy, blessed is that people whose God is the Lord! And equally blessed is that State which applies Biblical precepts to belated and brutal conditions of old-time nationalism.

S. P. C.

## Round the World and Back Again

[EDITORIAL CORRESPONDENCE]

## PART II.

JAPAN reminds you of a youth in the turbulence of the adolescent period, but growing out of it very fast, indeed. Welcoming with great eagerness Western civilization, she is rapidly taking it over into her own hands, and in political, commercial and social relations is increasingly showing her utmost resentment in having them imposed upon her, and her burning desire of having them reposed in her, with all the implications, correlaries and respect which such disposition rightfully requires.

It opens your eyes wider than ever before; they are filled with wonder and surprise, but when you close them for a quick meditation you find yourself thinking, "If I were Japanese I should certainly think so, too!"

You sail from Yokohama by way of the inland sea and Shanghai. Across the China Sea to Manila is a quarter section of the delight of Paradise, which does not abate when you find yourself again on American soil and within the jurisdiction of that capacious patriot, Major General Wood, who is nobly fulfilling a delicate task of the very greatest importance to the future of the Philippine Islands and of the world. The old Spanish city, still within its walls, is most fascinating in its reminiscent suggestion of yesterday. The new American city surrounding those ancient walls is simply prophecy domesticating itself. The colonizing power of democracy is in distinct and grateful evidence, while the attractive charm, the rapid development and the expectancy of independence combine to make Manila a thing of beauty and a joy forever.

Of course, the enthusiastic youth and the calculating politician are ready and eager for independence at once and instantly, but the cooler heads, the broader judgments and the wiser thinkers, while friendly to the ultimate suggestion, are disinclined by precipitate action to illustrate in modern times the ancient debacle that "Ephraim is a coke half baked."

Hongkong, Shanghai and Canton would offer most attractive places of detention, but we must hasten to Peking, a city most remarkable, having perhaps as much for the imagination as almost any city in the world. In such a city one sees Western civilization in the very act of seeping in, just as sometimes in the early dawn one can see the daylight challenging the midnight darkness on its irresistible way to conquer it. The darkness is still there, but so is the rosy-fingered light! I saw in half an hour upon a great thoroughfare all the modes of transportation since creation's dawn; saw the man with the huge burden on his back; saw the camels from the desert carrying the burden at the behest of men; saw the Peking cart; saw the locomotive; saw, and dodged for my life, the automobile; and saw the airplane "cleaving the sky."

But these casual visions and the historical ones like the temple of Confucius, the marvelous temple of Heaven, and the wall of the British Legation, with the single section left as it was after the onslaught of the Boxer rebellion, with the simple legend attached, "Lest we forget," played by the Gloria Trumpeteers, all intensely interesting, could not cloud for me my thrilling interest in the real value of the work of the mis-



# EDITORIAL

sionaries and the strength of the moral influence of my own country in the Chinese Republic.

One of my choice friends was a Catholic priest, who gave me many a suggestion of the work of Catholic missions in China and whose appreciation of Protestant missions was gratifyingly calm, judicial and comprehensively sympathetic. For the Christian missionary in China is not primarily a denominational representative. He is a pioneer of Christian civilization, with a scope and inclusion in his work which makes him a real empire builder.

You do not know the real power of a missionary as you see him at home on a furlough; he is away from his task; often he does not loom large; but see him in his work in a great city and he is truly a major general of the Coming Day. The sweep of his power and the extent of his influence are a revelation. True, there are 130 different Christian approaches to the four hundred million Chinese souls, two hundred millions of whom know not even the name of Christ; true, denominationalism is the most confusing situation which confronts a Chinese seeking light, but true also that in spite of this handicap which, thank Heaven, gradually shrivels, the message of Christianity persists and the fundamentals of Christianity proceed.

By her churches and chapels, by her Y. M. C. A., by such institutions as Peking Union Medical College, in whose hospital I, having the first experience of my life with a surgeon, found that the expert who was operating for my benefit was a Brooklyn boy whom I knew years ago as a boy in knickerbockers running around Washington Avenue; by the serviceful life and sacrificial devotion of those wonderful men and women to China, to her religious, intellectual, social, civil, philanthropic life, these men and women of the Cross, Protestant and Catholic, are building the foundations of the mighty, vast, world-powerful China that is to be. Missionary work is no merely pious aspiration; it is spiritual, it is solid, it is stupendous!

But what about American "moral influence?" Historically it is very great. John Hay is not forgotten; the "open door" is not closed, and China regards America as perhaps her best friend in the world.

China is proud of our Ambassador. Thank God for that! And especially proud should every citizen of the State of New York be that a man of the proportion, the power and the personality of Ambassador Schurman, our fellow citizen, represents us so nobly in Far Cathay. He is wise without being conceited, brave without being a bully, cultured without needing cuss words for adequate self-expression, dignified but not aristocratic, zealous as representing his country, sympathetic to the country to which he is accredited. A great, splendid, human American!

Just at present it is difficult for China to understand the official relation of America to the world. China is in the League of Nations with fifty-one other of the sixty nations in the world. Why is America with the other eight, the three more important ones being Russia, Turkey and Germany? China can understand why these three nations are out. But why the great United States? The contradiction between her own experience with the United States and our present attitude she finds very difficult to explain.

The bold and barren fact is that this question meets the American traveler in every country he visits. Step upon the soil of Britain, it is there. Make your bed in France, and lo, it is there. Take the wings of the morning and dwell in the uttermost parts of the sea, in Japan, China, India, and even

there the question is mooted in the press, on the platform. Everywhere it is the most debated, defended and denied question in the world. An American meets it everywhere, and, believe me, he needs all his wisdom and a good supply of wit to meet many a perplexing situation!

Have you noticed how almost to a man travelers come home to America with very positive convictions regarding our duty to the world? There is hardly a "standpatter" or an isolationist in the crowd. To be sure, there was one from the Court of St. James the other day, but as he was a purely political appointment, there may possibly be a trail leading from his appointment to his attitude. But the overwhelming majority of oversea travelers are of one mind. America out of the League of Nations is in the awkward squad, when she should be leading the battalions. She is jeopardizing her moral influence, which is her glory. Her position has been accurately described as "sympathy without responsibility; good-will operating in a vacuum."

The world is rapidly losing the gains to civilization for which the war was fought, and for making the world safe for democracy, democracy is decidedly on the side lines!

A returned traveler from the Far East, from Britain, France, Germany, Denmark, who has no time to speak of his interview with Lloyd George, his audience with the Archbishop of Canterbury, or his reception by the King of Denmark, and who has no language but a cry, must use even that to beg his fellow Americans to believe that the question of America's association with the nations for the saving of the world is the greatest international question of the age, upon whose reopening and reconsideration, not only the fate of empires is hanging, but more than many appreciate, the fortune of our own country.

Our politicians are in danger of being our national demotors, not our promoters.

The Constitution of the United States begins, "We, the people." Oh, blessed words! Let them ring true again to their original meaning, and with an aroused conscience, which already stirs, let the people demand a reappraisal and reconsideration of the mighty questions; that it no longer be our shame as it was of Laertes':

"The wind sits in the corner of your sail,  
And you are stay'd for."

NEHEMIAH BOYNTON.

## The Old Preacher

BY DON C. SEITZ.

All his life  
In kindly gentle ways  
He toiled  
To mend mankind:  
Preached mercy,  
Fed the poor,  
Gave oft the welcome hand  
To passing strangers,  
And in his daily course  
Comforted  
Sad lives.  
But when his hair grew gray  
And his thin voice  
Reached only to the middle  
Of the church,  
His congregation  
Generously  
Gave him  
The key to the street!—*Watchman-Examiner.*

# THE OBSERVER

## Always We Dream Utopias

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

It is a remarkable sign of the imperishable faith of man, a sign that hope springs eternal in the human heart, that in spite of the wickedness manifested by every generation and the seemingly ineradicable selfishness of men and nations, in every century someone comes along and sings the millennium or pictures a Utopian city on the earth. I suppose that even out of the present welter of the world where selfishness and slaughter seem to be the two outstanding traits of humanity, someone will rise and dream of a millennium upon earth where France and Germany will sit with loving arms about each other and all the people of Europe will call one another brothers and our own nation say service to other nations is our truest destiny. There has never been a century that some poet has not sung of a Jerusalem, the Golden, to rise upon the earth, or some philosopher has not drawn up plans for a city of God, and these poets and philosophers have not been the weak and sentimental of the earth. They have been among earth's biggest men who have played with universes in their minds, as a child plays with tennis balls, men who have so determined the thought of the world that we are all thinking in their terms to-day—Plato, Augustine and Lord Bacon. The idea that somehow God has ordered His world so that good is to come out of ill; that the Kingdom of God is ultimately to be a reality; that there is some divine event, even though far off, toward which all creation moves, will not seem to down. From the Hebrew prophets down to Tolstoy the seers see it, the prophets preach it.

These thoughts came to me from the reading last week of a rather remarkable book, which has just been published by the Macmillan Company, "The History of Utopian Thought," by Joyce Oramel Hertzler, of the University of Wisconsin. I picked up the book with peculiar interest, for it was only a few weeks ago that I was saying what an interesting employment it would be to go through history and examine the dreams of Utopias as dreamed in one century after another, and make a collection of them, so to speak. I even half thought I might like to do it myself, and now someone has done it. Dr. Hertzler began with the Old Testament prophets, examining their dreams of a golden, Messianic age, when the earth should be full of peace and good-will, and then devoted considerable space to the examination of Jesus' ideal of the Kingdom of God and the apocalyptic hopes of the New Testament. All this has been done before in one way and another, and while interesting and valuable is not quite so unique a contribution as the examination of the various definite proposals for Utopias in the sense of regular organized societies in which there should be happiness, contentment, plenty, love, and good-will.

One does not always remember how many great dreams of these heavenly societies there have been until he reads Dr. Hertzler's interesting book. First, there was Plato's "Republic." What a wonderful dream it was, and what an influence it has had upon the world! I suppose there is hardly any-

thing that has been suggested in modern educational methods that is not in the "Republic," at least, in germ. For my readers will remember that about two hundred pages of the four hundred in the Jowett edition are devoted to discussion of how children should be educated for citizenship in this wonderful state. Unfortunately, the extreme emphasis put on the state by Plato has probably had no little part in developing that extreme patriotism which bore logical fruit in Germany in 1914, and which is always threatening to plunge the world into strife. For in Plato's Utopia the citizen is so subordinated to the state that he practically loses all individuality. As Dr. Hertzler says: "All individual self-will and selfishness must be subordinated to the common will and common good as dictated by the spiritual and intellectual guides." These guides, by the way, assume a very high place in Plato's state. They are to be men not only of the highest training, but of the highest virtue. There is nothing really democratic in Plato's ideal state and working men are not much more than slaves. (For anyone who wants to spend a few hours contemplating some of the highest thoughts that have ever come from the mind of man, let him get Jowett's translation of "The Republic." Jowett's analysis of "The Republic," which precedes it in the translation, is also a remarkable piece of work.)

The other Utopia which can rank with Plato's dream in real greatness is Augustine's "City of God." It is entirely and absolutely different from Plato's vision inasmuch as where Plato goes into great detail regarding the organization and government of his ideal state Augustine dwells upon the fundamental relationship of the soul of God, which, if attained by all individuals, would eventuate in a heavenly city on the earth. There are twenty-two chapters in Augustine's great work. The first five are given to an attack on the Paganism of his day and are terrific in their scathing words; the next five are devoted to criticism of the prevailing philosophic systems of the day; while the remaining twelve chapters, which are the ones that chiefly interest us to-day, are devoted to an exposition of the two contrasting doctrines: Augustine's "City of God" and the existing "City of Men." The "City of God" consists of those who wish to live after the spirit and "is founded upon the love of God and contempt of self." The city of men is made up of those who wish to live after the flesh and is based upon the love of self and contempt of God. To quote Dr. Hertzler: "Augustine's Utopianism centers about this life according to God. It consists in the first place of freedom from the baser passions and lusts and the practise of a religious, specifically Christian, ethics. . . . Finally, the bond of agreement in the divine city is the love of God as is shown when he defines a state as an assemblage of reasonable beings bound together by a common agreement as to the objects of their love. Through humble love of God, we renounce self and lust and receive God and His law, and



thus united by means of this divine beneficence are prepared for the City of God. This is a beatific vision of a social life in which the personality of the individual is bound to that of other individuals through God, truly the highest stage of moral perfection." I have not space to dwell upon Augustine's great work, but in it one finds not only his own opinions on every conceivable theological and philosophical subject, but also finds every opinion held by his age examined. Poujoulat called it "the encyclopedia of the fifth century." All the theological thinking of the last 1,500 years has been colored by it.

I cannot in this short letter go into the other Utopias which are among those dreams that for a time held spellbound the minds of men and then passed away—were abandoned with great sorrow by disappointed souls. Yet it is not fair to say they entirely passed away for something of the dream entered permanently into the thoughts of men. There was the "Utopia" of Sir Thomas More, which made such an impression on his contemporaries that it was held as a sort of Bible among them and the name was given to all future millennium dreams; there was the "New Atlantis" by Francis Bacon, a land of freedom and justice where the principles afterwards expounded in the great "Novum Organum" were to be carried out; there was the "City of the Sun" by Campanella, the great Italian (written, by the way, in the same year Lord Bacon wrote the "New Atlantis"—1623), a city of light and love wherein all social injustices would disappear forever; finally there was Harrington's "Oceana," written in 1656, that wonderful dream of a state in which the sovereignty of the people should be supreme, in which "King People" should rule justly.

These are the great classic Utopias although, perhaps, one should include among them, as Dr. Hertzler does, Savonarola's attempt to found a theocracy in Florence. But this has no enduring form in literature. Dr. Hertzler devotes eighty pages of his book to a survey of these different attempts to

found Utopian colonies. They have been many such attempts actuated by the noblest idealism and the most beautiful humanism, but none have endured for long, partly because of weak, selfish human nature, partly because it is impossible to isolate a community in this wicked world. Chief among these are Fourier, whose disciples essayed several communities, and Robert Owen, who might perhaps be called the father of modern trades-unionism. Other names always associated with these are Saint Simon, Etienne Cabet and Louis Blanc. I am a little surprised that Dr. Hertzler makes no mention of the Brook Farm experiment, for while it made no particular contribution to the Utopian literature and never attracted any considerable number of disciples to participate in the experiment, yet it was one of the most idealistic points in American history and full of romance and Emerson, Hawthorne, Margaret Fuller, and others of the immortals abode there for a time.

There is nothing more fascinating to read about than these Utopias. They take one out of this miserable, materialistic, selfish, bloodthirsty world up into a land of pure, serene delight. And as one reads it is all so simple, so seemingly easy, so beautiful, like a fairy story or a Brahms symphony where everything moves by the law of divine harmony. But, alas, in operation they do not work. The wheat and the tares are too closely intermingled in this world and sometimes it looks as though they must grow together until the harvest. They could work if all men would live in good-will toward each other, but all men will not and there is no way of making them. Even as I write these words, I read from an eminent citizen "Self-assertion is the law for both man and nations. All this talk about brotherhood and love is sentimental mush." Thus we have our Utopians preaching Christ as the law of life, but we have as many Nietzscheans preaching Caesar. The Utopias are impossible in a world where half the people and half the nations do not believe in good-will.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## Free Church Criticisms: A Reply

By A. C. Headlam, M.A., D.D.

Regius Professor of Divinity in the University of Oxford and Bishop-Designate of Gloucester

[NOTE.—This is the second sermon in the series to which we referred last week, and is in the nature of a reply to the positions taken by Principal Selbie, of Mansfield College.]

IN the short time at my disposal I propose to deal for the most part with some of those criticisms which Dr. Selbie put before us.

Dr. Selbie says: "Free Churchmen feel that ever since Lambeth the emphasis has been too strongly laid on the side of order and organization."

That is a very great problem for all Christian people and for the united Church, to decide exactly how much unity of order is required. On the one side you have the Roman Church, and the volume of the Roman Canon Law shows

that there is a Church with a very elaborate and very carefully worked out system of order, penetrating into every particular relationship of life. Dr. Selbie's own Church, the Congregationalists, would, I suppose, represent very much the opposite way of looking at things; the great stress laid on Congregational liberty, the great stress laid upon individuality, the fear of checking the life of the spirit by the influence of bureaucracy. There is the problem before us and which we are approaching: What amount of unity of order is necessary in the Christian Church? On the one side, undoubtedly we require some order. If the whole of the Christians in England are to be united in one society you must have some sort of system of order. On the other side, I suppose we all as Englishmen read very particularly the

evils of anything like bureaucracy. We feel that we want individual initiative. In the Church of England we have very great variety, and every effort to increase to any excessive extent the idea of order immediately creates some sort of revolt. Therefore the problem before us is this: What amount of order do we really require in the Christian Church of the future? The only thing I will say in answer to that is, let us turn our eyes to the early Christian Church. There you have a quite natural system of order, but you have very great elasticity, very great initiative, great power of adaptation to new circumstances; and I think that if we agree in studying that representation of the Christian order we shall get the best guide to what we require in the future.

Dr. Selbie dealt next with a rather difficult paragraph in the Report of the Joint Conference on Church Unity, saying: "Are we going to de-Christianize the Society of Friends?" The paragraph referred to by Dr. Selbie, and which was expounded with great care by the Archbishop of York, reads as follows: "Some (parts of the visible Church), indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they are in accordance with the Divine Mind must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God." Now I venture to think that Dr. Selbie, or those friends of his whom he represents, have read that paragraph with the wrong emphasis. The object of that paragraph is not to de-Christianize any particular society, but to say that even if you cannot unite with it you do not de-Christianize it. Cast our minds forward into the future, and think of the United Christian Church; however wide you draw the line, however broad your limits, undoubtedly there will be some Christian bodies that will not be able to come in. I doubt very much whether it would be possible to conceive the introduction of the Unitarians into such a body. As regards the Society of Friends, I doubt very much whether they would wish to come in: the very condition of their existence is that they are not a Church, and do not wish to be a Church, and do not wish to be part of a Church. Therefore I think that quite clearly there will be some, whatever efforts you make, who will be outside. What this paragraph shows, and it is important to bear it in mind, is that those judgments which we are obliged to make as regards the visible Church are human judgments, made in relation to human conditions, and that they are not judgments within the sphere of reality; that we do not say that because any body of Christians cannot come in with us, therefore we condemn them: whether they or whether we are to be condemned is not a matter for us to determine, we leave it to the judgment of God. But if you are to have an ordered society you must have conditions of admission.

The next question that Dr. Selbie asked was: "What is a representative and constitutional episcopate?" We mean one which will come with the whole authority of the Christian Church. We mean that when a person is appointed to his ministry he will come not merely as the minister appointed by this or that congregation, but he will have behind him the authority of the Church as a whole, and that authority has always been gained in the past through episcopal ordination. Ideally, what happens is that a diocese elects its bishop, the bishop elected by the diocese is presented for consecration to the bishops of the Province, the bishops of the Province being representative of the Church as a whole; and whatever other meanings there may be, and I am not going to discuss this matter at present, the great meaning to me of

Apostolic succession has been just this representation. I think there has been a tendency to associate that idea of Apostolic succession with a good deal that will not bear investigation: the idea that through a particular channel grace has come down from Apostolic times. That I believe to be theologically a mistake, and not the meaning the Christian Church has ever given to Apostolic succession, certainly the earlier ages of the Church. Apostolic succession means that the bishop appointed is appointed, is consecrated, with the authority of the whole Church, and I look forward in the future, if we have a United Church, that ordinations and consecrations shall come with the authority of the separated portions as well as of the Church of England, that the Presbyters, the ministers of the different separated Churches, should join with us in the laying-on of hands, and that so you would get a representative episcopate, a representative ministry, a ministry representative not only of one traditional Christian Church, but all traditions, and that the ministry which is now divided should again be united.

That leads on to the next question that has been raised. What is meant by the words "episcopal ordination?" Dr. Selbie says: "We lay great stress in our Church on the call by the Spirit, and we test that vocation very fully." He then goes on: "But the actual act of ordination we regard as a purely human thing." Now I really do not think when he says that that he is saying exactly what his Church really thinks, because almost directly afterwards I read: "To us the whole matter of ordination is at once so simple and so solemn that we cannot use the word in this double sense. . . . 'Commission' we can understand, but re-ordination we cannot." I venture to think that the fact, in which I agree, that Non-conformist ministers say: "We will not be ordained," shows that they do not look upon ordination as a purely human thing, shows that they feel it means a great deal more. If ordination was a purely human thing neither I nor they nor anyone would mind being re-ordained; but we do mind being re-ordained because ordination is a great deal more than a purely human thing. We in the Church of England agree quite thoroughly with the Nonconformist Churches in accepting the calling by the Spirit. The very first question that is asked in the Anglican Ordination Service is, "Do you trust that you are truly called?" And we test it as much as they, but, unlike them, we ordain with the laying on of hands, and we mean by that not only that we give a solemn commission, but we all unite in prayer to God. An ordination, with laying on of hands, is but a symbolical prayer: the essence of the ordination lies in the prayer. We mean when we pray to God that He will give to the one that we are commissioning and the one that we are sending forth His grace for the great work to which he is called. If you recognize that prayer is the essence of an ordination I think you will feel that we really all ultimately agree about its infinite importance. But now comes that difficult question of re-ordination, and I want to put the problem before you quite clearly. On the one side, Non-conformist ministers say: "We have a commission, and we have God's Spirit, we believe, and we have tested it again and again by its spiritual blessings." We agree with them; that is what the Lambeth Conference has said. "And we think it would be untrue to our calling if we were to submit to any re-ordination." I think they are quite right. We Anglican clergy would not accept any form of re-ordination for the sake of reunion with the Eastern Church or the Church of Rome, and we have no right to ask for the same from others.

Then comes the second point in the problem, which is a difficult one. Many people, clergy of the Church of England and others, say, "We will not submit to the Sacraments be-



ing celebrated in our Church by one who has not received episcopal ordination." Again, I think that, mainly from the point of view of Church order, their position is very likely a just and a right one. But how are we to readjust it? I do not believe that the difficulty is as great as people think. Supposing reunion was to come between the Church of England and the Eastern Churches, it would mean that mutual acceptance of one another's orders, but I am quite certain that no Anglican clergyman would be considered a proper person to celebrate in an Eastern Church, nor an Eastern clergyman in the Anglican Church. In the Church of Rome at the present day there has been a reunion; there are a large number of Uniat bodies, the Uniat Greek Church, the Uniat Armenian Church, and so on; and the Church of Rome recognizes their orders quite completely, but there is no mixture of rite, as it is called. A priest of the Greek rite is not competent to celebrate according to the Latin rite, nor a priest of the Latin rite according to the Greek rite. If that be so, I see myself no reason why, in the immediate future, we should not reunite on just the same conditions. We might have intercommunion; we might preach in one another's Churches; we might be united in all good works; but those who are ordained for the Anglican rite will celebrate according to the Anglican rite in the Anglican Church, and those who are ordained by the Presbyterian or any other rite will celebrate according to their own rite in their own Churches.

Then we come to the question of the Creeds. Dr. Selbie reminds us that in the Congregational Church there has always been great reluctance to impose creeds upon anyone. The Church must be able to point, he says, to certain documents, saying, "This is our Faith," and the Nicene Creed is perhaps as good as any for the moment, but it will not do to make them impositions on any; the day is gone for that, and if ever we come to frame a constitution for the Reunited Church we should take a broader line than seems to be indicated in the report.

Therefore, I would suggest that we should take as the

terms of our assent to the Creeds something of this sort: "We accept the Faith of Christ as it is taught us by the Holy Scriptures and as it has been handed down to us in the Creed of the Church." If you were to call upon everyone to make some such declaration as that, you would not be making any imposition; you would be securing our unity in faith; you would leave full freedom for interpretation; and you would take care that the emphasis was not on this or that particular document—every document which comes from human hands must be imperfect—but that the emphasis was on that Faith of Christ which is something for our heart and our conscience as well as our intellect.

Another difficulty which was raised was this. We see the opposition between Evangelical, High Church and Anglo-Catholics, and we are wondering very much which party is going to win, because that is going to make an immense difference in our attitude to any future reunion. Here I would say this. I am quite certain that no party in the Church of England is ever going to "win." The Church of England consists of a great body of clergy and laity who are members of the Church of England, some from one point of view, some from another, and there are a certain number of people whom we call extremists, who are in the habit of what you may call beating drums and holding conferences and so on, and who bulk very largely in the public mind; but I am sure that the bulk of the Church of England is Christian and Church of England and is not attached to any party primarily. But I want to go a little deeper even than this. What is to be the Church of the future? Is it to be Protestant or Catholic? I do hope we shall recognize that the time must come when these old badges cease to be reality. The Church of the future is to be not Protestant nor Catholic in that sense, but Christian, and it is to unite in itself the whole Christian tradition, both that part of it which is preserved by the Protestants and that part of which is preserved by the people who are called Catholics. That is the Church we are going to build up.

## Liberty in Logan County

By Henry S. Huntington

LIKE most of the Southwestern section of West Virginia, the State is a tangle of mountains two or three thousand feet high, between which crooked rivers and creeks wind through narrow valleys, with only rare meadows. The famous Hatfield-McCoy feud was fought out nearby, over the Kentucky border, just southwest of Logan. No such famous feud developed in Logan itself, but the feud spirit was there.

In such a country the sheriff represented a power that every criminal considered he had a feud against. Therefore mountain sheriffs and their deputies learned to shoot fast and to deal roughly.

Twenty years ago enterprising coal operators began to open up the Logan County mines. Most of the farmers' families gradually gave up their attempts to get a living out of the soil and turned to mining.

From the opening of the mines, the mine operators in Logan County, as through most of West Virginia, were against unionization of their men. When a man was known to favor unions, the mines would discharge him.

The mine operator's practically controlled the county. One of the great families of the district was the Chafins. About 1908 the power behind the political throne in Logan, *i.e.*, the coal operators and their men, elected a sheriff, a strapping twenty-year-old member of the Chafin family by the name of Don.

The Logan County authorities were determined that within their bailiwick there should be no discussion that was calculated to overturn the established order. The manner of their rule may be illustrated by the famous case of John Brown. Some ten years ago a Socialist speaker by the name of John Brown came down to Logan, the county seat. The sheriff

told the man he could not speak in Logan. Brown answered that he had permission from the Governor. He went to the telephone exchange and called up the Governor to verify his statement. As he came down the steps from the exchange three deputy sheriffs attacked him and beat him up. As he rose from the ground, wounded, with his clothing torn, he asked, "Haven't I got a friend somewhere?"

"Yes," said one of the bystanders, "I'll take you to a friend." He took him to a local tailor, a man with one of the kindest hearts in Logan. The tailor sewed up Brown's clothes. But John Brown had to go out on the next train.

But there was no forgiveness for that tailor. For such deeds of kindness to those whom the authorities disliked and because he would go on the bonds of people who were arrested, and so save them from jailing, the sheriff deeply disliked him. Perhaps there was personal feeling, too. I do not know. Anyway, deputy sheriffs would arrest the tailor's men as they went about soliciting for clothes to press in the mining camps about Logan, would bring them into town, and then turn them loose with no charge against them. Such an arrest meant that a man lost his day for work.

One day on the steps of the Logan County Court House, Don Chafin was "beating up" Tom Fielder and telling him that he had to leave town. Fielder answered that he had as good a right in the town as Chafin himself. The tailor, coming down the steps, said: "Don't hit the man again, Mr. Chafin." Chafin turned on him and gave him a blow on the nose, from which he carries a scar to this day. Two of Chafin's deputies hit the tailor also. E. T. England, who is now the Attorney General of West Virginia, expostulated at the attack. "England," said Chafin, "I'll do you the same way." That night Chafin's deputies or his friends broke the windows of England's office.

The rapid increase of the membership of the United Mine Workers in West Virginia beginning in 1917, and the wave of intolerance that swept over the whole country during and after the World War intensified the ill feeling of the coal operators and of their man Chafin against unions. The coal operators pay \$32,000 a year toward the salaries of the twenty-five deputy sheriffs in the county. For this the deputies guard the mine pay rolls twice a month and do other occasional specific services. But naturally they feel that the coal operators are their real employers, not the people, and they are loyal to their employers.

Don Chafin and his aids will not allow "union talk" in the county. Their attitude toward it is illustrated by the story of Jim Haney, who "talked union talk" in 1921, when he was employed by the Fort Branch Coal Company, east of Logan. Haney circulated a paper to be signed by those who wanted a union. Don Chafin immediately told him he would have to leave the "holler," *i.e.*, the valley of which the habitable part of Logan County consists. The sheriff's men kicked and abused him and would not even give him time to go home and change his clothes or tell his wife where he was going. They put him on a train, and he went to Kentucky. About two weeks later his wife was hit by a train and knocked unconscious for twenty-four hours. Haney came back to see her, but before the week was gone the deputies notified him to get out again.

The feeling against the unions and any speech in their behalf was particularly hot, of course, during the "mine war" of 1921. That mine war is recalled by everyone in America. All sorts of stories of the oppression of men with union sympathies in the non-union southwestern counties of West Virginia had drifted out to the union miners farther North. Some of the stories, as is evidenced by what we have told,

were well grounded. But tales came out, too, that in Logan County they were killing women and children.

The union miners almost spontaneously gathered to the number of five or six thousand and started a march over Blair Mountain toward Logan. Clerks, mechanics, even a young minister in Logan, took guns and went up the mountain to repel the invasion. That was only natural, of course.

Back in Logan there was such hot feeling against any one who sympathized with the miners that the sheriff and his deputies threw the law to the winds. A few miles from Logan two deputy sheriffs and the brother-in-law of one of them, without a warrant seized a young, clean-spoken painter, a union sympathizer, and proposed to take him to Logan under arrest. Their only charge against him was that he had been "talking." They accused him of saying, "I wish every ——— that goes up to shoot them poor miners would git blowed up." He absolutely denied it. But only the interposition of a bold fellow citizen saved him from jail. The deputies went off with the warning, "Now, young man, if we hear anything more from you, you'll git it."

The man who saved the young painter was warned by friends of his who were also friends of Sheriff Chafin, "I wouldn't do that, you'll get into jail if you do. Don won't allow any such talk as that."

The forces against the miners assembled a number of airplanes near Logan. When one of these planes crashed into a roof and came down, an independent-minded citizen remarked in the hearing of a neighbor woman, "Well, there's one that won't bomb the poor miners." When he got to the place where the plane had fallen, he remarked, "I've got twenty-eight acres of ground, and fourteen big fat hogs, and twenty-one bushels of potatoes, and the miners can have all that when they come. They won't hurt no civilized person."

That afternoon the sheriff or his deputies arrested him, without warrant or charge. They kept him in jail eleven days, and then, it appears, only released him because his brother had appealed three times in his behalf to General Bandholtz, commander of the Federal forces sent in to keep order. The sheriff's office finally trumped up a liquor charge against him. When he came to trial, the only witnesses against him were deputy sheriffs. When these deputies were compelled to testify without the opportunity of hearing one another, their testimony hung together so badly that the judge, though reckoned the prisoner's enemy, dismissed the case. It is difficult to see why that judge did not have the witnesses prosecuted for perjury.

During the mine war I know definitely that one man was discharged by the mine superintendent because, in the superintendent's own words, Don Chafin "said so."

The end of the mine war did not bring the end of these Turkish tactics. During the strike of the railroad mechanics last summer two deputies, with no warrant, arrested a striker named A. A. August at Peach Creek on the ground that he called some strike breakers, "scabs," and deputy sheriffs, "thugs." The deputies jerked August about, put him in a motor car and took him to jail. When August was locked up, Squire White, the jailer, said to him, "You don't like Logan County."

August answered, "I do like the county, but I don't think much of the people that's in it."

White opened the cell door and came in and beat August over the head until he fell. August did not fight back. He knew better. Three hours after they put August in jail they turned him out without a trial.

(Concluded next week)



# World Court League

THE PRESIDENT OF THE UNITED STATES has asked that the United States join the World Court set up by the League of Nations.

The recommendation is going to be bitterly opposed by three groups of people:

(1) Those Senators and others who do not want the United States to have any participation in world affairs.

(2) Those who think it is a first step toward recognizing a community or league of nations.

(3) Those militarists who have no trust in any method for peace except armaments and war.

The opposition of certain Senators is going to be very strong as was evidenced by the reception of President Harding's first message to the Senate.

On the other hand, the President is determined to put the United States in to the World Court and has announced his determination to go to the people.

He will need the help of every lover of good-will and of everyone who believes that the time has come to substitute judicial methods for war in the settlement of international disputes.

Everyone who believes that the Christian principles can be applied to international affairs should immediately address himself to helping the President achieve this high purpose.

Every American should rally to the President because the Court is largely an American idea, and every great American statesman has advocated it.

The President's call to America to sustain him, voiced in the letter to Governor Bloom of Ohio, should express the sentiment of everyone who wants to see America taking her full share in world problems: "I look upon the establishment of the Court of International Justice, with the jurisdiction that has been given to it, as one of the greatest advances which world society has made toward

conditions in which, at last, the rule of law may be substituted for the rule of force. It looks to the settlement of issues before they become dangerously acute; it contemplates the elimination of the causes of conflict and war. Feeling thus, I cannot but believe that our own country should be among the most devoted adherents of such a program."

Let us all devote ourselves to sustaining the President in this high endeavor.

We can do much personally.

(1) We can write a letter to the President congratulating him and offering him our support.

(2) We can write our Senator at Washington urging him to support the President.

(3) We can preach, talk, and write about it unceasingly.

**BUT WE CAN DO MUCH MORE IF WE WILL BAND OURSELVES TOGETHER FOR A YEAR TO PUT OUR UNITED FORCE BEHIND THE PRESIDENT.**

With this thought in mind the editors of **The Christian Work**, a magazine which has led in the movement for America's participation in world affairs, have undertaken to unite the Christian pastors and laymen of the nation in a

### WORLD COURT LEAGUE

Will you not join us and thus have part in achieving one of the greatest steps ever taken in Christian history?

**You will triple your influence in this way** and together we can bring such pressure upon the United States Senate that it will not dare to resist the will of the President and the people.

Membership is free to readers of **The Christian Work**. Will you not send your name at once on a post card addressed to:

---

WORLD COURT LEAGUE,  
care of "The Christian Work,"  
70 Fifth Avenue, New York, N. Y.



# What Happened at Lausanne?

By Rev. James L. Barton, D.D.

Secretary of the American Board of Commissioners for Foreign Missions

*[This address by Dr. Barton, the first after his return from the Lausanne Conference, was delivered at a meeting of the Commission on International Justice and Good-Will of the Federal Council of Churches. We print it for the information it contains. We disagree most earnestly with some of Dr. Barton's conclusions. No question is settled until it is settled right. It is impossible to accept the decisions of Lausanne meeting on minorities and denying any sort of justice to the Armenians. America must never consent to that. She must never put her hand to a treaty tacitly or explicitly accepting those great wrongs against humanity. The Church must make her voice heard in Washington, declaring that we will sign no treaty with Turkey, which does not grant justice to the oppressed and the wronged.]*

AFTER the Smyrna tragedy there was an almost universal appeal from the missionary and religious organizations of America to the President and to the State Department that the United States should do something to prevent the transportation of the Smyrna tragedies across the Bosphorus into Constantinople and Europe. In view of a proposed conference for the settling of the Near Eastern question, this appeal included a request that the United States should have official representation in the conference and be ready to take its share in its conclusions. It is doubtful whether in all the history of the United States there has ever been an appeal to the Government so generally endorsed and backed up by the religious and philanthropic and moral interests of the nation. I was told in Washington that the mails of the President and of the State Department were flooded even in excess of the way they were just before America entered the war against Germany; that the sentiment of the country was more united on the question whether America should take her place in stopping the tide of barbarism that was threatening to sweep across into Europe. And you know the result. Three delegates represented the United States on the side lines in the conference, and that was the conclusion of the whole matter.

Our delegates were there and they were in an impossible position. I never have had greater sympathy with any group of men in any assembly than with these men who represented the moral sentiment and the interest of the United States in that significant conference that was sitting to settle all the great Near Eastern affairs. I talked with many newspaper correspondents—and I want to say that they were of the very best type that can be gathered out of the experienced body of newspapers men—and every last man with whom I talked said that the unofficial representation of the United States would not have been tolerated for one hour if France and England had not been heavily indebted to us and had not been afraid that the United States might send them a note and say, "When will you pay some of that interest, and what about the principal?" They were bound, in dealing with our representatives, to consider them simply as advisers because

just before the conference there was an official interview at Washington, published in the London papers quite at length, to the effect that no matter what was done at Lausanne, the United States would take no responsibility for the result and would join no demonstration against Turkey nor make any other arrangement whereby the representatives of the United States should assume any responsibility for the conclusions of the conference. Our representatives were there to advise England, France and Italy as to what they should do in the settlement of Near Eastern affairs, with the assurance that whatever they got out of the Lausanne Conference, the United States would expect the same. Whenever our representatives spoke, they spoke on what ought to be done, not to help to do it.

You can imagine the position they were in. How different that situation from what it would have been if the sentiment expressed in the many petitions to the State Department had been listened to and followed. Suppose the United States had been there taking its share of responsibility, with the Secretary of State as its representative (for this was an official conference and the nations were represented by their Ministers of Foreign Affairs), saying at the outset that the American nation would stand together with the several nations in this conference to carry the matter through, and carry it through right. I think there was not a man at Lausanne who did not believe that if they had done that the whole thing could have been finished in six weeks, and finished right. But that was not the condition. We were there simply to advise and to see that the Allies secured the most possible in the concessions that were to obtain in the treaty, so that when America made her treaty we might secure all they had won. So far as was possible under those limiting circumstances our representatives did well.

For three months the discussion continued and our men stood for certain specific things. Without doubt we helped secure the freedom of the Straits. Another objective which the American representatives struggled to secure was an Armenian national home. I suppose they put more time and more effort into that than anything else. They had strong instructions from Washington to find a place to which the Armenian population could be taken, orphans from the Near East Relief and others dependent on charity, where they could speedily become self-supporting. They lost out on that. The Turks came there after a tremendous military victory, much elated at what they had achieved. They came feeling their way. They moved cautiously until it became apparent that France and Italy would not join with England in any coercive measures. Lord Curzon gave them two or three ultimatums. At first they yielded; they did not want to fight even England. When they began gradually to sense the situation and to see that no force was to be used against them they became bolder.

Another point was the old question of whether Christians should be driven out of Turkey. Our delegation said they

should not. But Dr. Nansen came over from the League of Nations with the statement that the only solution of the Turkish question was an exchange of populations. That sounds very good until you begin to figure out what it means: it means chiefly driving the Armenians out of Turkey. But the Turks were allowed to remain in Thrace as long as the Greeks remained in Constantinople. An order was issued that the Armenian population should get out of Turkey. They were given thirty days to do so. Strong opposition arose to such an extent that the order was modified to all "liberty" to go for thirty days. In some places the notices were worded as follows: "You now have liberty to go out of the country. If you fail to go out of the country now, the government will not be responsible for anything that happens to you later." So they got out. Practically the whole Armenian population evacuated except the men from fifteen to fifty years of age, who were retained as prisoners. The exchange of populations came to mean the elimination, possibly temporary, of the Armenians from the Turkish Empire except in Constantinople, and many there are receiving notice to leave.

Let us see what has been won by the Turk.

In the first place, the Turk has won control of Constantinople. The English have some troops there for the protection of the city, but Lord Curzon himself said that in case of war between Turkey and Great Britain the whole army would be sacrificed. In Constantinople, I am informed, they have the archives of the Embassy boxed and ready for shipment.

The second point that the Turks have won is the right to expel a non-Mohammedan population. It is the one thing I most feared from the conference. Here was a principle which has never, so far as I am aware, been discussed in any other great international conference. At Lausanne it was discussed and Turkey was virtually accorded the right to expel her Greek and Armenian populations because they were not satisfactory to her. This has been done at a conference at which seven nations sat as participants. I raise the question whether that is not a dangerous precedent to set—to say that a nation that wants to rid itself of any part of its population should have the right to send them out with no warning and no place to which they can go.

Turkey has secured also the "right" to abrogate previous engagements that she has entered into during all time. That fact has been tacitly acknowledged, although under protest. I raised the question with Ambassador Child before I left. "Suppose this treaty is not signed, what about the treaty of 1832 with the United States?" "Oh," he said, "that has been set aside by Turkey." All the concessions, all the capitulations, all the permits, all the agreements that have been entered into by previous Turkish governments prior to 1918 are wiped off the slate. The Turks are starting anew and the Powers are practically accepting the situation and have labored for months trying to get something in place of the capitulations, tacitly acknowledging that the capitulations are abrogated.

Again, the Turks have won the absolute elimination of the Armenian question from any future discussion. I believe it is true that this is the first international conference in Europe that has been held to consider matters of the Near East since and including the Berlin Conference where the Armenian question has not been up for consideration. Ambassador Child made some strong representations on the subject, Lord Curzon gave a great message, and the Armenians made a complete case, prepared with great skill. I was informed that the Turks had said that they would not sign a treaty in which the Armenian question was mentioned or the word "Armenian" or "Armenia" appeared. The treaty, I believe, does not mention them at all. They are spoken of only under

the name "minority population." In this conference that was supposed to settle the Armenian question, and with our delegation instructed to try to secure an Armenian national home, in a night the question was thrown over and the Armenian question was dead.

Another point that Turkey has won is the securing of a clean "bill of health" from the Lausanne Conference. There was much said about atrocities. Ambassador Child made some splendid utterances, Lord Curzon was very frank about things that have shocked civilization, and they all said things that many of us have said, but in the final conclusion there is no indictment.

As far as I can see, there is no appeal from the findings, whether the treaty is signed or not. The highest tribunals we know for the trial of a nation, a tribunal made up of representatives of five powers who gave two or three months to the consideration of the subject, arrived at conclusions written into a treaty. There can be no appeal, unless you were to call the same group again and get them to reconsider the case. It seems to me we must acquiesce in the findings of this conference as the conclusion of a superior court of nations from which there is no appeal, however much we may rebel against the conclusion.

So the Greeks must evacuate the country they occupied two thousand years before they ever heard of Turkey. The conference accepted it and there is little use in raising protest against it now or of talking of its cruelty. We must acquiesce in the fact that the Armenians will not be given a national home within the boundaries of the Turkish Empire, even though it be contrary to every moral sentiment of our being. Those questions have been discussed in the highest court and it has been decided that that is the solution of the race question in the Near East. We must also recognize that the Turk has the right to expel any other populations he does not like. In Constantinople I was told by some of our missionaries who have lived among the Kurds that the Turks feel towards the Kurds much as they do toward the Armenians. Turkey now has the right under the sanction of this court to turn out the Kurds.

Now as to some conclusions.

My first conclusion is that we are forced to consider this Turkish case closed. The Turk has carried on his government by processes of massacre for a generation. He has been tried by a court of his peers and they have found no indictment against him. There is no court of appeal. Some say, "Appeal to the moral judgment of the world." It has been appealed to. It was appealed to in 1915 and after the tragedy of Smyrna. It was appealed to when that tragedy was in danger of being repeated in Constantinople. And nothing came of it. And immediately upon the heels of that tragedy this conference was called and they have come to this conclusion and there is no higher court. The United States can now do nothing for the protection of the Armenians unless it were to declare war on Turkey and fight the war alone. We could have joined, three months ago, with England, France and Italy in a firm stand. Then the case would have been settled right and without war.

There is just one thing that can be done. The question was raised in Lausanne after the Armenian case was closed as to whether, England, France and Italy would appoint a representative each on an international commission to look into the condition and needs of the Armenian refugees, an "Armenian Refugee International Commission." Ambassador Child was heartily in favor of it. He agreed to do everything possible to secure co-operation on the part of the United States. This would create an international commission of four men whose object would be to look into the needs of the



Armenian refugees and see what could be done, even if it demanded national appropriation.

We have seen physical force fail in dealing with the Turkish Empire. It has accomplished nothing. Whatever physical force was represented at Lausanne failed to make any impression upon the Turk. We are driven to the one thing we can stand for, namely, moral force. The only course open to us is to recognize the facts as they exist and muster our Christian forces. We have not lost faith in the power of Jesus Christ to win a nation and a people. We are driven from our confidence in physical force to our absolute belief and confidence in the power of the Gospel of Christ to change conditions in the world.

It is an interesting fact that the Turks in Lausanne recog-

nize that there is a moral need. They said they want missionaries; that religious liberty is accorded. Turkey is no longer a theocracy. The government is divorced from religion. Religion centers in Constantinople and the civil government in Angora.

Again, Turkey is going to need help to reorganize her government. They will be slow to take experts from Great Britain, France and Italy. America must be ready to furnish these. I believe that if we go into the League of Nations with Turkey (she has been accepted by the Lausanne Conference and we cannot turn her out) we can bring to bear on Turkey a moral force that will have weight with her and will help her to be worthy of a place in the sisterhood of nations.

## The Mission of the Church

By Rev. Charles Edward Jefferson, D.D.

Minister of the Broadway Tabernacle, Congregational Church, New York

“GO ye therefore and make disciples of all the nations”—these according to the Gospel of St. Matthew, are the last words of the Founder of the Christian religion. Christianity is a world religion. “God so loved the world that He gave His only begotten Son.” God is the Father of all. All men are brethren. “God has made of one all the nations of the earth.” “There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all” “The field is the world.” The Christian Church must carry the entire world in its eye and the whole human race on its heart.

The religion of Jesus Christ has to do not simply with individuals, but with nations. His Church must deal with empires and republics. It is futile to train individuals to act toward another like Christians, if nations are left to treat one another like barbarians. Individuals cannot successfully worship Christ while nations continue to burn incense to Mars. The Church cannot win respect for so-called Christian nations so long as those nations dress in armor. It cannot induce adherents of other religions in great numbers to believe in Jesus Christ as the Saviour of the world so long as nations which profess to follow Him spend their time in the manufacture of poison gases for the purpose of destroying other nations, and in drilling men in the art of dropping asphyxiating bombs on defenseless cities. We cannot get young men to believe in the Golden Rule while they are being drilled in the art of jabbing sharpened steel into human abdomens. We cannot persuade men to give themselves to a God of love while the government is industriously sharpening the instruments of hate. Why attempt to pray when the prayers are drowned by the thunder of target practice? Of what advantage is it to save souls when diplomats and statesmen and journalists are permitted to plunge the whole world into hell?

Here, then, is the supreme duty of the Church of God in

our generation. It must enter boldly into the realm of international life and claim everything for Christ. The Church has a world message and a world responsibility. The law of love is binding on governments, and civil officials are all answerable to God. It is impossible to make permanent progress until governments become Christian in disposition and purpose. Statesmen and rulers must act on the principles of service and sacrifice or be thrown out of office by the Christian people. To make their government Christian is the first duty of Christian men. It is the mission of the Church to establish on this earth the Kingdom of God, which is righteousness and peace and joy. The world cannot be joyful without peace, and the world cannot have peace without justice. Just as long as governments treat other nations unfairly we shall have a world torn periodically by war. There can be no abiding peace unless political leaders love justice. The Church cannot secure peace if statesmen pursue policies which are wrong. The Church cannot abolish war if governments persist in piling up explosives. The mission of the Church is not to declaim against the horror of war, but to overthrow governments which pursue policies which make war inevitable. The Church exists to create a friendly world. We cannot have a friendly world until governments get rid of their pagan traditions and dispositions. The Church must make disciples of the nations, teaching them to observe all things whatsoever Christ has commanded.

In the work of creating a more friendly world the Church must begin in the home. Children must be trained from the beginning to speak respectfully of foreign nations. All insulting epithets applied to foreigners must be taken from their tongues. Other peoples should not be spoken of scornfully at the dinner table by Christian parents. Children early get the temper and attitude of their elders. In every Christian home every nation which is mentioned in conversation should be spoken of in the language of appreciation and good-will. The schools, from the highest to the lowest,

should be nurseries of friendly feeling. A school is a mischievous institution if it biases the heart against foreign nations. Boys and girls who are contemptuous of people under other flags grow up to be men and women who justify war. The conversation of society should be kept gracious and sweet. It is in social intercourse that the seeds of war are often sown. The unguarded tongue can keep fires burning in the heart which may one day burst into a world conflagration. The Christian pulpit must build up in Christian people the international mind. It must so emphasize international obligations that men shall have an international conscience. If we are to make disciples of the nations, then we ought to think of them often, and consider ways of drawing them closer to us. A Christian Church is not worthy of its name if it is not a fountain of friendly feeling. The Church exists to extend the sway of love over all the earth, and to this great work every congregation should make its contribution. The world's atmosphere should be made fragrant by the friendly sentiments expressed by Christian people. "Blessed are the peacemakers, for they shall be called the sons of God." Every one of us can win that title.

The supreme mission of the Church in the twentieth century is to create a warless world. We must make war unthinkable. Three of our Presidents have publicly declared that war between Great Britain and the United States is unthinkable. That cannot be said too often. We should form the habit of saying it. All the people should be educated to say it. The English-speaking peoples will fight one another no more. Let that resolution be written in the book of life!

If war between the United States and Britain is unthinkable, then preparations for an American-British war must also be unthinkable. Why prepare for a war which the mind is not allowed to entertain? If it is a crime against humanity for these two nations to fight, it is also a crime for them to squander their money on the implements of slaughter. Nations are shepherds of the gold that is given them. For every dollar of it they must render an account. How can Britain and America hope to escape the condemnation of Gehenna if, with their great cities in their present deplorable condition, they squander their resources on preparations for a war which sensible men have declared to be unthinkable? A powerful group of militarists is everlastingly at work in both countries eager to build up the military and naval establishments beyond all rational dimensions. By their incessant chatter about the "next war" they keep the old fears alive and give all the old suspicions a sharper edge. It is the duty of the Church to watch these men—to expose them—to rebuke them. They are among the arch-mischief-makers of our time. The Church must keep its eye on all jingoes, no matter where they are to be found, whether in the House or in the Senate, or in the newspaper office. Jingoism is a disease, a pernicious and degraded form of patriotism. Journalists who in their papers habitually jab at foreign nations, and by their idle gossip and poisoned rumors darken the mind and embitter the heart, should be abhorred and feared by all decent people. Politicians in high places who speak of sister nations in terms of insolence and insult should receive the hot condemnation of all who love mankind. No man is fit to hold political office in the United States who cannot speak respectfully of every foreign nation, and who does not breathe in all his public utterances the spirit of international good-will. It is the work of the Church to create a public opinion so discriminating and powerful that any reckless reprobates who may own newspapers or hold office shall find themselves impotent to work harm.

The Christian Church is working constantly in the interest

of international understanding and concord. Even when its leaders are recreant or dumb, it goes on drawing the nations closer together. It is impossible for Britain and America to drift permanently apart, for the reason that the Church is potent in both countries. British and American Christians are numbered by the scores of millions, and these great masses of human life are always pulling the two nations together. In all British and American churches the Lord's prayer is repeated—a prayer that breathes the spirit of fellowship and forgiveness. When we pray we are always together. And when we sing, we are still together. Britons sing the hymns of American poets, and we sing the hymns of British poets. In the hymn book the two nations are indissolubly united. When we read the Bible, we are side by side. It is always reminding us that we have one Father, and that we are all brethren. It is always pleading with us "to put away all bitterness and wrath, and anger and clamor and evil speaking and malice, and to be kind to one another, tender-hearted, forgiving one to another, even as God for Christ's sake has forgiven us." When we celebrate the Lord's Supper, we are in the presence of One who is Master of us all. When we listen to the preacher, he is always asking us to look to Jesus. Every British preacher exhorts his hearers to follow Jesus. Every American preacher does the same. Here is an amazing thing. The proud Briton, rich in the possession of a long line of British sages and heroes and martyrs and saints, turns away from this great company of the immortal, and urges all Britons to keep their eyes upon Jesus. The American, also proud of his country and its mighty men, turns his back on them all, and begs his hearers to look only to Jesus. The Union Jack and the Stars and Stripes are glorious flags, but there is a flag above them all, the banner of the Cross. Under that banner millions of Britons and Americans are gathered. Americans and Britons are ardent patriots, but they know that patriotism is not enough. In their great hours they rise above all forms of nationalism, and sit down in the kingdom of righteousness and peace and joy. Their citizenship is in heaven. All Christians believe in the Holy Spirit. The Holy Spirit is the spirit of love. Possessing this spirit, they are not surprised or frightened by superficial differences or temporary estrangements. "There are diversities of gifts, but the same spirit. There are differences of administration, but the same Lord. There are diversities of operations, but it is the same God who worketh all in all." Christians know that there is "one body and one spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in all." Confident that nations live and move and have their being in God, and that God is love, we are sure that the future is safe. If love is in us all and over us all, then love will ultimately conquer. Our friendship is a growing one, and nothing shall be able to separate us. We shall have in the future as in the past our differences of viewpoint, our clashes of opinion, our divergent judgments, our outbursts of ugly temper, but all these are transient and only bubbles on the surface.

Our hearts are intertwined. Our minds are interlaced. Our lives are merged and blended. Our ideals are the same. Our purposes and hopes are one. We are working for the sway of love. We trust all to love. We know that "Love bears all things, hopes all things, endures all things. Love never fails."



## New Forces in Old China

By Sherwood Eddy, LL.D.

*[Mr. Eddy has just been spending three months in China, and is now in India. His distinguished work in the Foreign Division of the Y. M. C. A. is familiar to the Church in America.]*

UPON arrival in Peking, after an absence of four years, I had interviews with the President, Li Yuan Hung, whom I had known previously as General, Governor, Vice-President and ex-President, and later with the Premier and various ministers and officials of the present government. The political situation in China seems desperate. The people of China, led by the students and intellectuals, are very slowly rising to a new national consciousness and a new democracy. The government, on the other hand, seems rapidly to be falling. Can the people rise in time to save the situation? It seems very doubtful. The government at this moment seems headed for bankruptcy and disaster. But perhaps some national calamity is needed to rouse the sleeping giant of China to put forth her energies for full self-realization and self-determination.

Several elements determine the political situation. The first is the widespread and almost universal custom of "squeeze," bribery nepotism and corruption in official circles. Even the Chinese merchants, after contact with their corrupt officials, have contracted the habit of taking "squeeze," a practise which is now shared by many of the foreign firms who claim that they cannot get business in China without it. The representative of a large business house in America told the writer recently that he was given eight hundred dollars as his share of the "squeeze" in a business transaction amounting to some eight thousand dollars. This system of bribery is honey-combing and sapping the moral fibre of China's life.

The growth of militarism and the selfish independent power of the military governors, each with his underpaid and underfed feudal army of retainers is the most immediate and serious menace to China. There is a growing number of discharged soldiers who have kept their weapons and have become bandits. Soldiers and bandits are often interchangeable and work in collusion. Banditry is increasing in almost all the provinces. Some students dare not go home for vacation lest they be seized and held for ransom. The crops of the farmers are taken, merchants are robbed, the wealthy citizens are heavily taxed, and in some districts towns and villages are attacked, robbed and destroyed. As we came south on the principal express train, corresponding to the New York Central or Pennsylvania, we received official notice that we could not go through as the trains were held up on account of bandits. Word had just come that two more women have been seized by the bandits here in Honan province, making eleven foreigners now being held by these outlaws who are demanding admission to the army as officers. General Wu Pei Fu, who is in command of the soldiers in the district swept by bandits, has not put down these highwaymen. His men are said to be giving them arms and am-

munition to carry on their brigandage. In Szechwan thirty "generals" lead their bandit armies and even students who are members of respectable families are becoming brigands as the only means of protecting their own property, for only the bandits are safe.

The Peking National Government may be divided into three factions: There is first the President, the Cabinet and the little group of officials who are, for the most part, earnest and well meaning. They are trying to carry on the affairs of the government with a treasury depleted and almost bankrupt, credit exhausted and resources undeveloped because almost no one can be trusted in the present system of graft. Eleven of the provinces are already independent of Peking. The officials refuse to pay the local revenues into the Central Government, whose power now extends, in some respects, scarcely beyond the gates of Peking. The officials of the National Government together with the soldiers, professors, teachers and police have back pay owing them for many months. The government is struggling on one day at a time trying to weather the present crisis without bankruptcy.

The second point of the triangle of forces behind the National Government is Tsao Kun, the military governor of Paotingfu, who holds the military command over the three provinces about Peking. He is a man of little or no education, but shrewd and cunning. He is able to play the old game of diplomacy and seems now to be the chief factor in dictating the policy of the National Government in Peking. The important actions of the Cabinet must receive his confirmation, and it is the opinion of those in touch with the situation that he is seeking to get the presidency for himself, or failing that to get the vice-presidency.

The third point of the triangle is Wu Pei Fu, the able general under Tsao Kun, in command of his army at Loyang, the strategic point midway between Peking and Central China. With the aid of his Christian General Feng and a better trained army, he defeated the Governor of Manchuria, Chang Tso Lin, and seemed for the moment to be the hope of China. He failed to enter Peking, however, to redress crying wrongs, to reform the government or to accomplish anything worth while after his fruitless victory. It is such useless military expeditions and aimless preparation and fighting that are draining China's strength. Thus the Central Government is divided into at least three factions which must each be satisfied before any move or compromise is agreed upon. Eleven provinces are already independent of Peking. China seems to be breaking up again in sectional military feudalism.

In the north is the famous Governor, Chang Tso Lin, who rules the three Manchurian provinces. He long dictated the policies of the Central Government and overshadowed it by his army which was defeated in the recent battle, when his forces advanced to capture the city and take over the government. He is a shrewd diplomat who has risen by sheer force and native ability. He had come to a working agreement first with the Japanese militarists in his province and later

with the Bolsheviks and through them has been getting ammunition and supplies for his army. Like a number of the other military governors he has failed to put down the growing number of bandits in his district, or to develop adequate trade and the vast mineral resources of his province. He is ever training new men for his army. It is the common expectation that he will begin another attack upon Peking about next April.

Each of these three generals has seized one of the three principal railways and commandeers its revenue in order to pay his army. Tsao Kun commands the Puko-Tientsin railway, Wu Pei Fu the lucrative Peking-Hankow line, and Chang Tso Lin holds the railway running south from Mukden for revenue and military purposes. Thus the National Government is robbed of its income from the three principal railways. In 1919 the National Government spent some three million dollars for education and over one hundred million for the army and military purposes, in addition to all provincial armies. Bribery and "squeeze" have reduced the income on practically all the other railways in China and the officials have stolen or squandered the capital raised to build new lines. Almost the only road that is paying adequate dividends to-day is the one under the control of the British between Shanghai and Nanking.

In the South Sun Yat Sen, a born revolutionist, idealist and impractical visionary, claims to be China's only hope. All the while he conducts negotiations with the Bolsheviks, the ex-bandit Chang Tso Lin, the Japanese militarists or anyone who can promise him hope of success. He commands but a small following among practical men, but holds the confidence of a number of young inexperienced students and scattered idealists throughout the country. General Chen has evicted Sun Yat Sen and seized the government at Canton. With some other governors he stands for the doctrine of state rights for the provinces, local autonomy and complete independence of Peking. The province of Fukien in the South is held by "Little Hsiu," a military leader who has left a bad record behind him as an agent of the grafting Japanese party in the North. Other provinces are similarly in open defiance or are semi-independent of Peking. The North and South are still at enmity after several years of fighting, retreating and looting.

There are a few good men in sight, but they are not now in places of political power. David Yui, the National Secretary of the Young Men's Christian Association, enjoys the widest confidence of everyone in China. He was sent as the people's representative to the Washington Conference, and on his return was welcomed by the President and the leading officials; he was received with devotion by a hundred thousand people in Tientsin, and by great crowds in other cities. He is now attempting to raise part of the thirty million dollars needed to redeem the Shantung railway from Japan in fulfilment of the agreement of the Washington Conference. General Feng, the Chinese Gordon or Stonewall Jackson of China, is a man far stronger than President Li. He has already won nine thousand of his officers and men to the Christian life, and is now in command of what is probably the nearest approach to a "Christian army" of any body of men since Cromwell's Ironsides. The professional armies of America, Britain and Europe seem immoral, godless and pagan compared to Feng's army, with whom I have been. Almost the entire body of his officers and the majority of his soldiers are equally efficient in Bible study and in honest discipline, in prayer or in fearlessly fighting for the defense of their country.

After being the Christian Governor of two provinces, General Feng has now been ordered to Peking to take command there. Jealous factions may be counted upon to do all they can

to undermine his influence or starve out his soldiers, whose pay is already many months in arrears. But he may yet prove to be the man to save the situation in China. He may yet become China's first Christian president. In the voting on the "twelve greatest living Chinese," conducted by a journal in China, he stands fifth. Three of the first five and seven of the entire twelve are Christian men, although the Christians number only one in eight hundred of the population. The present Premier is a Christian and Mr. W. W. Yen, a former and probable coming Premier, is also one, but no other Christian has to-day the same qualifications or possibilities for the presidency as General Feng.

Twenty-two years ago his heart was touched when my classmate, Horace Pitkin, Miss Morrill and others were martyred at Paotingfu. Ten years ago he decided to become a Christian in a meeting conducted by John R. Mott in Peking. To-day he leads the most Christian army in the world. His twenty thousand men will neither drink, smoke, gamble nor loot. These Christian men are the hope of China.

The "New Thought Movement" of China is an intellectual renaissance of young Chinese students and intellectuals. It marks the transition from the medieval to the modern world. The movement was born in the spring of 1919 and marks a new day for China as did the transition during the middle ages in Europe. These students and intellectuals are the vanguard of China's oncoming democracy.

The movement is characterized in the first place by a merciless criticism of all the evils of the past. In place of the old autocracy, they lead the way to a new democracy; instead of the antiquated corrupt officials they demand efficient leaders for the new government. They likewise call for the reform of the autocratic, paternal family system, the adoption of the popular vernacular in place of the ancient classical language and literature, the reform of society and the reorganization of industry to eliminate the exploitation of the sweated labor of the poor by profiteering, selfish capitalists. They call for a reform of religion which will free it of all superstition.

The first cause of the new movement may be traced to the breaking down of China's social system with its present "squeeze," corruption, militarism, lawlessness and economic privation, followed by the assault upon China's sovereignty by the twenty-one demands of the Japanese militarists. The second cause is found in the rise of the new democratic movement throughout the world, the effect of the World War, the downfall of Prussian militarism and the influence of the Russian revolution. The third cause is seen in the widespread influence of Christianity and its institutions, and finally in the awakening of the new intellectual leaders of China who are guiding the movement.

The principal foreign sources of the movement may be traced to the pragmatism of Dewey and James, the realism of Bertrand Russell, the philosophy of Bergson and Eucken, the socialism of Marx, the communism of Lenin and Trotsky, the writings of Tolstoi, Wells, Shaw and other modern writers.

The political effect of the movement was observable in the uprising on May 4, 1919, when five thousand students roused popular national sentiment over the loss of Shantung through the military policies of Japan. Their influence led to a strike of the merchants, the boycott of Japanese goods, and to the expulsion of the members of the Chinese Cabinet who were selling out the interests of China to Japan. The students may now lead the way in the development of a democratic public sentiment if they stand together on moral issues. The student strikes in many colleges show the new democratic uprising against an autocratic and often inefficient educational system. But their complication with politics sometimes makes them the cats-paws of scheming politicians. The



chief danger of the New Thought Movement is its lack of moral and spiritual dynamic and the present anti-religious attitude of many of its leaders. Two of the leaders that I interviewed were frank atheists and stated that the majority of students in the National University were agnostics. Seventy-nine leaders of the anti-religious movement came out on March 21, 1922, with a declaration against Christianity on the occasion of the World's Student Christian Federation Conference held in Peking. Their attack upon Christianity was based upon its alleged alliance with capitalism, militarism and war, and the selfishness of its unjust social order. While the New Thought Movement is one of great intellectual promise, there is danger that it will destroy much that is good in its desire to eliminate the evils of the past.

We were requested to come to China to conduct meetings for these students and leaders. The first night in Peking the Chenkwang Theater was crowded and several hundred were standing. We spoke on "The Present World Chaos and Proposed Roads to Freedom." On the following three nights the largest church available was filled with some eleven hundred non-Christian students. On the second night we spoke on "Christianity, a Progressive Religion," showing that civilization involves the harmonious development of the material, intellectual, social, aesthetic, moral and spiritual life, and that to omit any one of these elements cripples the individual and the nation. We then sought evidence as to whether the influence of pure Christianity in each of these six spheres had made for progress.

On the next night we were assigned the subject of "Jesus' Ideal of a New Social Order." After discussing the causes of the worldwide social and industrial unrest, we took up the various proposed solutions, such as, state socialism, anarchism, syndicalism, guild socialism, communism and Bolshevism. We then discussed the principles of Jesus and their application to a new social order involving the moral organization of mankind in a Kingdom of God or a Commonwealth of Humanity. On the closing night we were assigned the subject, "Jesus' Philosophy of Life." In this service some four hundred students signed cards as inquirers and were enrolled in Christian Bible classes desiring to make a scientific study of Jesus' way of life. This student audience in Peking is now one of the most critical and intelligent in the world. After each address the meeting was thrown open for questions. The fine spirit shown in these questions revealed an openness of mind, a real spiritual hunger and an absence of carping criticism that gave evidence that the heart of China's students is as sound as ever.

In Tientsin over two thousand young men attended the lectures each day. There were over four hundred inquirers desiring to enter Bible classes and two hundred prepared men expressed the desire to enter the Christian life. In Chefoo nine hundred and forty-seven non-Christians registered as inquirers to enter classes for the purpose of studying the Bible and there were over two hundred decisions for the Christian life.

In the midst of the corruption of China's officials, the growth of banditry, lawlessness and disorder, we see signs of hope in a real intellectual renaissance among China's students and intellectuals. The basic moral depth of the students and common people is the hope of the future of China's democracy that is yet to be. With all the corruption of her official class, I do not for a moment waver in my faith in her great future. This people that has stood for four thousand years through twenty-four long dynasties and a decade of the new republic will weather the present storms. For China goes on forever. The government may falter, but the people are stolid and stable. There is promise of a religious reformation

which, coupled with the growth of her renaissance movement, may lead China from the medieval into the modern world.

## The Dualism of Our Christianity

THE following is a very partial report of a speech by Bishop Paul Jones at the meeting of the New York section of the Fellowship for a Christian Social Order:

What we mean by a Christian social order is certainly not a social order that will simply allow a person with a Christian conscience to "get by" without getting his conscience hurt taking part in it. It is a social order which in itself is an embodiment of the whole Christian idea.

How are we going to get it? There have been those at times who have suggested that here we have the Church, the Christian organizations, here we have the social order—like having a can of paint and a barn, you want to paint the barn. It is simply a matter of applying the paint to the barn. Of course, we cannot apply Christianity to a social order like that, nor is it just a matter of Christians drawing up specifications of what this social order must be and taking steps to put these into effect.

Christianity is not a type of legislation. It is a life. And so far as our social order becomes Christian, it becomes a full expression of the Christian life. As to the way in which we are going to get out of the provincialism which sees our lives in terms of our own interests, that question brings us back to a consideration of what we have in the nature of the Christian life at the present time.

A moral dualism is a general characteristic of us and the Church, the holding of ideals and of standards, of real value and worth while our practise is upon quite a different level. Practically every characteristic doctrine or teaching of Christianity is almost directly negated when we come to apply it to the life we are living. We have standards, ideals, principles which are very high and very noble, and we have that other thing which directly cuts across them all the time.

For example, we talk about forgiveness as being characteristic of a Christian person. We mean forgiveness, not simply as a response when someone comes to you and begs your pardon, but that attitude which leads a person to go out and bring a sinner back, like a mother making her prodigal son repent. That is what we mean by God's forgiveness. Where do we find forgiveness like that among Christian people? Occasionally we find it among individuals, but in general, in our churches, we are perfectly satisfied that for those who break our laws, for those who need our forgiveness most we should have no place for forgiveness in our system. We have them arrested, tried, sentenced. So much punishment for so much crime. Some are stupid enough to believe that these practises will work a transformation in the individual. But we do not find any way of bringing forgiveness into our relationships.

Far be it from me to undervalue all the changes needed in the structure of our social order, in legislative motives, in forms of organizations internally and internationally. Of course we need these things, because as strictly as anyone I believe in the action of the conditions in which we live upon the human spirit. But far deeper than that is the fact that we make out of the spirit which we have the machinery to do these things. "Where there's a will, there's a way." Our lack is that we have not sufficient will to get together with the peoples of other races, not sufficient will to find ways of living with Turks and Germans and whatever group you will. We are thinking of our rights. What has that got to do with the Christian life?

# Prodigal Daughters

By Joseph Hocking

## CHAPTER I—THE COLONEL RETURNS.

**I**T was early in the summer that a tall, lean, bronzed looking man found his way up the gangway from Boulogne pier to the cross-channel steamer. Even had he been in civilian attire he would not have been taken for anything but a soldier—a soldier of the best order. There was something in the way he walked, something, too, in the light of his thoughtful gray eyes which suggested not only order and precision, but association with danger.

Presently his lips quivered and his eyes became slightly dimmed.

"Nearly six years," he murmured. "Even Alice will be changed, while the children will have grown almost beyond recognition."

If ever a man looked eagerly forward to his return home it was Lester Trelawney. He had been away from home for six years. Even before the outbreak of the war, his regiment having been sent to Egypt, he had to bid good-bye to his wife and children almost without warning or time for preparation. Later he was ordered to India.

At the end of his work in Egypt and India he was sent to Mesopotamia, where, after a good deal of strenuous work, he had been taken prisoner. Here, in a foul smelling den, he had been taken ill and practically gave up all hope of ever seeing his home again. A sound constitution and a dogged determination not to be beaten, however, carried him through. Not only did he get well, but he managed to escape from his jailers.

"Trelawney, is that you?"

He turned and saw a man who had just emerged from a cabin.

"Why—yes, it's Wykham. I *am* glad to see you."

"Not more glad than I am to see you. Heaven only knows how much good honest sorrow I've wasted over you. You've been given up for dead twice. Let's see, you've not been home since '14, have you?"

"No."

"Beastly shame, I call it. But you are all sorts of a big gun now, I can tell you."

"Hardly. Only a colonel."

"But you'll be more than that—a brigadier for certain."

"I'm not troubling about that sort of thing," he replied; "my one thought is to see my wife and children."

"Of course, of course. By Jove, you'll be a bit excited, although you look as cool as a cucumber. Why, it's nearly six years since you left."

"Yes, six years," and there was a far-away look in his eyes.

"I saw your wife a few weeks ago."

"Did you?" Trelawney looked questioningly at the other.

"Yes. She looked scarcely a day older. The change will not be in her. It will be in the children. How many have you?"

"Four. Two boys and two girls. The youngest, Peggy,

was barely eleven when I left. The eldest, Trevor, was just over seventeen when the war broke out."

"And now he's twenty-three. By Jove, you *will* find a change. We'll go up to London together, eh?"

"I can't promise," replied Trelawney. "My wife may be here to meet me."

"Oh, yes, of course. Well, the best of luck! I expect I shall be seeing you often now you are back again."

"There she is!"

Lester Trelawney was utterly unconscious of the crowd of onlookers as he passed along the gangway. He had seen a face which made him forget, not only the past years of peril and excitement, but all his surroundings.

"Alice, my darling, it is good of you to come," he murmured as he held a little woman in his arms, and kissed her many times. "There, don't cry, little wife. I'm back safe and sound."

"I can't help it," she sobbed. "I'm so—so—oh, thank God you've come—"

She was a small-featured but pretty woman, in spite of the fact that she was past forty. There was scarcely a line on her face and not a single gray hair among her golden locks.

"Oh, Lester, I'm so proud, so thankful, so happy! You are sure you are all right?"

"Sure, Alice," he laughed. "There, I'll try and find an empty carriage."

"I bribed the conductor to reserve one for us," and a blush surmounted her cheek as she spoke. "I thought—I thought—"

"Yes, I know what you thought," interrupted Trelawney joyfully. "Alice, this hour almost repays one for all the years we've been separated. There are thousands of questions I want to ask you, and heaps of things you'll have to tell me. The children are all right, I hope?"

"Yes, they are all right. Of course, Trevor isn't at home, but the girls are both all right. You'll hardly know them."

"Fancy my little Peg with her hair up!" Trelawney sighed as he spoke. "Then she'll be quite grown up."

"Yes, quite; she's a lot older than her age. Oh, I *am* glad you are home again. I don't think I could have gone on much longer without you."

"Nothing wrong, I hope?"

"Oh, no, nothing at all. But—oh, I *have* wanted you!"

They were alone in the compartment at length, and again Coloney Trelawney took his wife in his arms and held her close to him. Evidently the years had not cooled his ardor, nor had his affection for his wife lessened. Nevertheless there was a tone in her voice that made him anxious, especially when he asked her about the children.

"Ah, well, I hope I am home for good now," he replied gently. "Oh, my little wife, you have not wanted me half as badly as I have wanted you."

She nestled up closely to him like a tired child nestles to its mother, and sighed contentedly.



"I never wanted you so much as during the last two years," she said. "You see the children seemed to grow up suddenly."

"And everything has become so dear," went on Mrs. Trelawney. "Prices are simply awful, and although school bills have stopped, the girls have had to have more expensive dresses, while, as I told you, Trevor has had to be helped. Of course Eleanor and John earned a good deal."

"Eleanor" cried the Colonel in a tone of questioning surprise.

"Yes, she got a post under government. Everybody did it during the war, you know; but that's over now. Still it has given the girls all sorts of notions."

Trelawney was silent. He was an understanding man, and although he spoke no word, it was easy to see that he read more in his wife's words than she had voiced.

"Poor little girl," he said at length. "I'm afraid you've had a difficult time, and I have been so wrapped up in my own affairs that I have not realized how you've been placed. But never mind. I'm home now, and together we'll soon have everything straight."

"I'm sure I've tried very hard to do what I thought you would like," said Mrs. Trelawney. "But I never realized how helpless I was until I was left alone. You see, no matter what difficulty arose I always had you. But everything has become so changed, and—and the girls are very high-spirited and headstrong. People say that the spirit of the age is different, and that the old happy days will never come back again."

"Ah, but they will," laughed Trelawney. "I can see your position exactly. I had scarcely realized that our kiddies have grown up, and although I have been trying to remember that Trev is twenty-three and Eleanor twenty-one, I always find myself thinking of them as kiddies just as I left them. Why, as you know, I often put them to bed and heard them say their prayers. Ah, well, I shall have to adapt myself to the new conditions. But that will be all right. They always did love their old dad, and they always will. By Jove, Alice, but we are going to have a great time," and again he kissed his wife tenderly.

Again the tears brimmed into her eyes, but it was easy to see that they were tears of happiness.

"I feel as though a great burden had been rolled from me," she said. "I've got my old husband again. Oh, Lester, a woman is a poor thing without a man. But I feel as though I'm afraid of nothing now. Oh, my husband, you *will* believe that I've done my best, won't you?"

"Of course I shall—and do," replied the Colonel. "But is there anything you haven't told me, Alice? There's nothing on your mind that troubles you, is there?"

"No-o; only things have been so different from what I expected. I used to think—but, there, it's all right. You are home, and I'm so happy that I almost ache with it. There, kiss me again, and tell me I'm silly for bothering."

"Of course you are silly," laughed the Colonel. "Your nerves are a bit overwrought by the excitement of my coming. Just fancy, it's nearly six years since I've been home. More than once I thought I should never see you again. But by the mercy of God I am here, well and strong."

The train swept up through Kent and, just as the evening shadows were falling, neared London.

"The very sight of the old city gives one a new lease of life," he cried. "And no wonder. I've been so much away from civilization for years that to feel the throb of London life again is like food to a starving man. In another few minutes we'll be at Victoria. I am excited, Alice! Fancy, in less than an hour I shall see our kiddies."

"Yes, and they'll be excited, too. They are all the time wondering what you'll be like."

An hour later a taxicab bearing the Colonel and his wife made its way to the door of the Trelawney house on Hempstead Heath.

*(To be continued)*

## Town and Country Work of the Home Missions Council

SOME account of the annual meeting of the Home Missions Council has appeared in another issue of THE CHRISTIAN WORK. In the field of rural work an unusually interesting report was presented by the chairman of the Town and Country Committee, Dr. Paul L. Vogt. He drew attention to the fact that six denominations had one or more full-time executives in the rural field; that four others had part time executives in this field; and that two are considering carefully the employment of a rural secretary. He reported as a gain to the knowledge of rural life, and particularly the rural church, the publication of the regional surveys of the Committee on Social and Religious Surveys. Their significance, he feels, lies chiefly in six things:

1. These surveys are the first made since the war.
2. They are the first made since the great denominational "drives."
3. They include the first surveys ever made of the Range Country and the South.
4. They are the first surveys to cover rural America systematically by regions.
5. They are based upon far wider information than was ever before assembled.
6. They are at once scientific in content and popular in presentation.

Last year eighteen hundred country pastors attended summer schools. In the Northern Methodist Church alone nearly four thousand pastors have had such training since 1917. With the increasing enrolment it has become easy for a large number of these summer schools to be conducted on a denominational basis, but the likelihood is that in a number of State institutions post-graduate schools for rural ministers will be developed. The Town and Country Committee has worked out a four-year course which will enable a student to cover pretty thoroughly in four successive summers the field of town and country work.

In the field of mountain work the Committee recommended the calling of a conference on the Ozark region and correlation of work in the better known Appalachian section. The majority of the denominations report two-thirds of their membership in rural areas; only two have as few as fifty per cent there. The average size of congregations of the various denominations is between seventy and eighty. The Southern Methodists with 103 and the Moravians with 115 per church lead. In the South there are nearly three country churches per minister. The Baptists and Methodists of the North have two for each minister; the Presbyterians a little less than one and one-half and the Moravians one and one-quarter. Probably one reason why the Moravian average is so good lies in the fact that their congregations are larger, and that, therefore, the payment of an adequate wage is not so much of a burden on individual members and also because practically all of their country churches are supplied with parsonages.

The most recent denomination to assign rural work to a full paid executive is the United Brethren. Miss Lydia B. Wiggim is giving much of her time to this phase of the work.

## Foreign Correspondence

### Christianity in Japan

JAPAN was opened in 1854. The first missionaries from this country were landed in 1859. Now there are over eight hundred Protestant missionaries working there. These missionaries were sent out by over twenty missionary societies in Europe and America, and there are about two hundred thousand Christians scattered all over the country. Two hundred thousand Christians out of sixty millions of people are but one in three hundred. One Christian to every three hundred unbelievers is a small proportion. Japan is not yet a Christian country. The citadel of her heathenism is not broken down. Ignorance and superstition still hold their sway over the masses of the people. Buddhists and Shintoism are doing all they can to oppose Christianity. Moreover, rationalism, skepticism and materialism from Germany, England and America have found their way to Japan, and they are just as eager to make new converts in the fresh soil of Japan as they are in their home lands. Still, Japan is more Christian in her spirit than she herself knows. Doors have been opened everywhere for Christian work. The Christians are growing more and more influential. Perhaps Japan herself does not know how much and to what extent the Christian elements are working in her bosom. But the time is coming, and it is not far distant, when she will understand that the leaven of the Gospel which is working in her midst so steadily is an important element of the mighty movement of her social life.

Now, what are some of the special phases of Christianity in Japan? In other words, how is the Christian religion progressing; how is Christian thought developing in the land of the Far East? I want to tell you of two facts in regard to this, and as briefly as I can.

I want to mention, in the first place, the union of the different churches and the non-sectarian character of the Japanese Christians. In Japan almost all the different churches of Europe and America, from the English High Church down to the Salvation Army, are represented by their denominations, but the denominational distinction in Japan is a small thing. The Japanese do not care for the sectarian spirit; they do not want to import or repeat the denominational strifes and ecclesiastical quarrels of other lands. What they want is to get the marrow of Christianity, the outward forms of religion are almost nothing to them. Consequently, the more missionaries are catholic and non-sectarian in their spirit, the more successful they are in their work. In Japan the several denominations stand in such a relation that the organic union of these churches in some way or other, some day, may not be impossible. I often hear people say that we ought to be loyal to the denomination to which we belong. But our loyalty to the Church we belong to does not hinder our Christian fellowship with those who belong to sister churches. Yes, that is true, but if Christians belonging to the different denominations can come together, forgetting their own isms, to unite under the same banner of the Cross to

work for their common Master, if such a thing be possible, I think nothing is more desirable.

Now, in Japan we are trying just that sort of thing. Already the American Presbyterians, North and South, the Dutch Reformed, the German Reformed, the Cumberland Presbyterians, and the Scotch Presbyterians are united under the name of the Church of Christ in Japan. The Methodist Episcopal, the Methodist South, the Methodist Protestant and the Canadian Methodist have made their organic union under the name of the Japanese Methodist Church. The English and American Episcopal churches have joined their hands under the name of the Holy Catholic Church of Japan to carry on their common work. Several years ago there was a proposal to bring the Congregationalists and Presbyterians together. Unfortunately, we have failed in that proposal, but, in my opinion, their union in some way may not be impossible.

Now I come to the second point, What is the Japanese Christian's attitude toward theology? Some people, especially friends of the Christian work in Japan in this country, seem to be anxious about the Japanese Christians as to their orthodoxy. I do not discuss here whether they are orthodox or heterodox. Nor do I wish to defend them, but I do tell you that the Japanese Christians are just as loyal and faithful to their Divine Master as any Christians are. They stick to the fundamental truths of Christianity which were proved and tested through the Christian centuries. Their belief in Christ as the Son of God, the Redeemer of mankind, comes not so much from their intellectual curiosity as from their profound spiritual experience. They have something sacred in their innermost hearts which neither science nor criticism can touch. God's truths are dearer to them than their own lives. However, they are not afraid to read, to think and ponder, and to discuss. They keep their minds alert and wide awake. They try not to get behind the times. They are ready to receive wisdom from all quarters of Heaven. More earnest and zealous seekers of truth you can hardly find. They know something of what essential elements are, as distinguished from the non-essentials. They know that Christian theology is more than philosophy. They know that Christianity is more than the Creed or the Church. They know that Christianity is Christ, and that Christ is Christianity, and, therefore, their creed is just as simple as and creed can be. They try to get deep down into the heart of Christ, that is all. This is the reason why Dean Stanley, Frederick Robinson, Henry Ward Beecher, Phillips Brooks, George A. Gordon and Charles Jefferson are most influential among the Japanese Christians, as Spurgeon, Moody and Chapman are the most popular. You should not be anxious about the Japanese Christians. They are growing in grace as well as in knowledge. They are your friends, your co-laborers in the vineyard of the Lord.

K. TSUNASHIMA,

*Pastor Bancho Congregational Church, Tokyo, Japan.*



# International Sunday-School Lesson

April 1, 1923

## The Walk to Emmaus

LUKE 24:13-31

*"After that he appeared in another form unto two of them, as they walked and went into the country."—MARK 16:12.*

ONE cannot read the stories of the appearance of our Lord after his resurrection without being struck by two facts. First, that some great and subtle change had taken place in the medium of his manifestation from that by which his disciples were wont to recognize him throughout his earthly life. He appears always, as it were, in disguise. About the how and manner of these transformations, it is useless to speculate. But it may not be altogether idle to remark that we have some difficulty in recognizing the same physical life in the multitude of forms in which it has appeared in the course of its evolution: and perhaps the baffling difficulties in the way of tracing its transformations may suggest, here, belief in the fact of spiritual transformations, of which the manner is, and perhaps, in this region, may ever remain, beyond our ken.

But it is equally clear that, despite all changes, the identity of the risen Christ with the Jesus of the earthly life was always maintained. The disciples recognize him, not by the seeing of the outward eye, but by the recognition of the spiritual self; Mary, by the accent of the voice; the seven, by the marvelous effect of the command from the shore, "Cast the net on the right side of the boat," that brings back to them that first great hour when they became fishers of men; these two, at least, by the prayer of blessing and in the breaking of the bread.

The account of the walk to Emmaus suggests to us first, the fact that Christ appears to us in different forms to-day as he did in the first great moments of the Eastertide. To one he is supremely Jesus, the historic person, whose whole significance is in the great unfolding of what a human life can be. To another he is our Lord, and the words we use reflect the transcendent awe we feel in his presence, as of One by nature or achievement other than ourselves. To still another he is the Master and Teacher, unfolding, in lesson after lesson, the secrets of the nature of God, and human life. And to others he is Christ, life's living, present, intimate companion, the Fellow of Jehovah, the Fellow of Humanity, a mystic presence nearer to us than breathing, closer than heart's faith by expounding to them the Scriptures. But all these forces may be united in one experience. Every hymn-book is a school for such an enlargement of experience. German reformer, Roman Catholic priests, Episcopalian bishops, Methodist evangelists, present Christ to us in different forms. "As we sing these hymns we step into a shining fellowship, from which no power can excommunicate us but our own little-mindedness and sin."

Second, the ministry of the risen Jesus to the hearts of men

is here depicted in moving form. The death of Jesus on the cross had destroyed the hopes of these two, the mighty hopes that he would redeem Israel. They had lost their gladness, the gladness, the radiance that the living Christ had imparted to their lives, with his glowing vision of God, his tremendous faith in man.

Third, He restored their faith by showing them the reason of his sufferings and death. He cleared the way for the hearts faith by expounding to them the Scriptures. He interprets the entire history of Israel, the meaning of prophecy, the necessity of his own sufferings, how he, being what he was, and having such a purpose as he had, coming into conflict with a blind world, too narrow in its faith to accept at once the universal faith he was ushering in, had to die at the hands of such a world.

The church is on the road to Emmaus when, in its Bible it is trying to discover the great and essential truths, whether in the book of Genesis, the Gospels or the book of Revelation, that are true for all time. The Church is on the road to Emmaus when it allows the Spirit of Christ to be the life and the censor of all that it believes. The Church is on the road to Emmaus when it is inculcating "that intellectual honesty which dreads what Plato calls the lie in the soul, even more than the lie on the lips."

Fourth. Finally, the climax of this experience with the risen Christ was knowledge. "Their eyes were opened, and they knew him." Religious feeling, if it is genuine, is never blind. Its destiny is knowledge. The word emotion, itself, means moving away from, "a flight from what is, to something beyond." This is true of genuine patriotism. Love sees the mighty heart, and will, and mind that is the soul of our people, as nothing else can. It is true of friendship. Our feeling of friendship becomes translated into understanding. It is true of Christian faith.

One day a pastor went to a wealthy lady in his congregation to urge her to furnish \$125 for some object in which he was interested. This lady was, truth to tell, not as much noted for her generosity as for her wealth, and she demurred seriously in his request. Finally the pastor said: "Well, my good lady, you pray over the matter this week, and if on Sabbath you still feel that you should not give the money, just tell me so, and I will not say any more to you about it." The minister relates that on the next Sabbath he opened his eyes after the benediction to see his parishioner rushing frantically toward the pulpit, with a roll of bills in her hand. "Here," she cried, as she thrust the money into his grasp; "take your money. I haven't been able to enjoy my prayers all the week."—*The Presbyterian*.

# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## The Steel Strike Report Again\*

THIS imposing looking volume of over five hundred pages by Marshall Olds, published by G. P. Putnam's Sons and distributed widely throughout the country with the compliments of Elbert H. Gary, is apparently the formal answer of the United States Steel Corporation to the report made by an independent investigating committee for the Interchurch World Movement and adopted unanimously by the Executive Committee of that organization June 28, 1920. The book is divided into two parts, with a foreword by Jeremiah W. Jenks, who in effect says that when such a question is at issue both sides should be heard. The Steel Company was not officially represented in the report made by the church organization. Now that we have the Steel Company's case presented it should be read and considered. He claims for Mr. Olds an impartial attitude, but nowhere does he endorse the author's opinions, nor vouch for either his statistics or his statements. Indeed, he says that the charges made by the author demand the consideration of church people and all fair-minded persons, because they are so serious that they cannot be passed by without study. Now this may mean either one of two things—that Dr. Jenks doubts the value of the Interchurch report or questions the validity of Mr. Olds' criticisms. He does not tell us what he believes. His position is that of the interested bystander who calls attention to the fact that two disputants have called each other liars, but does not care to take sides in the quarrel by indicating which one he thinks is the liar. This he leaves to the public. The remainder of the introductory part of the book is taken up with quotations from those who were interested in the report. A statement by a certified accountant attesting the accuracy of Mr. Olds' figures and quotations from editorials and other matter of a similar kind are brought together apparently to show at the outset that the Interchurch report cannot be considered as expressing the unanimous opinion of all the men and groups who were vitally interested in the study. In fact, this assumption runs all the way through the volume. To put it into the form of a thesis, it would be something as follows: A report purporting to be made by a representative Christian organization for the purpose of getting at the real facts in a long disastrous strike is really the work of a group of men more or less tinged with socialism and some of them real Bolsheviks.

In Part I the author gives the facts which he deems an answer to the Interchurch report, and in Part II he tells his versions of how the investigation was made, then the report written and acted upon by the Executive Committee. When you come to the real facts Mr. Olds presents it seems to me that he strengthens rather than disproves the fundamental

contentions of the Interchurch report. For instance, on such questions as those of the twelve-hour day wages, profits and relations between employers and employees he merely denies one set of figures and sets up a new table of statistics of his own. Granted that conditions were not as bad as the Interchurch report said they were, Mr. Olds' figures do not give a clean bill of health to either employer or employee in the steel industry. His arguments reminded me of a story of a row in an Irish neighborhood. "Mike O'Flynn is dead; John Murphy killed him with a brick on the head," said one neighbor to another. "Nothing of the sort," replied a third bystander; "it was only half a brick he threw at him; I was there and saw it all." "What, only half a brick," said the first retailer of the information; "for shame, no Irishman should have such a thin skull." And there you have it. While Mr. Olds piles up his statistics in an attempt to lighten the black in the picture drawn by the Interchurch committee and calls names, the church people of our nation are not going to be seriously impressed with the charge that Bishop McConnell, George Coleman, Fred Smith and the others in that group are dangerous citizens, or that the members of the Executive Committee, that unanimously passed the report after it was recommended by Hubert C. Herring, Bishop Cannon and Warren Stone, which committee, by the way, had in its membership Mr. John D. Rockefeller, Jr., Robert E. Speer, and other men of such well known and sound opinions, are Bolsheviks and gave their assent to a document simply because they saw in it an instrument to help overthrow the present order of society. What the man on the street will want to know is whether or not the Steel Company does enforce the eight-hour day, pay starvation wages, coerce public opinion and employ a private army to hold its workers in subjection. Calling names does not answer serious charges. To a Bolshevik or a capitalist two times two makes four, and never five or eight. Facts are facts, and these alone count.

This new document should be read. At the same time the Interchurch report should be reprinted, so that the questions involved may have a wider hearing and a larger public may be given a chance of knowing just what are the facts.

Personally, I see nothing but good in the controversy. Among the hundreds of criticisms and charges against the Church is that it is a capitalistic organization. It is a good thing, and I think a hopeful sign, for the Church and for its future work to be charged once in a while with being on the other side. It proves that it is the partisan of neither one group nor the other, but occupies a place of leadership between the two, for here is where lies the truth and where the Church exerts its strongest and ablest leadership.

\*Analysis of the Interchurch Movement Report on the Steel Strike. By Marshall Olds. G. P. Putnam's Sons, New York. \$2.50.



Mr. Berry's article on "The Gap in the Wall" "strikes twelve" in voicing the silent anguish of many ministerial hearts. One of my neighbors has been on his field fifteen years. He should have left five years ago. His church knows it and he knows it. He is a noble fellow and largely successful. He has arrived at the age when he is qualified for his ripest and best work—somewhere in the fifties. Yet this very fact is a handicap in seeking a change. What is he to do? I have been in my charge ten happy years. So far as I know, my church is perfectly satisfied. But I am not; and not only for the reason that I conscientiously believe that a man of a different type now could do them a greater service, while my particular gifts should have a chance to work in some other field that may need them. But how shall I proceed? More than once in approaching a brother minister with the request for a recommendation I have been met as if my desire required explanation and apology. But where there is no system, how else can a man honorably seek a change? So many of us are not at all skilled in the variety of ecclesiastical politics that brings results. We don't know how—and we don't want to know. Moreover, it is disturbing to a pastor and interferes with his work to start out on an active campaign to change fields. It requires much time and thought.

I am convinced that little improvement is possible until the placing of pastors is made someone's business—his only business, for which he is fitted and paid a good salary. He might have oversight of one

**UNIVERSITY BIBLE COURSES** at home. Use spare time. Enroll now. Finest books. Best courses. Hundreds studying. Lose no time from your regular work. Catalogue free. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

**COLLECTION ENVELOPES**—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

**The Woodlawn Cemetery**  
Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

**Tusculum**  
A thorough Christian-character-building College. Established 1794. Address President C. O. GRAY, D.D., Greenville, Tenn.



**ROCHE'S**  
HERBAL  
EMBROCATION

The external remedy for **CROUP** or **WHOOING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest.

Always keep a bottle handy. All druggists or  
**E. FOUGERA & CO., Inc.**  
90-92 Beekman St., New York



**VICTOR Portable STEREOPTICON**

THE PERFECT LANTERN SLIDE PROJECTOR

SHIPPED ON APPROVAL THOUSANDS OF SLIDES FOR RENT OR FOR SALE

**VICTOR ANIMATOGRAPH CO. INC.**  
276 VICTOR BLDG. DAVENPORT, IA.

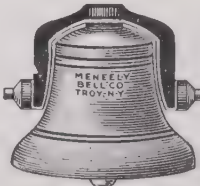
ASK FOR CATALOGS AND TERMS

**FOR YOUR EASTER COMMUNION**

**Individual Cups**

Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



**MENEELY BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY

**BELLS**

**WHOOING COUGH**

*Asthma, Spasmodic Croup, Bronchitis, Coughs & Influenza*

The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

Introduced in 1879

**Vapo-Cresolene** "Used while you sleep"

Send for descriptive booklet 63A  
Sold by druggists  
**VAPO-CRESOLENE CO., 82 CORTLANDT STREET, NEW YORK**

# THE MONDAY CLUB SERMONS


## FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



**The Pilgrim Press**

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

**Says Professor**

**Harry F. Ward**

Professor of Christian Ethics, Union Theological Seminary.

"I consider The Christian Century the most promising venture in the field of religious journalism in the English-speaking world."

**EDITORIAL STAFF:**  
Charles Clayton Morrison  
Herbert L. Willett Orvis F. Jordan  
Joseph Fort Newton John R. Ewers  
Lynn Harold Hough Edward Shillito  
Alva W. Taylor Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Mail Coupon to-day. Foreign postage extra.

**The CHRISTIAN CENTURY**  
508 S. Dearborn St., Chicago.

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ( ) "The Reconstruction of Religion," by Ellwood, or ( ) "The Crisis of the Churches," by Leighton Parks, or ( ) "The Mind in the Making," by Robinson, or ( ) "What Christianity Means to Me," by Lyman Abbott.

Name .....  
Address .....  
C.W.

or more presbyteries, and perhaps subject to a similar official at the head of the synod. There should further be a flexible time limit—say of five years—for a pastorate, at the expiration of which term it should be easily possible for any pastor to make a change if mutually desirable. Such a time limit would reflect itself upon the churches who are squeamish about settling upon a man, largely because of the permanence of the relation as it now obtains. And every pastor should be expected to look for promotion—according to his desert. This might not imply a larger church or an increased salary, but rather a work in line with his own peculiar growth. If he has developed intellectually he should have a chance at a more educated church. If his growth has been along executive lines, then he should be placed where this qualification would find larger scope. I know a pastor—a man who was formerly a sheet-metal worker—well educated, who became pastor of a church of farmers. He failed. Then he went to another similar field at a larger salary and a better chance in every way. But he is not happy. It was no real promotion for him. In an industrial community with a workingman's church I believe he would make good.

I had not intended to suggest a remedy. Only to thank Mr. Berry for talking out in meeting. Most of us speak with self-convincing eloquence of the parity of the ministry, while secretly (thinking of your theme) we admire and covet the episcopacy.

BOOKS RECEIVED

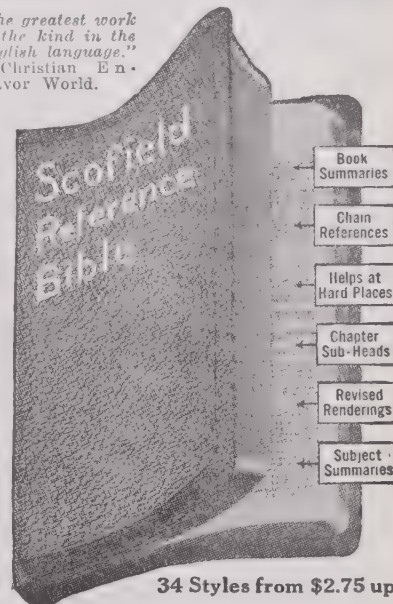
The State, Its History and Development. By Franz Oppenheimer. B. W. Huebsch, Inc. \$2.  
 Being a Preacher. By James I. Vance, D.D. Fleming H. Revell Company. \$1.25.  
 The Waste of Sin. By W. W. Melson. Fleming H. Revell Company. \$1.25.  
 The Fifth Horseman and Other Sermons. By Robert H. Morris. Fleming H. Revell Company. \$1.25.  
 A Modern Cyclopedia of Illustrations. By G. B. F. Hallock. Fleming H. Revell Company. \$3.  
 Human Life as the Biologist Sees It. By Vernon Kellogg. Henry Holt and Company. \$1.50.  
 The International Development of China. By Sun Yat-sen. G. P. Putnam's Sons. \$2.  
 The New Mediterranean. By D. E. Lorenz. Ph.D. Fleming H. Revell Company. \$3.50.  
 Women at the World's Cross Roads. By A. Maude Royden. The Womans Press. \$1.25.  
 The Seven Deadly Sins. By Norman M. Caie. George H. Doran Company. \$1.  
 The Meaning of the Old Testament. By Hugh Martin. M.A. George H. Doran Company. \$1.60.  
 A History of Religious Education in Recent Times. By A. A. Brown. Abingdon Press. \$1.25.  
 Visions of the End. By Adam C. Welch, D.D. Pilgrim Press. \$2.25.  
 American Individualism. By Herbert Hoover. Doubleday, Page and Company. \$1.  
 The Lutheran World Almanac for 1923. By Rev. O. M. Norlie and others. National Lutheran Council. \$1.50.  
 The Walls of Hamelin. By Charles W. Kennedy. Princeton University Press. \$1.  
 A Short History of Our Religion. By D. C. Somervell. Macmillan Company. \$1.75.  
 Carolina Chansons. By Du Bose Heyward and Hervey Allen. Macmillan Company. \$1.25.  
 A More Honorable Man. By Arthur Somers Roche. Macmillan Company. \$2.  
 The McKinley and Roosevelt Administrations. By James Ford Rhodes. Macmillan Company. \$4.  
 Americans in Eastern Asia. By Tyler Dennett. Macmillan Company. \$5.  
 The Voice of Isis. By Harriette A. and F. Homer Curtiss. The Curtiss Book Company. \$2.50.  
 The Adult Division in the Church School. By E. W. Halpenny. Westminster Press. 60 cents.  
 Six Years in Hammock Land. By Ralph J. White. United Lutheran Publishing House. \$1.  
 I Believe. Meditations on the Creed. By William Lee Hutton. United Lutheran Publishing House. \$1.  
 The Winds of God. By Rev. John A. Hutton, D.D. George H. Doran Company. \$1.25.  
 Japan in Transition. By Loretta L. Shaw, B.A. George H. Doran Company. \$1.25.

# The SCOFIELD Reference Bible

Edited by Rev. C. I. SCOFIELD, D. D.  
 Assisted by Eminent Scholars

Helps on the pages where needed.

"The greatest work of the kind in the English language."  
 —Christian Endeavor World.



34 Styles from \$2.75 up.

Send for circular of Bible Questions  
 Ask for Circular C 29

OXFORD UNIVERSITY PRESS  
 American Branch  
 35 WEST 32D STREET, NEW YORK

# PRODIGAL DAUGHTERS

By Joseph Hocking

Starts Soon as THE CHRISTIAN WORK'S New Serial

Within the next few months "Prodigal Daughters" can be seen on the screen throughout the country. Famous Players chose it as one of a small number of novels from which great films could be produced. The selection of this story emphasizes anew the great appeal of Hocking's novel.

"Prodigal Daughters" is a tale of the flapper, with a swift plot, stirring incidents and an interesting and remarkable solution.

"Prodigal Daughters" has been the theme of many sermons and of endless discussion. Its appeal lies not only in the dramatic presentation of the author but its timely message to modern America and England. Three million copies of Hocking's novels have been sold.

THE CHRISTIAN WORK  
 70 Fifth Avenue - New York City  
 \$3.00 a year. A five month's trial subscription for \$1

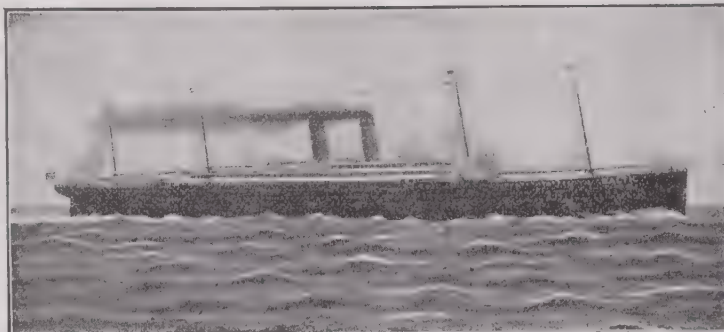


# Every "Christian Work" Reader in the Country

will be interested in the announcement of  
A CRUISE PARTY TO THE

## HOLY LAND, EGYPT and MEDITERRANEAN LANDS

ONE of the Queens of the Sea, exceptionally broad and steady with its 24 suites and rooms with private baths; its superb and spacious libraries, palm courts and promenade decks; its great Dining Saloon, seating guests at small individual tables; its spacious B and C Decks, rooms with windows, beds, wardrobes, dressing tables, etc.; its safety devices such as water-tight bulkheads, Marconi wireless, submarine signals, etc., all make royal and luxurious travel.



I. Summer "Baltic"  
Cruise, starting June 27,  
1923, 61 Days, \$600  
and up.

II. Winter "Baltic"  
Cruise, starting Feb. 2,  
1923, 65 Days, \$600  
and up.

ROUND TRIP ON THE BEAUTIFUL S. S. "BALTIC" (23,884 TONS)

*On Account of Size and Steadiness, Seasickness Almost Eliminated*

### GREAT INSPIRATIONAL FEATURES

Services, Lectures  
and travel club  
meetings.

### PROMINENT MINISTERS

and

COLLEGE  
PROFESSORS  
will lecture and  
preach.

LETTERS OF  
MUTUAL  
INTRODUCTION  
to all members of  
the "Christian  
Work" party.

SPECIAL SOCIAL  
RECEPTIONS  
and entertainments.



BIRDSEYE VIEW OF NAPLES AND VESUVIUS.

© 1909 by Underwood & Underwood.

### BEST HOTELS ON SHORE

Carriage Drives,  
Guides, etc.

Special chartered R.  
R. trains to Jerusa-  
lem, Rome, Cairo,  
etc.

DR. D. E. LORENZ,  
Author of "The  
Mediterranean  
Traveler" and Man-  
aging Director,  
of Clark's Cruises,  
will have full  
charge of our party.

CAREFUL ATTEN-  
TION to LADIES  
traveling alone or  
with friends.

### PERFECT MEDITERRANEAN CLIMATE

Surpassing California  
or Florida.

65—61 days, with optional stop-overs in Europe. Return trip tickets good first-class on the Majestic, Olympic, Homeric, Adriatic, Baltic, etc.

### WHY NOT JOIN THE "CHRISTIAN WORK" PARTY?

A Souvenir Illustrated Book of 70 pages and Ship Diagram mailed free postpaid. Mention Cruise Preferred.  
Address

THE CHRISTIAN WORK

::

70 Fifth Avenue, New York, N. Y.

# THE CHRISTIAN WORK

A Religious Weekly Review

MARCH 24, 1923

---

Opposition to the World Court

Frederick Lynch, D.D.

A Significant Anniversary

Observer's Letter

The Mother of Jesus at the Cross

John Kelman, D.D.

California and the Japanese Question

David Starr Jordan, LL.D.

Where the Races of Men Pass By

Rev. Harry B. Fisher

Is There Hope in the Factory?---III.

Professor H. A. Overstreet

---

Three Dollars a Year

Ten Cents a Copy



## "INVESTING IN CHILDHOOD"

"Investing in Childhood," a lecture on the Near East illustrated by sixty lantern slides, is available free to pastors and Sunday school superintendents.

All the pictures are recent. There are views of the Smyrna disaster, of the trek of five thousand orphans on their way from the interior of Turkey to places of safety in Syria and Palestine, and there are abundant illustrations of the fine constructive work the Near East Relief is doing in protecting and training 115,000 children now under its care.

Twenty-five of the set of sixty slides are very finely colored, twenty-five are in sepia tone, and ten in black and white. There is also a set of twenty selected especially for Sunday schools. Sets may be secured from the various State offices of the Near East Relief.

## DEVOTION TO A SCHOOL

Blair Academy, the well-known boys' preparatory school, situated in the very heart of the beautiful mountain district of the Delaware Water Gap, sustained a great loss by fire December 8. At that time Clinton Hall, the administration building, was completely destroyed by fire. Monday morning, February 26, at the chapel service, the faculty and students, to the great surprise of everybody, gave \$50,000 towards the \$1,200,000 Alumni Rebuilding, Enlargement and Endowment Fund of the school. One master gave an insurance policy of \$10,000. Dr. Sharpe, headmaster, and Mrs. Sharpe gave \$2,500, and eight of the students and faculty gave one thousand dollars each.

## Says President

# W.H.P. Faunce

of Brown University

"I read every paragraph in The Christian Century every week with constantly growing satisfaction. Here is a journal that puts first things first and leaves the petty things far out on the circumference."

## EDITORIAL STAFF

Charles Clayton Morrison

Herbert L. Willett    Orvis F. Jordan  
Joseph Fort Newton    John R. Ewers  
Lynn Harold Hough    Edward Shillito  
Alva W. Taylor    Thomas C. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

## The CHRISTIAN CENTURY

Mail Coupon to day. Foreign postage extra.

The Christian Century,  
508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of [ ] "The Reconstruction of Religion," by Ellwood, or [ ] "The Crisis of the Churches," by Leigh-ton Parks, or [ ] "The Mind in the Making," by Robinson, or [ ] "What Christianity Means to Me," by Lyman Abbott.

Name .....  
Address .....  
C.W.

# The World's Great Religious Poetry

Compiled by CAROLINE MILES HILL, Ph.D.

Over 800 pages. \$5.00

"It offers the opportunity to study in succession the poetical thought of all ages and of many nations on such aspects of religion as The Idea of God, Faith, Prayer, Death, and Immortality, etc.

"The method of indexing first by authors, then by poem titles, then by first lines and certain other mechanical features increase its value as a reference book.

"I feel certain that it will have, as it deserves, a large sale when its real worth comes to be known."—Bishop Thomas Nicholson.

"What more elevating and broadening exercise could a teacher or speaker on spiritual themes desire than the habitual study of such a book? It will be of the greatest spiritual service to people of all religions and of no religion. It meets a well-nigh universal need."—Christian Advocate (New York).

"I radio-ed to half a million the merits of 'The World's Great Religious Poetry' the other day."—S. Parkes Cadman.

"It will be of immense value to preachers not merely as a mine of illustrative material, but even more as a stimulus to fine taste in religious reading and utterance."—Bishop Francis J. McConnell.

"There is enough in this book to fill in spare hours for many years."—Pittsburgh Christian Advocate.

"I congratulate you on the publication of this admirable work."—William Lyon Phelps (Yale).

"My advice to ministers and church people is to get it at once."—Dr. Frank Crane.

"It should prove a reservoir of inspiration as well as illustration for the preacher."—Chancellor Charles W. Flint (Syracuse).

## LITTLE BOOKS ON RELIGION

A New Macmillan Series 75 cents

### THE PSYCHOLOGY OF POWER

By CAPTAIN J. A. HADFIELD.

A remarkable essay originally published in "The Spirit," edited by Canon B. H. Streeter.

### THE NEW TESTAMENT TODAY

By ERNEST FINDLAY SCOTT (Union)  
Re-issue

"A spirit of sincerity, love of truth and joy of discovery that is strongly fascinating."—American Lutheran Survey.

### WHAT IS MYSTICISM?

By REV. CHARLES M. ADDISON

Not a man by himself, but a man and God, is the true unity of being and power.

### A STUDENT'S PHILOSOPHY OF RELIGION

By WILLIAM KELLEY WRIGHT (Dartmouth)  
Re-issue at \$2.50

"A young preacher in the midst of his conference work can't do better than read this magnificent book from cover to cover."—Wisconsin Christian Advocate.

"A new and original treatment."—United Presbyterian.

"It must have been an intensely interesting course."—Congregationalist.

### THE HISTORY OF UTOPIAN THOUGHT

By JOYCE O. HERTZLER (Wisconsin) \$3.00

"Sociology must take serious account of the way that Utopian thought has taught man to regard himself as the master of his earthly fate. A work of enduring worth."—Edward A. Ross, Professor of Sociology (Wisconsin).

64-66 Fifth Avenue

THE MACMILLAN COMPANY

New York City, N.Y.

## THE APOSTLE PAUL AND THE MODERN WORLD

By FRANCIS G. PEABODY

Author of "Jesus Christ and the Social Question" (Probably) \$2.50

Proves that researches within the last few years that were not primarily concerned with Paul's career, nor indeed with the Christian tradition but with the state of the Roman empire have clarified the teaching of Paul surprisingly.

## THE RETURN OF CHRISTENDOM

Introduction by BISHOP GORE \$1.75

Advocates a return to the brotherhood, really taught and lived in the early centuries of the Church, with the wars between nations and between capital and labor ended for good.

## OLD TESTAMENT LIFE AND LITERATURE

By I. G. MATTHEWS (Crozer) \$2.50

An all-around account of Israel, its tribal beginnings, its rise to nationality, its troubled career of independence and its even more disturbing history as a subject people.

## ANGER: ITS RELIGIOUS AND MORAL SIGNIFICANCE

By GEORGE M. STRATTON (California) \$2.25

A study of how anger has been treated by the various religions and the part it has played in their development. Shows the bearing of these results on the war against war.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York

(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00.

Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y.

Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N.Y.

Many others made gifts from \$500 down. The total gift of \$50,000 was far beyond what the most sanguine expected.

Rev. Frank N. Riale, D.D., the field representative of the Presbyterian General Board of Education, is to have the general management of the campaign. Dr. Riale's most unusual success in securing large gifts for various colleges ought to mean great success for Blair.

## BOOKS RECEIVED

Under the Tree. By Elizabeth Madox Roberts. B. W. Huebsch, Inc. \$1.50.

A Study of the Primary Child. By Mary T. Whitley. The Westminster Press. 60 cents.

Religion and Modern Thought. By George Galloway, D.D. Charles Scribner's Sons. \$2.50.

The Reality of Jesus. By J. H. Chambers Macauley, M.A. George H. Doran Company. \$1.75.

Ancestral Voices. By Rev. John A. Hutton, D.D. George H. Doran Company. \$1.75.

Education for Christian Service. By members of the Divinity School. Yale University Press. \$2.50.

The Shepherd-Prince. Translated by Benjamin A. M. Schapiro. Published by the translator. \$2.50.

Essays and Miscellanies. Vol. III. By Joseph S. Auerbach. Harper and Brothers. \$2.

Theosophy and Christian Thought. By W. S. Urquhart, M.A. Pilgrim Press. \$2.25.

The Use of the Old Testament. By John E. McFayden. Pilgrim Press. \$2.25.

Our Ambiguous Life. By John A. Hutton, D.D. Pilgrim Press. \$2.25.

When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 12.

New York, March 24, 1923.

Whole No. 3015.

### CONTENTS

THE WORLD OF TO-DAY.....	355
EDITORIALS:	
Opposition to the World Court: Rev. Frederick Lynch, D.D.....	359
Night and Morning on the Soul: Rev. T. Rhonda Williams, D.D.....	360
EDITORIAL CORRESPONDENCE:	
Dr. Mott's Tour of Visitation: Rev. Howard B. Grose, D.D.....	361
THE OBSERVER'S LETTER.....	362
THE WEEKLY SERMON:	
"There Stood by the Cross of Jesus His Mother": Rev. John Kelman, D.D.....	363
GENERAL ARTICLES:	
California and the Japanese Problem: Dr. David Starr Jordan..	365
Prodigal Daughters: Joseph Hocking.....	367
Liberty in Logan County: Rev. Henry S. Huntington.....	371
Where the Races of Men Pass By: Rev. Harry B. Fisher.....	373
Is There Hope in the Factory? Professor H. A. Overstreet....	374
COUNTRY CHURCH DEPARTMENT:	
Much in Little: Elizabeth Wootten .....	377
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For April 8: Abraham, the Hero of Faith.....	379
ONE BOOK A WEEK.....	380

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Application made for entry as second class matter February 17, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### A FACTORY TURNED OVER TO THE WORKERS

For twenty-six years Henry A. Dix, of New York City, developed and carried on successfully the manufacture of dresses and nurses' uniforms. The business now has a turnover of \$1,000,000 per year. Recently he and his son withdrew from the business and transferred it to the workers. This transaction was called a sale of the business to the em-

ployees. However, by the unique terms of the sale the business will in reality purchase itself out of the net earnings, and even during the time of this purchase part of these profits will go to the employees. These are the terms of the transfer: Six men who have been long in the service of the company were designated by Mr. Dix to form the board of directors of a new company incorporated as the Henry A. Dix and Sons Corporation. On nomination by these six directors a seventh is to be appointed. These men as the board of directors have taken over the \$300,000 in material assets and \$250,000 in cash for working capital. No collateral was required; they have given only their notes. They own all of the voting stock. From the net earnings of the business twenty per cent. is to go into surplus and eighty per cent. into paying for the stock until it is all paid up. The members of the board of directors have full responsibility for the management of the business and they retain their present salaried positions. Mr. Dix has accepted an honorary advisory relationship, so that the new owners may have the advantage of his long experience in the business. This gives him no hold upon the conduct of the business nor the disposal of the earnings, and for his services he is to be paid fifty cents a year. This unusual plan is only the culmination of a series of unprecedented industrial experiments put into effect by Mr. Dix. About three years ago he put his four plants, three in New Jersey and one in New York, on a five-day weekly schedule, leaving the daily hours unchanged—eight hours in New York and nine hours in New Jersey—and found that the workers were in better condition and that production increased on this schedule. No change was made in the wages of week workers and neither was the piece rate reduced, so that the wages of the piece workers either remained the same or were increased with the increase of production. The factories are closed down for two weeks each summer, employees receive vacation with pay and the plants are renovated, painted and put in perfect order. No overtime is ever worked, orders are refused if they cannot be filled during the regular working hours. There is no unemployment. Even during the depression after the Armistice the Dix plants were kept running. When the transfer was announced Mr. Dix's son, M. H. Dix, stated his father's attitude as follows: "When my father began business twenty-seven years ago he said that workers generally got nothing



# THE WORLD OF TO-DAY

except their wages for their services, and he felt that such a system was wrong. He felt that those who give their lives to building up a business for another man should have some share beyond that of mere wages in the concern which they helped to create. From time to time he has tried to make changes which would recognize the human element in the success of a business concern. He shortened the working days and ran the place on a five-day week. He inaugurated a system of dividend profits so that the employees would share in the profits. Even so our personal profits continued to grow, and my father decided that instead of accumulating more, which we do not need, we should turn the whole thing over to those who have contributed to our success. He has now done that, instead of selling the business, as he had three times planned."

## REGARDING PRODIGAL DAUGHTERS

We have begun publication of Joseph Hocking's greatly discussed novel which has raised the question as to whether the parents or the children themselves are responsible for the present conditions in modern home life. Ellis Parker Butler, the popular writer, claims that the fault is with the parents alone and not with any spirit of the times. Harold Bell Wright writes: "I agree with Butler that the peril of the daughters is due largely to the mothers, . . . but may it not be that the mothers themselves are products of that same 'spirit of the times.' 'Prodigal Daughters' presents the parents' side in a convincing way, and to my mind is of vital importance to-day." The Rev. Robert Gordon, of the First Baptist Church of Fon Du Lac, Wisconsin, who recently preached a sermon from this story, writes: "'Prodigal Daughters' is called a novel, but it is not fiction. It is a transcript of real life. Cut it anywhere and it will bleed." President Tivnan, of Fordham University, also lays some of the blame to the parents. He says: "Without question some of the responsibility must be laid at the door of the parents. It is small wonder that the ideas emphasized by Hocking have taken possession of our youth." Katherine Bement Davis, of the Bureau of Social Hygiene, who has been in touch with thousands of young women in connection with her work, says, on the contrary: "I cannot agree with Ellis Parker Butler. We have to remember that the spirit of the times—whatever that may be—affects mothers as well as daughters." Mary Gardner, preceptress of Ripon College, writes: "From some twenty years' intimate observation I am of Mr. Butler's opinion. I have looked at the question from various angles, as I have two children of my own as well as numerous other children who have come to me." This opinion, divergent as it is, has to do with causes. But none can deny the facts that whatever may have been the forces which have been at work in the world to bring it about, yet there is no gainsaying the fact that mothers, fathers, ministers and educators can afford no longer to ignore the conditions this startling story brings out very clearly.

## THE ANDERSON IMBROGLIO

When William H. Anderson, the fighting Anti-Saloon League superintendent, came to New York some ten years ago the League in that State was scarcely heard of in the public prints. He made an agreement with the New York League

directors to secure publicity at his own expense, for which he should be reimbursed if the increase of the League's receipts warranted it. Mr. Anderson soon put the League on the front page of the papers of the State. In 1918, four years after Mr. Anderson came to New York, Dr. David James Burrell, the president of the New York Anti-Saloon League and the very eminent minister of the Marble Collegiate Church, recalled to the board Mr. Anderson's expenditures for publicity. Mr. Anderson reported that altogether he had used \$24,700 for that purpose from his own resources. The directors voted to repay him as they could. In 1920 and 1921 a certain O. Bertsall Phillips worked as a solicitor of funds for the League. He was to receive \$5,000 salary with ten per cent. of all that he raised for the League above \$25,000. Mr. Phillips and Mr. Anderson made an agreement that after Mr. Phillips' receipts from the League came to \$10,000 they would split his further commissions between them. This was in consideration of the fact that Mr. Anderson's work helped Phillips. Mr. Anderson credited his half of these commissions to his bill against the League. When Phillips was dismissed from the League he tried to recover from Mr. Anderson the portions of the commissions which he had turned over to him. Phillips appealed to the New York District Attorney's office. The District Attorney's office let the charges slumber for months, when a new factor entered the case. Some time before this Mr. Anderson had given to Mr. Raymond Fosdick, who is in charge of part of John D. Rockefeller's benevolences, a copy of the confidential report which he had made to his directors touching the publicity fund. Mr. Fosdick does not altogether believe in the present policy of prohibition enforcement, and has clashed with Mr. Anderson on the topic. In some way the "Evening Mail" of New York received the information in this confidential report. Mr. Anderson does not see how it could have come from anyone but Mr. Fosdick. When "The Mail" published the "scoop" the District Attorney's office straightway took up the Phillips charges. When Assistant District Attorney Pecora examined Mr. Anderson, the latter refused to tell exactly by what transactions or from whom he secured the \$24,700 which he reported he had used for publicity. Now Mr. Pecora is laying the matter before the Grand Jury, although the League directors have issued a strong statement of their complete confidence in the superintendent and accept full responsibility to their constituency for the payment of the \$24,700 charged by Mr. Anderson. When the news came out that the Anti-Saloon League had given commissions on gifts rumor had it that Mr. Rockefeller would not support the League further. It is generally understood that he is opposed to giving under such circumstances. Due apparently to Mr. Fosdick's influence, Mr. Rockefeller had already decreased his subscription from \$75,000 to \$25,000.

## ANTI-SALOON LEAGUE METHODS

It is easy to pick flaws with anything. It is not quite pleasant to learn that any man in a welfare or benevolent organization receives a commission on the gifts which he secures. Nor does one always agree with all the reasoning of the Superintendent of the New York Anti-Saloon League. It is difficult for most of us to regard attempts to weaken the Volstead Law as treasonable. We certainly do not want it weakened, but it would be possible to conform to the

# THE WORLD OF TO-DAY

Eighteenth Amendment under another law. There is nothing in that amendment which makes the Volstead Law any more sacrosanct than is any other law which carries out a constitutional provision. The New York State Court has just determined that the Anti-Saloon League in that State is a political committee within the meaning of the law, and must consequently file its expenditures and receipts for campaign purposes. If that decision is sustained, it should apply to any organization which favors or opposes a candidate at an election. It might apply to child labor organizations, prison reform associations, amnesty committees, women's rights' societies, to any body of people acting together and at a particular time favoring or opposing a given candidate. But if the decision is sustained there ought to be nothing awkward for the Anti-Saloon League in making known the list of its contributors. Indeed, such publicity might be helpful. It would witness to the very wide support which the Anti-Saloon League commands. The disadvantage is that in some circumstances the wets might boycott a merchant subscribing to the Anti-Saloon League, and in some homes it might not conduce to family peace.

## "JUSTICE" BY SENTIMENT

The failure of the Illinois jury to convict the men so far tried for the horrible Herrin murders may have been justified by the evidence. We do not know. But certainly those who are guilty at Herrin should be punished. One gets the feeling that local union sentiment is standing in the way of an impartial trial. The same interference of local sentiment is even more apparent in Louisiana, where the Grand Jury has failed to indict any one for the dreadful Mer Rouge murders. It is difficult to avoid feeling that America's "civilization" is of a pretty low order. One cannot imagine any nation in Europe East of Russia or North of Turkey allowing masked men to administer "the law." And we do not recall Herrin's horrors in that region. In large parts of our country we have not attained—or we have lost—the idea of cool, even-handed justice meted out without regards to personal acquaintance, or feeling. We are as a people given to sentiment and violence, we allow ourselves to go "emotionally insane." In the very communities that are guilty the Church must raise its voice most clearly to summon the community to do the right thing. Preachers must be willing to preach in such a way that some of the community, at least, would like to run them out of town.

## THE MICHIGAN COMMUNIST TRIALS

It is extremely difficult to gather the real truth concerning the convention of the Communist Party, near St. Joseph, Michigan, last August. The State has charged sixty-eight men and women with breaking its anti-syndicalist law in taking part in the convention, and has begun by trying William Z. Foster. While the meeting was in progress last August Federal agents raided its meeting place in the open air and later, according to their statement, dug up barrels of papers and records. At least one Federal agent attended the convention. A resolution for the party to amend its procedure so as to come within the law was lost by only one vote, so that it can be plausibly argued that the Government itself

through its agent is responsible for the party's refusal to conform to the statute at that time. Since then it has done so. The whole affair has at least one moral—the mistake of a policy of repression. In Great Britain a Communist, Kirkwood, sits in Parliament. Men of like mind with him hold similar places on the Continent. Probably more of us believe that men should be allowed to advocate violence and murder so long as their rights are amply protected under the law and they are given a free opportunity for lawful discussion. But we should be more eager to punish the advocacy of violence and murder when it comes from employers and Chambers of Commerce and sheriffs than when it comes from people who have been hounded about the world because their opinions on economics or government are different from those of the majority. Does not Jesus' teaching of forgiveness have some bearing on the way we, as a government, deal with the men and women on trial in Michigan?

## THE METHODISTS' CITIES COUNCIL

Once a year the Methodists gather together some of the pastors of their city churches to talk about their peculiar problems. Nothing has stood out more distinctly at these meetings than the growth in the sense that Christianity is concerned not only with individuals, but with the whole organization of society. The Methodist Church owes an immense debt to Harry Ward and his Federation for Social Service. Their influence is rapidly permeating the whole communion. So socially minded was the general attitude at the meeting of the Cities Council in Cleveland last month that a Czechoslovak visitor, who had been in this country only two or three months, speaking to a group conference on the third day of the meeting began with the regular form of address at a Socialist gathering. "Comrades," he said, "I came here expecting to feel strange. But during these three days it has been hard for me not to think that I have been at a Socialist meeting." The spirit of sympathy with labor came to its climax in the session addressed by Rev. Edmund B. Chaffee, director of the Labor Temple of New York. When he referred in passing to the Interchurch Steel Report a veritable demonstration took place in honor of Mishop McConnell, who was presiding. Men shouted, "What's the matter with Bishop McConnell?" The answer came quick and strong, "He's all right." Most of the city pastors assembled had a keen sympathy with the labor unions, however much they might deplore union blindness and violence. We expect to publish Mr. Chaffee's address shortly. Of course, the conference did not limit itself to the question of labor. It was broader than that. As Dr. Sockman, of the Madison Avenue Methodist Church, New York, said, "The Church must be a drill ground for democracy." The conference recognized, too, the need for thinking in the pulpit calculated to inspire the intellectual respect of the best educated man in the pew. As Dr. Sockman put it, "In my opinion, the most outstanding single need of the Methodist Episcopal Church to-day is for constructive theological preaching which can interpret to people their flitting half-thought-out ideas. The best urban mind must find a guide in the pulpit. And that guide must be sound enough intellectually to command the respect of guides in other realms of thought." The only pity is that other communions cannot share these meetings with the Methodists.



# THE WORLD OF TO-DAY

## THE FEDERAL COUNCIL, "AL" SMITH AND PROHIBITION

While we are on the topic of prohibition it is worth while to notice the resolution passed by the New York Legislature asking Congress to weaken the Volstead Law. The resolution was passed at Governor Smith's request. It is of national interest because there is considerable talk of the Democrats attempting to nominate Governor Smith for President next year. Governor Smith has been a consistent foe of prohibition. Only this month, in spearing of the effort of a New Jersey Senator to promote three per cent. beer, Governor Smith, said, according to the "New York Times": "I will be glad to go down and help him put over his bill, if that will get us somewhere where we can put a foot on the rail again and blow off the froth." On the other side, the recent conference of temperance and welfare organizations, held in Washington under the auspices of the Temperance Commission of the Federal Council of Churches, has come out with an appeal worthy of attention. It runs in part as follows:

We call upon the Christian citizens of the nation to sustain the expressed purpose of the Federal Government to enforce the law; to report violations of it to the proper officials, as is their duty, so declared by the United States Supreme Court, and to support all local, state and federal officers who obey and effectively enforce this law in accordance with their oath of office.

By every moral standard, the buyer of illicit liquor is as guilty as the seller and becomes legally guilty as soon as he possesses it. We call upon law-abiding citizens to discourage such traffic.

The enforcement of constitutional prohibition requires an effective enforcement act. Any weakening of the law by permitting the sale of light wine and beer would be practical nullification.

The churches of America were largely responsible for the creation of the public sentiment which resulted in the adoption of this amendment. The Church has a continuing responsibility to create and maintain the necessary public sentiment to enforce the prohibition law.

The Church has the same obligation to finish this task that it had to initiate it.

the American Mission Boards last year were asking for 1,833 new missionaries for the foreign field. While the majority of the calls are still for ordained men and for women to do evangelistic work, every one knows that the missions are using wider and wider variety of training. Boards have recently asked for a teacher in a school of journalism, an instructor in a school for the deaf, a physiologist, an X-ray specialist, an editor, a farm manager and a survey specialist. The missionary's task is often a most enjoyable one. He is a far more important person in the foreign field than he probably would be at home. By the force of circumstances, leadership is thrown upon him. He can help to shape the Church and the social order of the future to an extent that not one in a thousand could expect to at home. One young woman writes of her experience in starting her missionary work as a kindergarten teacher to the missionaries' children: "I had no idea that it was so delightful. It have the best and most intelligent children you could find in any place. Some of the staff here would feel a little happier if they did have a few hardships, because they came over thinking that they were giving up a great deal and find that they are not giving up anything." He who goes out as a missionary is in many ways a fortunate man. But he still may have to endure loneliness and sickness, climate that wears out his body and his nerves, and in parts of the world he may still run the risk of martyrdom.

## IMPORTANCE OF THE AMNESTY QUESTION

A well-known professor in an eastern theological seminary, who is at present in England, has written to President Harding in the interest of political prisoners. Because of its timeliness and the new light that it throws on the matter the following is quoted from the letter, although there has been no opportunity to obtain permission to use the writer's name: "I have tried to express to you the strong conviction which I find entertained on this subject by sober-minded men who support your administration and are conservative in their views on social matters. . . . I may say that during some months' stay in Europe I find that our attitude on this matter is doing much to discredit us among right-thinking and sober-minded men in other countries who are otherwise our friends. I sincerely trust that you will see your way to take prompt and effective action in this matter."

## THE SUPPLY OF MISSIONARIES

"Since the war the great supply storehouse for foreign missionaries lies in America," remarked an Englishman quoted by Robert P. Wilder, General Secretary of the Student Volunteer Movement. From 1912 to 1914 over one hundred new volunteers went out from Great Britain annually. The war cut down the figure until in 1918 it fell to six. Since the Armistice the number has mounted again to ninety-nine. It should soon reach the pre-war figures. From 1910 to 1920 the number of new volunteers going out from the United States averaged 440. Some influence, very possibly the immense advertising of missions that came with the Interchurch World Movement and the increase of missionary funds accompanying it, raised the number of volunteers to 595 in 1920, and to 637 in 1921. The figures for 1922 are not yet completed, but what has been gathered indicates a considerable falling off from the figures of 1921. Over against this

"Our World," New York, for February, devoted largely to political articles on Italy, contains an article by Allan Westcott of the U.S. Naval Academy on "The Struggle for the Mediterranean" which is very illuminating as showing the relation between military establishments and national commercial advancement. The increase in American exports to Turkey \$3,300,000 in 1913 to \$42,200,000 in 1920) "was brought about in large measure through skilful co-operation with business interests on the part of the American High Commissioner in Turkey, Rear Admiral Bristol." "A short time ago there was much opposition to a bill in Congress to put commercial agents on men-of-war. Now destroyers are entering Turkish ports with 'drummers' as regular passengers and their fantails piled with American samples. An American destroyer has made a special trip at thirty knots to get American oil prospectors into a newly opened field."

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## Opposition to the World Court

IT is almost impossible to conceive of anyone opposing President Harding's move to make the United States one of the signatory powers to the World Court which has been set up by the League of Nations. While it is a great thing merely to have the Court in existence, so that the nations having a quarrel may take it there if they choose to do so and public opinion will probably be strongly behind such a course, yet it is not obligatory to take the case there. In spite of the fact, though, that membership in the Court does not bind the nations to use it, strong opposition to the United States having anything to do with it is developing, and it behooves every Christian man and woman to get back of the President in his high endeavor.

The opposition is coming from three sources:

1. Those who believe it is a step into the League of Nations, and practically means participation in it. There is no doubt that several of the Republican Senators oppose it on this ground.

2. Those who do not want the United States to have anything to do with the other nations of the world. This group is led by Senator Hiram Johnson. He has already begun a violent campaign against the President and evidently intends to fight our entrance with all his powers. In a speech of two hours' length at the Hotel Astor, New York, on March 8th, he warned America not to have anything to do with the

Court and "against taking this great nation of yours and putting that nation at the mercy of any one of any number of European nations in any organization of any kind whatever." Senator Johnson also put himself among the first group of objectors, those who believe entrance means relations with the League of Nations. "The Court," he says, "is a part of the League of Nations, and they say then that we are no part of the League of Nations at all. We are going to be a part of the League of Nations, but no part of the League of Nations at all. This is what is asked of us, and then the same snares are used. At this writing Senator Johnson is the only Senator or prominent man who has directly opposed the President, but it is to be remembered that practically all the Republican Senators refused to vote for Senator King's motion approving the general idea.

3. The third group opposing our entrance into the Court do not oppose our participation in a World Court, but are not enthusiastic about the existing one. They want a *real* Court, one where it will be obligatory for all nations signatory to it to take all their quarrels, one where one nation can hale any other nation before it if it thinks it has been wronged. Senator Borah heads this group. At a dinner of the Jersey City Chamber of Commerce on the evening of March 8th he put himself on record as demanding a World Court with the United States a part of it, but he wanted it to be a real court with obligatory powers. We have great sympathy with Senator Borah on this point. We wish, as we believe millions of people wish, that such a World Court might be set up. But that is not the question at this moment. A Court has been set up. It is not what we wanted, but it is there and all the other nations are in it. Another cannot be set up at this time, and the only question now before us is, Shall we join? We do wish, however, that President Harding in asking us to join had intimated that the United States would have liked to have seen it a real Court before which each signatory nation would have to take all of its problems.

Thus the opposition is going to come from three groups—those who fear it means recognition of the League of Nations; those who do not want the United States to have anything to do with the rest of the world; and those who feel it is not a real Court. President Harding recognizes this opposition. We do not think he ever dreamed it would be so great, especially from the leaders of his own party. It is the loveliest bit of irony history has afforded for some time, that when it came up in the Senate practically all the Democratic Senators voted for it and practically all the Republican Senators voted against it. He has decided to go before the people. He has begun his campaign with a letter to Governor Bloom of Ohio, in answer to a resolution of the General Assembly of Ohio, sustaining his action. The letter, after expressing deep gratitude for this instance of popular support, by which he was greatly encouraged, throws the responsibility on the people. "I may say frankly," he says, "that it is inconceivable to me that the American people, who have so long been devoted to this ideal, should refuse their adherence now to such a program as is represented by this tribunal." Then comes about the best thing the President has yet said on the matter of international relations:

"I look upon the establishment of the Court of International Justice, with the jurisdiction that has been given to it, as one of the greatest advances which world society has made toward conditions in which, at last, the rule of law



## E D I T O R I A L

may be substituted for the rule of force. It looks to the settlement of issues before they become dangerously acute; it contemplates the elimination of the causes of conflict and war. Feeling thus, I cannot but believe that our own country should be among the most devoted adherents of such a program."

Again let us say, every Christian ought to rush to the President to support him, for this is a Christian act. It is the attempt to apply Christian principles to international affairs, to substitute law for war. Do not wait. Write at once to your Senators insisting that they sustain the President. If you are a minister, preach on it and get your congregation to send a resolution to your Senators. If you are a layman, ask your minister to preach on it, and get your Chamber of Commerce or your club to pass a resolution. The enemies are already at work. With the three groups mentioned above are the militarists, those who have no trust in any power but force. Get your letters and resolutions to your Senators before they get theirs to them. F. L.

### Night and Morning on the Soul

**I**T is night on the soul wherever there is an unconcern about the deeper things of life, whenever there is contentment with mere happy material conditions, and a feeling that superficial pleasures are enough; it is night on the soul when the belief in the possibility of still bettering the world has been lost, or has never arisen, when sorrow occupies the chief place, when fear of any kind prevents the expansion of wing and proscribes any venture of faith. Night sometimes comes on the soul through a shattering of faith, or through despair of the higher good. I am inclined to think just now that the two most powerful causes that operate to bring night on the soul are the despair which comes from seeing the power of evil to check good and often apparently to drive it back, and the effect of the ambition for gain, whether of place, power, or wealth, in destroying spiritual vision, in preventing men from seeing the truth about life or themselves or God.

When the morning of God breaks upon that night, and the sleeper awakes, the world is full of holy wonder. Man becomes aware of himself, and of the hidden powers of his life, knows himself beset behind and before, and laid hold on by a greater than he, knows that his life is embedded in a wider and deeper life, that he and God are one in some mysterious way, and yet that he is he, and God is God—he is one with God when he awakes. In this morning phantoms of the dark vanish, the outward changes places with the inward in importance, things of time stand in the light of eternity, worldly ambitions are weighed and found wanting in the scale of soul-values, loneliness gives way to a sense of the Invisible Companion, the waters of faith come to fill up the old channel occupied by despair, fear is lost in love and faith, and trust shoots down the future blazing a trail for earnest effort. Experience has brought the certainty of God.

Nor can this be reasoned away. A recent writer on "Rationalism and the Idea of God" says: "It will be one of the great constructive tasks of psychology to ascertain how such a conception (the conception that God is personal) is organized, and how it operates to produce the experiences, often of overpowering intensity and lasting value, which as a matter

of record it often does." All the same, to him the personal God does not exist, and it will be the task of psychology to explain how the thing is done, i.e., how man comes to play so valuable a trick upon himself. The writer thinks that psychology is coming to the aid of natural science to make the belief in God impossible. One might remind him that there was a time when it was thought natural science could do that by itself. It was confidently proclaimed to have been done, science had substituted law for God. Matter and force were a quite sufficient account of everything. There was no longer any function for religion. But religion survived the attack, and God is still believed in and experienced. We need have no fear that psychology will deal any death-blow to vital religion. Just as science has altered a great many of our thoughts, there is no doubt that psychology will bring us new light, and we shall interpret differently many of our experiences. But that we shall be left merely with a God of our own making, or our race's making, there is no fear. The theory here is that God did not make us, but that we made God. Personality of God is only an idea in the mind of man, a projection of his own personality. Psychology will show us, it is thought, that a good deal of what we interpret now in the terms of theology will become intelligible as a product of the natural working of the human mind. "God, as personal, is being slowly driven out of the universe, but returning as this organized directive idea of which we have spoken," says the writer. The human mind organizes a directive idea, and this takes the place of God. We have made him, are going on making him, and he will change as we change. This is not a conclusion proper to psychology at all. The fact is that psychology can make no pronouncement on the ultimate source of religious experience. It has a perfect right to ransack the contents of the human mind, to sift, classify, and explain the relations to one another of all the phenomena of the religious life, but all this leaves the question of the origin of religious experience unsettled. The worst any psychologist could say on the religious claim is: "Not proven." No man who has a vital religious experience would ask to have it proven by any psychologist. He knows no proof can be reached by that method.

It is quite true that we must make no claim for the adequacy, much less for the finality, of any theology. We do make our theology in our own image. What else could we do? We could not go outside of ourselves to think of God. We may be stating less than the truth when we attribute personality to God. What we claim is not the adequacy of our theology, but the fact that the attempt we make to think of God at all is owing to the impact of God upon our own souls. We do make theology, but we do not make God, just as men made astrology, but did not make the stars. And there would have been no false theology if there had not been a true God any more than a false astrology if there had been no stars. It would seem to us just as reasonable to deny the reality of the external world, and say that it is all the creation of our own senses, as to deny the reality of the Great Spirit, and say that He is merely the projection of our own spirits.

Some would have us believe now that what men have taken to be their awareness of God is only their awareness of their own subconscious life, and what they have taken to be the voice of God is simply the rising of something which had lain buried in that sub-conscious life. All religious experience is nothing more than the irruption on to the conscious plane of that which usually lies beneath the threshold of consciousness. We believe that when a man becomes aware of

## E D I T O R I A L

his deeper life, and of the full import of his own personality, he will find God. But this is a very different thing from saying that his deeper life or his personality is God. When a man comes to the full consciousness of his own personality we do not believe that he will find it explained by his individual experience, nor by the experience of the race to which he belongs; he will be inexplicable still until it is recognized that he is in relation to a great Spirit who is not himself, and not the creation of humanity at all. The awaking of the soul brings genuine religious discovery. The body awake is aware of the world of sound and color, the world that can be touched and weighed and measured; the mind awake finds that the world is thinkable, knows something external to it which can be internalized by thought; the soul awake finds the reality of God. There would be no life for the body without a physical environment, no life for the mind without a mental environment; nor is there any life for the soul without a spiritual environment, and that spiritual environment is God. The eye rejoices in the light, but the light first made the eye. The soul rejoices in God; it was God who first made the soul. Our life and our home are in Him. We may have keen physical senses, we may have an alert and well-informed mental life, and yet our souls may not be awake. There may be intellectual light and spiritual darkness. When the soul awakes, there is no doubt about the reality of God, about the value of spiritual things, no doubt about the possibility of new experience richer than before.

However much we may explain of our present life by digging into our past history, the man whose soul is awake in the morning of God knows that he has entered upon a life into which new things come, streams of wealth from above, not merely uprushing from below. He is under no delusion as to their source, they come from the God who has prepared for them that love Him things that eye hath not seen nor ear heard nor the heart of man conceived. And the awakened soul will be more interested in this future than in the past, more interested in the super-conscious which is yet to be reached than in the subconscious which is being dug up. His life will be one of anticipation of the greater and grander things that are yet to be. He will explore something more precious than his own subconscious life; he will know that there is laid up for him an inheritance incorruptible, undefiled and that fadeth not away. Religion will put such vital creative power in him, and make him feel that he is a fellow worker with God, so that he will regard as a certainty an ever-growing future of new births and new wonders. He knows, he feels, he praises, he serves the living God, who can do for him "exceeding abundantly above all he can ask or think."

T. R. W.

## Dr. Mott's Tour of Visitation

[EDITORIAL CORRESPONDENCE]

A CONTINENT-WIDE tour of visitations, with purpose to quicken and strengthen the religious life and work of the Young Men's Christian Associations of the United States and Canada—that is the significant movement now in progress in this country. The first visitation was in Montreal, November 28-29, and the itinerary as planned includes forty-five meetings in thirty-five States, reaching to

Vancouver on the Pacific Coast, and winding up in St. Louis, April 5. New England was covered before the holidays; New York, Pennsylvania, Maryland, Virginia, South Carolina and Florida in January, and the February tour reached from Georgia to Indiana, Michigan and Ohio. There are no waste days in the entire period. The churches have a distinct interest in the outcome, as one of the objects is to effect closer co-operation between them and the Association in mutual service to the community.

This movement had its organized beginning at the Lakehurst Conference a year ago, when the special commission which had been studying the religious work of the Associations and the religious status of the members made a report which frankly admitted the necessity of re-establishing and re-emphasizing the religious work as the primary objective. When Dr. Mott was approached with the request that he devote himself to this movement as its leader for four months of intensive work it was found that he had long felt the supreme importance of just such a movement, and was ready to give himself to the task of furthering a constructive religious work program and do all in his power to promote the spiritual vitality of the Associations. In company with a representative of the General Secretaries' Commission on Religious Work and a staff member of the Religious Work Department of the International Committee, Dr. Mott is now touring the country.

The program includes three features. First, a series of State-wide or Interstate "retreats." These are confined to the leaders, both lay and secretarial, of all the Associations in the areas concerned—city, county, railroad, industrial, student, army and navy, and colored Associations. The aim is to influence and move the springs of the leadership of the whole brotherhood. In these meetings the leader will give intimate addresses with reference to the spiritual life of the workers and the pronouncedly Christian and evangelistic aspects of the work of the Association; and there will be periods of self-examination, meditation, dedication and united intercession, and a special period given to the building of a minimum religious work program which should be in operation in every Association. The spiritual influence of such "retreats" is inestimable, as those who have attended them know.

Second, a series of religious work institutes in typical communities across the continent. These continue for two days, and each visit includes a meeting with the entire employed staff of the Association with reference to quickening their sense of responsibility for this most vital part of the work, and also to stimulate their own spiritual life; a luncheon meeting of the most influential laymen of all Protestant denominations—the men who, because of their position, character and influence can do most to commend the religion and work of Christ to young men and boys; a meeting with the Protestant clergymen on the most helpful relations which should exist between the Association and the churches; and a three-hour meeting of all the Christian working forces on behalf of young men and boys in the community, whether these forces are in connection with the Association or not; also, whenever the time permits, a meeting with immediate evangelistic purpose confined largely to young men and boys from eighteen to twenty-five years of age. In connection with these meetings the intent is to work out a new and enlarged religious work program for the Association in each community and to augment the religious forces. These are



typical visits, designed to set an example to other communities.

Third, the organizing in each State of deputations of laymen and secretaries who will carry the message and the plans out to hundreds of communities which it will be impossible for the touring party to visit. In connection with each State-wide "retreat" special time will be given to preparing these deputations for their vitally important work, through which it is aimed to reach the last local Association with a quickening message and impulse.

This is one of the most important evangelistic and revival

movements of the day, working in a special field which has a prepared constituency and a wide outreach. It carries out the spirit of the International Convention at Atlantic City, which reaffirmed so strongly the supremacy of Christ and the primacy of the Church, and declared its absolute loyalty to the original objective, winning young men and boys to Christ. It makes the word "Christian" in the name of the Association the supreme word which it was intended to be, and should mark a new era in the spiritual life of the great organization whose historic policy is to promote the growth of the Christian Church.

HOWARD B. GROSE.

# THE OBSERVER

## A Significant Anniversary

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

THE twenty-fifth anniversary of Dr. Charles E. Jefferson's pastorate of the Broadway Tabernacle Church, New York, was a significant event, not only because it marked a remarkably successful pastorate in one church for a quarter of a century, but also because it revealed how great an influence one man can exert, not only upon his own people, but upon the world at large when he has both prophetic vision and untiring energy. The various functions held during the week's celebrations re-emphasized this point. My own thought, again and again, was: how much one devoted man with an enthusiasm for righteousness and also for humanity can do!

Dr. Jefferson is first of all a preacher. He came to New York twenty-five years ago into a situation that would have frightened almost any other man—a church in the midst of a section of the city practically deserted by families and into a city out of which many of the younger families were moving into the suburbs. Even in its new and magnificent home at Broadway and Fifty-sixth Street it is in no sense a parish church. Its worshipers come from all parts of the great city. But he came with the resolve to devote himself entirely to his own church for the first few years and see if a great Congregational cathedral or center could not be built up in New York. Always a good executive, a real administrator and successful organizer, he put his first and greatest emphasis on preaching. He insisted when he came on having uninterrupted mornings for study and preparation of his sermons. If people were to come long distances to hear a preacher and be held to the church, it could only be done by great preaching, by sermons that would repay them for the coming. Dr. Jefferson adhered to this rule with Spartan severity. He allowed nothing to break in upon his hours. He felt he owed this to his people. He practically concealed himself mornings and lived with great books, great thoughts, and wrote great sermons.

The people of New York soon discovered that here was a real preacher come to town and they began to come to the Tabernacle. And not only the people came, but the best people, people to whom it was a joy to preach. For they soon discovered that here was no preacher of sermonettes, no pan-

derer to the curious, no diluter of the big things of the faith for the feeble-minded, and no preacher interested in the sensational topics that adorn the church advertisement pages of the Saturday papers. Here was a man dealing with the biggest things of the faith. Every sermon was upon the eternal verities. Like Dale of Birmingham, Horton of London, and George A. Gordon of Boston, he held preaching to be the instruction of the people in the deepest and biggest problems that engage the human soul and that face humanity in its complex relations. And he has not worried about time. If it took fifty minutes to discuss a great theme properly, he took it. (I have a recollection—I may be mistaken—that he told the congregation when they called him that he was going to do this.) It was a great success. One of the most successful series of sermons he ever preached, a series that packed the great church every Sunday, was the series afterwards published, on the Foundations of the Faith. In this series he discussed the great doctrines of the Church in masterly form, and the crowds hung upon his words. It is all very interesting and I am saying these things hoping that my younger friends in the ministry may think it all over carefully. Dr. Jefferson's great success has been largely due to these two things; first, that he has put four or five days of each week into uninterrupted reading, study and most careful sermon preparation, and secondly, he has kept to the big, eternal, lofty things of the faith in his preaching.

The fact that he preached sermons dealing with the eternal phases of the faith made it possible for him soon to reach a wider audience, for these sermons were great enough to put into books. Most of Dr. Jefferson's many books, those dealing with the Foundations, with the Building of the Church of Christ through the ages, those dealing with the thought of Christians to-day being builders of the Church and Kingdom, those great series of lectures delivered on various foundations in the universities on international problems, immortality and other great themes, were originally preached to the congregation of the Broadway Tabernacle. Thus his sermons have found a national congregation. They have also helped to sustain the local congregation, for people reading them in New England, the West, the South, every-

where, when they came to New York sought out this preacher.

After Dr. Jefferson had well established himself by following this course of application to the task in hand he began to touch the great world movements. He came back from a trip to Europe a deadly foe to militarism. I once heard him tell how the sight of militarism in Europe moved him to the very depths of his being and he vowed that he would smite it with all his power. And he did. Ever since that day he has been a passionate prophet of good-will among the nations of the reign of law supplanting the reign of force. Some of the most scathing words against war and the preparation for war I have ever heard uttered I have heard from his lips. He was one of the founders of the New York Peace Society; he is chairman of the Executive Committee of one of the Carnegie Endowments, the Church Peace Union; he has written two or three of the best books on the general subject of war and peace; he preached the sermon at the last meeting of the World Alliance for Inter-

national Good-will through the Churches at its meeting in Copenhagen; he was exchange preacher in Great Britain all last spring, an ambassador of good-will, and is just publishing a book on Great Britain and America.

During the years of his pastorate Dr. Jefferson has found time to serve his denomination in many offices, and he is called upon to address its meetings on all great occasions. He is also one of the most popular preachers in our universities and is a member of the Corporation of Yale University. He is the helper of the younger men in the ministry, and they are continually turning to him for counsel; but it is as a great and fearless prophet of the faith, preacher of the eternal word that I think of him on this twenty-fifth anniversary. His heart must have been glad when, at a luncheon where the ministers of New York of all denominations were present, one after another bore witness to his faithfulness as an ambassador of God.

FREDERICK LYNCH.

## THE WEEKLY SERMON

### "There Stood by the Cross of Jesus His Mother"

By Rev. John Kelman, D.D.

Pastor Fifth Avenue Presbyterian Church, New York

*"There stood by the cross of Jesus His mother."*—John 19:25.

THE cross was the most horrible mystery that ever darkened the face of the sun upon the earth; the blackest tragedy, human or divine, that ever tortured man's wildest imagination. It leads us clean out beyond the range of all that a man may think or say, beyond his imagination and beyond his tears; into a world in which no one can possibly be at home. The homeless dreariness of the outer dark, the final desolation of the spirit, is upon Christ and all who stand beside Him there; and right into the midst of it there comes this human touch which forever relieves it all.

When Jesus was a little boy He used to climb the hill at the back of Nazareth, far up among the mountains of Galilee. and from that slight eminence, looking north in the clear morning or evening light, He saw the far-flung white line of the great road that ran from Ptolemais (Acre) on the Mediterranean to the furthest east. He saw long strings of camels swinging along, with their burdens of spices and rich cloths of silk and gold, from the east to the western markets, passing other trains of camels equally long which bore from the Phœnician seaports of Tyre and Sidon the whole merchandise of the Mediterranean to the distant eastern bazaars. On a frosty morning He might hear, down to the south of Him, the clank of iron upon stone. when the Roman garrison changed guard, or when a centurion marched his company along the Roman paved road that connected Capernaum with the sea. That was far below Him on the level plain of Esdraelon, a plain whose very color suggested blood, and which even in His day was the most famous bat-

tleground in all the world. In this way we see how, even at Nazareth from His earliest childhood, He was hemmed in, as it were, by the ideals of the world's merchandise and the world's militarism—by commerce and by war.

Now, while He was dying (if indeed the site of Calvary be that to which popular imagination has turned of late) there were on either side of the little hill two great roads leading northward out of Jerusalem. On the northern side of the hill they joined and became one, but Calvary separated their branches. Again, one was the road of commerce, while the other was reserved for the march of soldiers. It was as if those great jaws of commerce and of war, between which Nazareth lay in His childhood, had closed in upon Him now in His latest hour like some mighty vice. The things that had troubled His childhood and perplexed it were now crucifying Him. The commerce and the warfare of the world, its financial and its military glories, were murdering Him whom in His childhood they had astonished. Thus the thoughts of Nazareth linked themselves on with the facts of Calvary, and He understood the weird development of His life in terms of these two roads.

But when Mary came and stood before that low cross of His she brought to His dying heart another set of memories from Nazareth. There, when He was a very little boy, before even the two roads had got upon His imagination, He had gone daily to the village well, hand in hand with her. Now that she came back to Him in His last hour the tenderness of the old familiarity returned to temper the agony of His crucifixion, and to give to Him in His loneliness a gentle companion. She, too, was there, caught like Himself between



the great jaws of military and commercial cruelty, whose vice-like grasp was slaying Him. She was there. And as His dying eyes closed in weariness He could feel again the touch of her hand in His, and tread again the little pathway to the village well.

All this throws a light of its own upon the meaning of this awful yet familiar scene. Mary is not merely the one woman who was so dear to His childhood in the northern village. She stands for human life and all its common love and sorrow. Our question, on this day which men celebrate as Good Friday in every land, is how to relate that common life with Calvary, how to understand the relation of the dying Christ to our human experience. Let us express this in two aspects:

1. What Jesus did for Mary.

2. What Mary did for Jesus.

1. *What Jesus did for Mary.* In thinking of this we must remember that it was not Mary alone who stood there. (1) *All womanhood* stood beneath the cross of Jesus and found itself that day. All its mystery and reticence, its shy unexamined and unconfessed instincts, were revealed to its own heart in the light of His dying love. All poorer and cheaper elements dropped away from it, all the littleness of envy and jealousy and gossip and self-importance and interference, such as had been sometimes associated with other incidents in her life, these dropped away. Only love was left, the deepest thing and the most precious in all the world, love of a woman's heart. Looking back from whatever future day upon that scene, she saw her true self there without any of life's alloy upon it, in a constant vision that nothing in all the remaining years could ever change. She saw herself as she stood at His cross. She, Mary of Nazareth, literally found herself that day. Henceforth the only thing that was worth striving for was that which she had discovered in herself then. As she stood then, so must she try to be to the end of her earthly life, a spirit named and known only by its loyalty and its love, a woman's heart set in the holy place where all meaner things had fallen away from it. This she must ever strive to be.

(2) *All bereavement* stood there and found itself. For bereavement also has its meaner side. We all know how sore a trial it puts upon character. There is the sudden, disintegrating shock; the desperate, vain rebellion; the slowly growing persuasion that life is over and done with now; the sense of one's heart withering into deadness; the tasteless duties that weary the spirit without interesting or exciting it. Occasional longings of the stricken heart break into feverish and intermittent passion, and are succeeded by a recoil that sends us back into a mood in which nothing seems to be worth while.

All this Mary brought to Jesus as He hung there upon His cross, and His love for her shows most tender and pathetic in the simplicity of His consideration, and the fulness of His understanding of these commonplace elements in sorrow. His love restored for her the balance of things and of their values. The thought of that most desperate hour henceforth and forever would have His love—His simple, understanding love—as part of its meaning. So the savorless life regained its interest and its poignancy, not in itself, but for His sake who had met her there. The eyes of Jesus will haunt the loneliness of this woman's life, and her sorrow will be taken up with her love of Him, into the divine and eternal life in which she also shall have part.

2. *What Mary did for Jesus.* On the cross He believed in spite of all the enemies of faith. He loved in spite of hatred, and forgave the world with his dying breath. Surely we cannot but believe that Mary's presence there helped Him

in that victory. The hands that had caressed Him long ago were now clasped in agony at His feet. He felt again the touch of her fingers upon His matted hair. The old loyalties and the simple childish things came back across the years to comfort Him, and a touch of home came to visit Him on the homeless cross. Yes, the world held this also—the mad, raging, wicked world. All that Nazareth had ever been to Him was still part of the truth of things. The mother's presence helped Him, in that last deadly struggle, to keep hold upon His faith in life. It is indeed a wicked world, yet there is love in it, and no pure human heart has ever loved in vain.

Ah, yes, that simple human tenderness did much for Calvary. But not only did it bring comfort to Jesus in His hour of agony: it brings light to us all in our interpretation of the deed that was done there. In our handling of the doctrine of the atonement nothing is easier than to let it become a mere hard intellectual proposition, a thing of official relations and deeds. So it becomes ghastly and repels men who try to believe it. It drives into an unsympathetic and arid theological controversy those whose breaking hearts would fain flee to a crucified friend. Here is a touch which shows us the atonement in the light of mother-love, a thing we can all understand quite well. He, hanging there, is still touched with the feeling of all that makes up life's affections. All that we can find in His heart is simply love, and the love that existed between Him and His mother stands as a natural type of all His love. Herein is love indeed, and when we see it reflected in her eyes we know it well.

Oh, brothers and sisters, consider this new meaning in the cross. The highest mysteries of our faith are very simple things which little children and all the hearts that love can understand, for in our degree we know it by experience. Have we not all been tortured? Is there not a cross set up for every one of us? In all our lives there is sin, and the shame and remorse of sin to torment us. In all our love there is pain lurking somewhere. And here, in the simplicity of this stupendous event, mother and Son look simply into one another's eyes, and as you see them, behold, the sin of the world is forgiven and cast behind His back. You see before your eyes the spectacle of love that has swallowed up the pain of life, and made pain the minister of grace, to enthrone love upon the earth. So she helps us to make the cross an intelligible thing by making the love of Jesus simpler. In a new certainty we know Christ crucified. When we go down from this tremendous spectacle we shall be able to take up our own cross, and in our own lives to die daily and be crucified with Christ. We shall learn from it that the highest secret and the deepest depth of life's possible experience is just love; and that the loving soul may go through a thousand deaths and triumph over them all, and change their pain to peace and holiness and everlasting life.

## Demand that the Government Use Your Money to Find a Substitute for War

Senator Borah, in a speech before the Senate on December 18, said:

"We shall expend this year, Mr. President, for war purposes \$2,650,000,000; for agriculture, \$24,876,000; for the public health, \$15,877,000; for promotion of education, \$10,151,000; for labor interests, \$4,718,000; to study the causes of and the remedy for war, not one cent."

# California and the Japanese Problem

By Dr. David Starr Jordan

Ex-President of Stanford University

**D**URING my visit to Japan in October and November several matters of historic or world interest took place.

Conspicuous among these was the withdrawal of Japanese troops from Siberia, the feeding by the Japanese at Gensan, in Korea, of a host of "white Russian" refugees from Vladivostok, the abandonment of Tsing-tao and the rest of Shantung, the withdrawal of Japanese troops from Hankow and elsewhere in China, the scrapping of ships with the release of some thirty thousand men from the navy. Finally, on the initiative of the Women's Peace Society of Japan, all reference to military glory was eliminated from the histories and readers used in the lower schools.

The general motives for these acts are found in the popular recognition of the cost, certainty of failure, and danger involved in militarism and imperial ambitions.

Some sixty years ago Japan suddenly emerged from the feudal system, under which the real governor of the nation was the Shogun or head of the army. By way of compromise, the constitution then adopted provided that each Cabinet should contain a general and an admiral, and military action was distinctly outside the control of civil authority. It was the military group which overrode civil rule in Korea, inciting a bitter and futile revolt. It was the military members in Count Okuma's ministry who "put over" the "twenty-one demands" on China, some of these demands freely denounced in Japan as "infamous," but which apparently the Prime Minister was too proud to disown, though contrary to his own avowed and actual policy. It was the military element in 1914 who tried to force Japan into siding with Germany, a purpose thwarted by the resolute firmness of Count Okuma, who would not consider for a moment breaking the treaty with Great Britain, and for which act of obstinacy Okuma and Japan were loudly damned by the German Ambassador.

The essential reasons for withdrawal of troops from Siberia and China are found in the following:

1. The enormous expense involved in imperialistic ventures. The land is poor and overtaxed, and the cost of living is three or four times what it used to be. The money wasted at Vladivostok and Tsing-tao is badly needed for internal improvements, especially the desire to give Tokyo and Osaka what those huge cities have never had—sewers, paved streets, subways, sidewalks and adequate markets. The mayor of Tokyo, Baron Goto, said while I was in that city that his efforts to modernize Tokyo, for which he has brought Prof. Charles A. Beard, of New York, as city planner, would be successful if he had the three hundred million dollars wasted at Vladivostok.

2. The capitalists in general are in favor of retrenchment. Imperialism and war mean waste of property, and bankers do not favor waste.

3. The intellectuals, for the most part, are and have been consistently opposed to these ventures. These men, educated in the admirable Japanese imperial universities, or else in

America or England, have the ideas current in the world of science. One of the strongest influences for conciliation and peace is found in the Japanese men and women, some two thousand in number, trained in universities of America and Britain. In Tokyo alone are sixty graduates of Stanford—professors, engineers and business men—equally loyal to their nation and their alma mater.

4. Public opinion of England and America (but of no other countries) has great weight in Japan, insofar as it is understood and discriminated from yellow journalism and the ranting of "professional roughnecks." The Japanese have come to believe that their sober friends in foreign countries regret these adventures, into both of which they were led at the request of their allies. They were asked to replace the Germans in China and to safeguard the Czechoslovaks retreating through Siberia. But they held on too long after the fall of the curtain.

5. The military men themselves are now coming to believe that they "backed the wrong horse," and that Germany, after all, was not the model of a successful nation. Most of these men are sincere patriots, seeking only the welfare of Japan as they understood it. But the people no longer trust their judgment. The changed condition has been frankly met by the present Prime Minister, Admiral Kato, the head of the navy, who sees that as "a great naval power" Japan was putting a heavy mortgage on its future. A few army men bluster and still hold out for "perfect defense," as in all other countries which have been militarized, but they get little encouragement from the intelligent public.

6. The Japanese scholars and ethical teachers believe with Lincoln, that "no people is good enough to rule another by force."

7. The Japanese government has given its pledge to withdraw, and though administrations change, pledges are not broken. I do not remember a case in which a government in Japan has not kept its word. I have never heard of a single case of violation of the Root-Takahira convention, named by Will Irwin "The Gentlemen's Agreement."

To Japan the Washington Conference, whether ratified in Europe or not, came like a welcome shower to a desert land. It pricked the rising bubble of suspicion, fear and hate, bringing about confidence in the good-will of America and opening the way to the reduction of waste and the abatement of taxation.

The backbone of Japanese militarism lay in fear of the American navy, just as our own "Japanese menace" exists primarily to carry elections and to bring our navy to California.

The California Alien Land Acts have gravely hurt the feelings of a proud, sensitive and warm-hearted people, not so much through their intention and purpose as through the raw and inconsiderate method involving, as Roosevelt once



insisted, "the maximum of irritation with the minimum of efficiency."

The Japanese authorities do not want, and never have wanted, their laborers to go to America or anywhere else where they are not welcomed. They have granted no passports to any since 1908, except picture brides (as granted in the "Gentlemen's Agreement"). They have granted none to go to Mexico since about 1910, when Count Hayashi adopted that policy, unasked, in order to allay criticism. On the annexation of Hawaii many thousands of Japanese came over, but the Foreign Office has no control over these or any others outside their own country. Some come in still in irregular fashion, but the Japanese government will do anything it can to prevent this, and the number cannot be great.

The rights of their nationals as members of "a most favored nation" were limited through the operation of a statute passed fifty years ago by compromise between the friends of the Negro and the enemies of the Chinese.

Japan among Asiatic nations stands in a class by herself as the only one possessing an actual constitutional government, and with a coherent scheme of compulsory education, ending in six great state universities with about twenty thousand students, ranking with the best in Europe. They are prepared to grant by treaty any reasonable request of the United States, but they have a moral (and I trust legal) right to be consulted when the interests of their own people are concerned.

When the proper occasion arises, and our minds and hands in America are not occupied with the wreck of the continent of Europe, the Japanese government will ask for certain things.

1. A Joint High Commission, which shall make all relevant facts accurately and authoritatively known to the people at large in both nations.

2. A treaty of similar content to replace the Root-Takahira Convention, which, having no legal value, is subject to attack and misrepresentation.

3. They will liberalize their expatriation laws, which are now much the same as those of the continent of Europe, which hold on to expatriates in the interest of conscription. They are not much interested in questions of foreign citizenship, but with political troubles of their own, each administration hopes to avoid foreign complications.

The question of the constitutionality of one or both Land Acts should be settled.

Has a State the right to interfere with the nation's international relations?

Has a State the right to divide aliens "of the most favored nation" into two classes on any pretext whatever?

Has a State "through initiative and referendum," largely a haphazard form of legislation, a right to throw international responsibilities on the Federal Government?

If these questions are answered affirmatively, two duties are plain—the abolition or limitation of the "referendum" and the repeal or amendment of Citizenship Act, grossly misused by the statutes of California. We are far too lax in our naturalization of foreigners, but it is a central principle of America that "men are men," and all persons legally here as actual and permanent residents should have it within their power to become citizens. This is for our protection as well as theirs; else an "*imperium in imperio*" is likely to grow up—communities under control of some foreign consul. It was to prevent this that children of all races born in this country are allowed citizenship. The referendum method of dealing with foreign nations is plainly suicidal. It ought to be unconstitutional to allow international interests to be

dealt with in slap-dash fashion, leaving the Federal Government to defend, explain or apologize.

Japan is to be our next neighbor on this coast for a thousand years. Her people are eager and active, and it is vastly to our interest, moral and commercial alike, that she should be consulted courteously when any matter concerning her affairs, large or small, is at stake. In general, her government will agree to anything we may reasonably ask, but such matters should not come as a surprise.

The question of racial equality has been made a demand of Japan. I believe that it will not be repeated. To invite Japan to international conferences is all the "equality" either President or Congress can grant. Each citizen has the right to think of foreign peoples as his education or his ignorance permits. Furthermore, the very demand presupposes previous inequality or inferiority. No one, friend or enemy, regards the Japanese as an inferior race—only different—and among educated people on both sides this difference seems very small—politically and socially negligible.

## Our Naval Mission to Brazil

A few weeks ago our press remarked casually that the United States had sent a naval mission to Brazil. A little later we were told, in the same casual manner, that Argentina does not like it. The French have a military mission in Brazil; we believe also in Peru. The Germans had one before the war in Chile. What does it all mean?

It is a part of the tussle of nations for prestige and markets. With regard to our own naval mission in Brazil, the simple fact is that the British had one there and we have succeeded in replacing it with one of our own. Now Brazil will be guided, it is hoped, in foreign policy by American naval advisors rather than by British naval advisors and will give her naval contracts for the replacement of "junk" with "a real navy" to American shipbuilders.

It is the old game and a bad one. The American republics discussed their military and naval expenditures when they were at Santiago in March. Why don't they agree with one another that their national dignity and patriotism require that they rely in future on their own departments of defense without the disturbing presence of military advisors from anywhere?

## Ministerial Turn-Over

A recent bulletin of the Rochester Federation of Churches points out a remarkable record in the turn-over of pastorates in that city since September 1, 1919, which has been as follows: Ten out of fourteen Baptist churches have lost pastors; two out of four Congregational; all of the three Evangelical Association churches; one out of fourteen Lutheran churches; thirteen out of fourteen Methodist churches; ten out of twenty-one Presbyterian churches; six out of thirteen Episcopal churches; one out of five Reformed churches; one of the two Disciples; the United Presbyterian; the Free Methodist; the Swedish Emanuel; the Unitarian and the Seventh Day Adventist churches; making a total of fifty-two churches that have had a change of pastorate and forty-nine that have not.

# Prodigal Daughters

By Joseph Hocking

## SYNOPSIS:

Colonel Lester Trelawney has been away for over six years, in military service in India and Mesopotamia. As the story opens, he is on his way home, across the English Channel. He is met at the landing by his wife and during the railway journey to London she seemed anxious to unburden her mind regarding something. The most that she can tell him, however, is that "things have become so different since he went away." They finally arrive at their home.

## CHAPTER II—"THE OLD ORDER CHANGETH."

"IT'S just beautiful," Colonel Trelawney sighed contentedly, "just as I have thought of it during six lonely years."

But all thoughts of house and garden passed from him in a moment, for he heard the sound of voices, and the scamper of feet. A second later the door was opened, and he was met by two girls who rushed towards him.

"Why, Eleanor," he cried, as he kissed the older and taller of the two, "I shouldn't have known you. And, by Jove, you are a pretty girl, too. As for little Peg; why, you young puss, what have you done with yourself?"

"Like Topsy, 'I'se growed,'" replied the girl.

"You *have* 'growed.' You make me feel an old man. You were a rackety, untidy kid when I left and now you are far taller than your mother. Still you are dad's baby, aren't you?"

"Not much of a baby about me," retorted the girl saucily.

They were both good-looking girls. Eleanor, the older and taller of the two, had almost classical features, and a striking appearance generally. Peggy, the younger, although not yet eighteen years old, had a fine well-developed figure. Both were attired in the latest fashion; each of their dresses was cut very low at the neck, while their skirts were very short.

Colonel Trelawney's quick, observant eye took all this in at a glance, but he made no remark. Indeed, he was so happily excited that details of dress counted for little.

"But where's John?" he asked.

"Here, father," said a youth, coming forward. "I only wanted to give the girls the first chance."

Colonel Trelawney hesitated a moment, and then he put his arm around his shoulder and kissed him.

"God bless you, my boy," he said fervently.

John blushed a fiery red, while Peggy giggled. He was a sensitive fellow, and like other boys of his age, was not given to open manifestation of his feelings.

"Your mother has told me about you," went on the Colonel. "Of course, I'm immensely pleased that you've been wanting to help your mother. All the same, I'm sorry you didn't go on to the 'Varsity."

John shuffled awkwardly and was silent. He had been steadily watching his father ever since he had entered the house, as if trying to make up his mind about him.

"But he's been such a comfort to me," interposed the

mother. "I don't know what I should have done without him."

John looked more uncomfortable than ever, while Peggy laughed aloud, and then burst out singing.

"Our John's a pattern boy, a pattern boy, a pattern boy. Our John's a pattern boy—yes, a pa-a-tern boy!"

"Do be quiet, Peg," he exclaimed.

"But you are," laughed the girl, "and it's only right father should know it."

"Ah, well," broke in the Colonel, "it's good to see you all, even though I can't realize even yet that you are no longer children. But I must get used to that. In the meanwhile we will have a great time together. After I've settled up a few things I'm going to have a complete holiday. Come, you girls, kiss your old dad again, and then we'll have dinner. Mother told me she'd arranged to put it off till I came home, so you'll be hungry."

"We are," assented Peggy.

"Dinner will be ready in five minutes," Mrs. Trelawney informed them.

"Then I'll have a wash in the meantime," said the Colonel. "Oh, my little kiddies, God only knows how I've longed for this hour."

During dinner the gathering was somewhat subdued. Possibly the fact that the head of the house sat at the table had a restraining influence. After all, they were children when he went away, and for six years his controlling hand had been taken away from them.

More than once Colonel Trelawney looked searchingly from one face to another. He felt almost like a stranger in his own house. His wife only had remained the same. The years of absence had scarcely changed her at all. She was the same loving unselfish creature he had always known; her to be; but the children puzzled him.

As for John, the Colonel's heart warmed as he looked at him.

"I shall be able to make a pal of him," he thought. "He's a fine lad."

"If only Trev were here we should all be home together," he said aloud presently. "I know it can't be helped, but I would have given a good deal to have him with us."

"Oh, Trev's all right," laughed Peggy. "He's no end of a swell. I don't know how many hearts he's broken already."

The Colonel made no reply. He did not seem quite sure of his ground, and his eyes were passing quickly from face to face as if endeavoring to form judgment.

"If he can't get leave I shall go to see him at the first opportunity," was all he said, before going on to relate some

(Continued on page 370)



# World Court League

THE PRESIDENT OF THE UNITED STATES has asked that the United States join the World Court set up by the League of Nations.

The recommendation is going to be bitterly opposed by three groups of people:

(1) Those Senators and others who do not want the United States to have any participation in world affairs.

(2) Those who think it is a first step toward recognizing a community or league of nations.

(3) Those militarists who have no trust in any method for peace except armaments and war.

The opposition of certain Senators is going to be very strong as was evidenced by the reception of President Harding's first message to the Senate.

On the other hand, the President is determined to put the United States in to the World Court and has announced his determination to go to the people.

He will need the help of every lover of good-will and of everyone who believes that the time has come to substitute judicial methods for war in the settlement of international disputes.

Everyone who believes that the Christian principles can be applied to international affairs should immediately address himself to helping the President achieve this high purpose.

Every American should rally to the President because the Court is largely an American idea, and every great American statesman has advocated it.

The President's call to America to sustain him, voiced in the letter to Governor Bloom of Ohio, should express the sentiment of everyone who wants to see America taking her full share in world problems: "I look upon the establishment of the Court of International Justice, with the jurisdiction that has been given to it, as one of the greatest advances which world society has made toward

conditions in which, at last, the rule of law may be substituted for the rule of force. It looks to the settlement of issues before they become dangerously acute; it contemplates the elimination of the causes of conflict and war. Feeling thus, I cannot but believe that our own country should be among the most devoted adherents of such a program."

Let us all devote ourselves to sustaining the President in this high endeavor.

We can do much personally.

(1) We can write a letter to the President congratulating him and offering him our support.

(2) We can write our Senator at Washington urging him to support the President.

(3) We can preach, talk, and write about it unceasingly.

**BUT WE CAN DO MUCH MORE IF WE WILL BAND OURSELVES TOGETHER FOR A YEAR TO PUT OUR UNITED FORCE BEHIND THE PRESIDENT.**

With this thought in mind the editors of **The Christian Work**, a magazine which has led in the movement for America's participation in world affairs, have undertaken to unite the Christian pastors and laymen of the nation in a

#### WORLD COURT LEAGUE

Will you not join us and thus have part in achieving one of the greatest steps ever taken in Christian history?

**You will triple your influence in this way** and together we can bring such pressure upon the United States Senate that it will not dare to resist the will of the President and the people.

Membership is free to readers of **The Christian Work**. Will you not send your name at once on a post card addressed to:

---

WORLD COURT LEAGUE,  
care of "The Christian Work,"

70 Fifth Avenue, New York, N. Y.



(Continued from page 367)

of his experience during the years he had been away.

The evening passed quickly away. The Colonel was blissfully happy at being at home again, while years had seemed to have rolled from his wife at the thought of having him by her side.

"Well, what do you think of them?" she asked, when at length they had retired to their room.

"John's splendid," he replied heartily, "just splendid."

"He is, isn't he? Of course, the girls laugh at him, but there isn't a nicer boy living."

"Why should the girls laugh at him?"

"Oh, they say he's such a sobersides—and—and—what do you think of the girls?"

"Eleanor seems very clever, but a bit reserved. I can't quite make her out yet."

"No, she isn't easy to understand. Of course, she's very handsome, and very high spirited, and—has all sorts of ideas. She's got beyond me. In fact, they both have."

"In what way? Tell me."

Mrs. Trelawney hesitated a moment, and seemed on the point of answering him, but decided to be silent.

Meanwhile the two girls found their way upstairs, while John went into the room which in past years had been called the "treadmill." It was the room which, when they had a governess, had been used as a schoolroom.

"Well?" queried Peggy when they were alone.

"I see trouble," replied Eleanor.

"Well, trouble or no trouble, I'm dying for a cig. It's the first evening I've spent without smoking for ages. Give me one."

"Haven't got any here. I left them down in the 'treadmill'."

"Then let's go down and get them. I can't sleep without a smoke."

"We'll have to be careful. As you can easily see, he's of the old-fashioned order, and may be shocked."

"Well, he must be shocked, that's all. I'm not one to hide my light under a bushel. Besides, everybody smokes now. I scarcely know a girl who doesn't have her packet of cigarettes a day. Still, as you say, we'll have to be careful. He'll not be played with. Like you, I see trouble. But let's go down to the 'treadmill' and smoke there."

The girls went quietly down-stairs and found their way into their old schoolroom.

"Hello, Johnny darling," exclaimed Peggy. "What are you doing here? It's time for children like you to be in bed."

"What are *you* doing here then?" retorted John.

"We've come for a smoke," replied Peggy. "We hadn't any baccy up-stairs, so we came here."

John looked at them steadily for a few seconds. "You are afraid of him then," he replied.

"Afraid! Not a bit. What is there to be afraid of?"

"Nothing if you play the game," was the boy's reply.

"Don't be silly," cried Peggy, lighting a cigarette and throwing herself in an armchair.

There was a silence for a few seconds, then Eleanor broke out: "Well, mother's darling, what do you think of him?"

"He's splendid," replied the boy. "He's just great. All the same, we are in for a new dispensation. A good thing, too," he added, after a few seconds' silence.

"Bosh!" replied Peggy.

"It's not bosh," retorted John. "If father had been home these last two years things would have been different, and you know it."

"Bosh!" repeated Peggy. "I'm just going on in the same way."

"No, you are not. As a proof of it, why didn't you smoke when he was with us?"

"Why, my dear boy, there's nothing in smoke."

"I don't say there is; but why didn't you?"

"Oh, well, we naturally wanted to see which way the wind blew. You see, he's at a dangerous age," she giggled, "and of course Eleanor and I wanted to sum him up first."

"And what do you think of him?"

"Oh, I suppose he's all right; but if he thinks he is going to find us a pair of 'antiques,' he'll pretty soon find out his mistake. He'll have to come to our ways."

"More likely to be the other way. I hope so, anyhow."

"Look here, pattern boy, are *you* going to play the game?" asked Eleanor.

"I've nothing to do with it," replied John. "But I'm glad that dad's come home. It's time he did come, too. You've been just doing what you liked with mother, and it's done you no good. As for dad, he's just great, I tell you. He's the most splendid man I ever saw. He may be old-fashioned, but he's a gentleman through and through, and you'll find that he'll be obeyed."

"I'll admit there's a look in his quiet gray eyes which is a bit discomfiting." Eleanor spoke as though she were thinking deeply.

"Oh, I'm prepared for a — of a row," rejoined Peggy flippantly, as she crossed her legs and puffed at her cigarette.

"You wouldn't say that in dad's presence," John said quietly.

"Why, what's the harm in it? Every girl swears now."

"Not nice girls," retorted the boy.

"Thank you," and Peggy's eyes blazed. "Then we are not nice girls?"

"What's the use of getting into a passion?" was John's reply. "You know as well as I do that you've picked up with a fast set. As a consequence, real nice girls are dropping you. There's the Newshams, for example, they—"

"Who cares for the Newshams? As everybody knows, they are just a narrow-minded, church-going lot who are tied to their mammy's apron strings. What's the use of living if you can't enjoy yourself?"

"I believe dad will want us to enjoy ourselves," replied John, "but anyone can see with half an eye that he's as keen as a razor, and that he won't have you going to such dances as you have gone to; neither will he have such bounders as that fellow Barnes coming to the house."

"Look here, Johnny, if you tell dad anything about Jim I'll—I'll never speak to you again."

"There'll be no need for me to tell him," replied the boy. "If Barnes comes here he'll see for himself. But I tell you he'll show him the door in double quick time."

"If Jim isn't allowed to come here, I shall go to him, that's all," answered Peggy quickly. "Besides, why shouldn't he come here? I'm going to choose my own friends, and if dad thinks he's going to dictate to me he'll find out his mistake."

"I expect the mater has told our long lost father all about him by this time," rejoined Eleanor.

"No she hasn't," laughed the younger girl. "I put the fear of God into her last night. I told her that if she tried to prejudice him against Jim, or said anything about him, I'd run away with him."

"But you don't care anything about him."

"That's all you know. Anyhow, he's good fun, and he's one of the best dancers in London. In any case, if our long

lost father thinks we are going to be like nuns shut up in a nunnery the sooner he knows the truth the better."

"Personally, I can't imagine what you see in him," said Eleanor. "For that matter, I can't understand girls who are forever ogling men. Of course, they are all right in their way. They take one to the theater, or to supper, but as for the love business and marrying, it's just sickening. I think any girl is a fool who get's married."

"Oh, you're cold-blooded."

"I try to be sensible, anyhow. Life isn't a very long business, and the idea of getting married and having babies, and that sort of thing, is simply nauseous."

"I s'pose that's why you turn the cold shoulder to Rod Ravenscroft?"

"Rod Ravenscroft is all right as a friend, and if I wanted to marry I'd as soon have him as anybody. But as I've just said, love and marriage make no appeal to me. Still I don't want to judge anyone else. We must all live our own lives."

"That's what I mean to do," cried Peggy. "And that's why I don't mean to let anyone interfere between me and Jim."

"You'll find that dad *will* interfere," interposed John.

"Then he'll be told to mind his own business, that's all."

"It is his business."

"How is it his business? If I am fond of Jim, it's my own affair."

"But the fellow is such a bounder."

"Bounder yourself," retorted Peggy, with flashing eyes, "and a goody-goody bounder at that. Of course, he's fond of life, but so am I, and I'm not going to stand any interference either from you or anyone else. I told mother so last night."

John shrugged his shoulders. "Time'll tell," he remarked quietly.

"I suppose that means that *you'll* tell," retorted Peggy. "Well, tell, I don't care."

"Hark! What's that?" cried Eleanor.

At that moment there was the sound of footsteps on the gravel outside, and a low tapping at the window pane.

Peggy's face flushed crimson. "That'll be Jim," she whispered. "I told him not to come to-night, but—but—"

"But surely you are not going out to him?" said John, as he saw his sister preparing to leave the room.

"Of course I am," was the girl's reply. "I'll be back in ten minutes."

(To be continued)

## Liberty in Logan County

By Henry S. Huntington

### PART II.

LAST fall a Salvation Army man came to Logan and preached on the street. No one objected. But in his fourth sermon the preacher touched on labor. Don Chafin immediately notified him that he must not do that. But the Salvation Army man was a Christian. The next time he preached he began again to talk about the hiring being oppressed, or something to that effect. Don took him by the collar, "There's a train goes in fifteen minutes, and that's your limit to get out of here." The Salvation Army man did not see that he had any choice. He went.

So thoroughly has this policy of suppression become the atmosphere of Logan County that one of the country ministers telling this story really bragged about "the way Don keeps things cleaned up here." He went on: "Now, if that preacher hadn't got to talking about labor Don would have let him preach." In other words, there is not even liberty of the pulpit in Logan County, and a large proportion of the preachers are so much in sympathy with the system that they do not even know that their liberty is curtailed. When the mine war came two years ago one young Logan preacher took a gun and went up on Blair Mountain himself.

The coal operators of Logan instruct their foremen to ask applicants for work two questions: Where do you come from? and, Do you sympathize with labor unions? The foreman may not engage any man who answers yes to the second question. Some of the Logan coal operators, I understand, have introduced the so-called "yellow dog" con-

tracts, by which the companies bind themselves not to employ any members of the United Mine Workers or of the International Workers of the World, and the employees bind themselves not to join or encourage any such union or organization. In these contracts the employee also is compelled to promise that after he has ceased to work for the employing corporation he will not "annoy or interfere with the business, customers or employees of the employer, and will not aid or encourage anyone else in so doing."

The operators recently secured an injunction from the local court addressed specifically to the officials of the United Mine Workers and to a number of individuals, but generally applicable, forbidding them to interfere with the mine workers contrary to the law. The injunction, like most labor injunctions, only forbade what was illegal anyway. The trouble with such injunctions is that the legal verbiage makes them misunderstood by the people to whom they are addressed and by the police. Backed with such an injunction police are likely to think that they can arrest men who are doing perfectly legal acts.

So notorious did the suppression of free speech in Logan become that the Civil Liberties Union of New York arranged a meeting there to be held on the court house steps after church Sunday evening, March 4. The Civil Liberties Union wanted to make it clear that the meeting was solely for the assertion of the right of free speech in Logan County. It also wanted to make the people of Logan realize that con-



ditions in the county were disapproved by conservative people in the United States. Accordingly, two scheduled speakers were clergymen—Father Ryan, head of the National Catholic Welfare Council, and the writer. Arthur Garfield Hays, an able New York lawyer, who has had a good deal of experience in such cases, was to be the third speaker.

The powers that be in Logan were up in arms at the announcement of the meeting. "The Logan Democrat" of March 1st came out with a heading stretching across the whole front page, "Political and Traitorous Parasites Would Stir Malicious Propaganda Against Logan." One sentence in the article under the heading began, "Who invited these fellows, so-called clergymen—" (!)

A sample statement in the article ran, "A false and inflaming report of a situation that the self-invited orators know nothing of—and which, perhaps, is better so, as they might want to settle here themselves if they did know it—will appear in the lick-spittle press and be bandied about by peanut politicians." The next day the other Logan paper, "The Logan Banner," remarked in a front page article, "Yes, it would be interesting to hear them [the speakers announced for the meeting] if we were not aware that the speakers billed to appear here were known radicals and men who have been in prison for violating the laws time and again." (!)

Don Chafin himself owns the "Democrat," I am told, and he owns the building in which the "Banner" is printed. The newspaper articles were, no doubt, a pretty fair reflection of Chafin's own feelings.

When the night of the meeting came the court house steps, the open ground in front of it, and the street were jammed with men and an occasional woman. People hung out of the windows of the neighboring buildings in order to hear. It was the biggest meeting that Logan had ever seen. Don Chafin and his deputies stood in the balcony over the speakers in order that nothing might be lost.

A courageous railroad man, a member of the local Shopcrafts Federation, presided. Heber Blankenhorn, the man who put together the Interchurch report on the steel strike, began the speaking with a brief statement of the purpose of the meeting. Unfortunately Father Ryan was prevented from coming by a threatened attack of grip. But the other clerical member of the delegation gave what was virtually a fifteen-minute sermon on free speech—a sermon to show how Jesus was hated by the conservative pillars of the established order of His time because He spoke the truth. Then Arthur Garfield Hays gave the great speech of the evening. He told in half-humorous fashion his experience in Pennsylvania, where he was arrested when he went into Vinton-dale, a non-union coal town. When he started up the steps of the mine company's office to see the judge, who was holding a hearing there, he was seized and thrown into jail without any warrant. After a while the jailer came down with a warrant, but Hays would not receive it then. In due time the judge appeared.

"I want to get through with this case quickly," said his honor.

"All right," said Mr. Hays, "I'm ready."

"I find you guilty and fine you \$5."

"I refuse to pay the fine."

"All right, then, the fine is remitted. You're guilty. Get out."

"I refuse to let the verdict of guilty stand against me."

"All right, then you're not guilty."

Mr. Hays got into his car and drove on to the next town, where the local justice was delighted to issue warrants for

the mine company's guards. So the guards were served that very afternoon, and last December a local jury, with two operators on it, found them guilty.

There was some cheering and some jeering during Mr. Hays' speech. One of the deputy sheriffs shouted out that he was a liar when he told the people that the name of Logan was a scandal in the United States. Another deputy urged the drivers of the automobiles parked in front of the court house to honk their horns to drown out the speakers. But the people of Logan, in general, were far too courteous to take the deputy sheriff's suggestion. At the end of the speech the secretary, or former secretary, of the Mine Owners' Association yelled out, "Raspberry," from behind us. But seventy-five per cent., yes, I suppose, ninety-five per cent. of the people were delighted. It was like a new birth of freedom to them that men should stand up in the center of the town and talk as Americans, and even go so far as to read the first amendment of the Federal Constitution! One man remarked afterwards, "There are more happy people in Logan than in fifteen years. I told my wife I'd rather the thing had happened the way it did Sunday night than to have picked up a million dollars. The only thing that made me feel bad was that people had to come clear from New York to tell me I had the right to talk, and I tell you for the people here it was breaking the news to 'em."

The mine operators, to be sure, were none too well pleased. One of them remarked to a caller the next day, "Do you know there'd have been hell if that thing had lasted a little longer? Every mine superintendent in the field was there and was watching." Certainly, some of the good clergymen of Logan felt that the thing had been done in a mistaken way. They believe that there is plenty of wrong in New York, and that there was no need of people going from there to tell them about the mistakes of Logan. The American Legion rushed in and passed a long resolution denouncing the "attack on the county."

But as I talked with the men who had suffered in days gone by, as I went about and got some impression of the fear that had reigned and still reigns in Logan I was glad that there had been some assertion there of the American rights that had been infringed. Logan needs a series of such meetings in order that free speech and freedom of residence and the constitutional rights of unions, as well as of mine corporations or churches, may be clearly understood and sacredly guarded. I have never been a union man. I recognize that unions have done many evil and vexatious things, as well as good and helpful ones. But if we are to have American liberty under the Stars and Stripes, let us have it everywhere that they float, and let us have it for every person and institution under the law.

## Essay Contest

The American School Citizenship League has announced the subjects for its annual world essay contest which will close June 1. For students in normal schools and teachers' colleges the subject is, "A World Educational Association to Promote International Good-will." For seniors in secondary schools, "The Achievements of Civilization and How to Organize Them for World Comity." The prizes are \$75, \$50 and \$25 for the three best essays in each set. Full particulars can be obtained from the secretary, Mrs. Fannie— Fern Andrews, 405 Marlborough Street, Boston, Mass.

# Where the Races of Men Pass By

By Rev. Harry B. Fisher

Pastor of the Union Church, Cristobal, Canal Zone

IT has been well said that nothing unites a people like fighting a common enemy or doing a common task. Certainly this has been true of that splendid group of red-blooded Americans who pooled their lives and made possible the Panama Canal. Fighting death from a thousand foes, yet through it all bent on doing one thing as one man, these men, victorious in their effort, were in very truth "knit together as one man."

When the Canal was well under way Uncle Sam sent down to the Zone a number of chaplains who served the men in their religious needs. But as the task of building the Canal drew near the point of completion the men began to see that with the opening of the Canal and the abolishment of the old commission these chaplains would be withdrawn. One by one, the several denominational agencies began to apply for building locations along the Zone. But, the men said to each other, "In the days of our labor here we were neither Baptists, Methodists, Presbyterians nor Congregationalists—but we were *one family*, united in worship as well as in labor. Why should we now be separated and have half a dozen or more small denominational churches? Why should we not have one strong Evangelical Society?"

So it was that in 1909 at Cristobal, the Atlantic Terminal, the first Union Evangelical Church was organized on the Canal Zone. From this church laymen went to other construction towns and there organized outposts of the Union Church of Cristobal. By 1913 the Canal Zone had taken on its permanent character, so far as the location of residential districts. These communities were established as follows: The Commercial Center at Cristobal, Atlantic Terminal, the first Lock City at Gatun, where the larger locks are located, the second Lock City at Pedro Miguel, and the Administration Center and Pacific Terminal at Balboa.

By 1914 congregations were well established at each of these four cities, and in that year the Union Church of the Canal Zone was formally organized under a special grant from the Canal Commission. These four congregations have gradually grown until, it can be said with truth, they serve in a remarkable manner the spiritual needs of that splendid group of Christians found there on the Zone.

But, all is not as flowery as it would seem. You must remember that these people live and labor under tropic skies. You must remember, too, that the Canal Zone is but a narrow strip of land, ten miles in width, highly Americanized, flanked on either side, and at the two terminals by a civilization vastly different and alluringly strange, a civilization of mixed Spanish, Indian, Oriental, West Indian and the lowest of all Europeans.

You must remember, also, that all that divides the two civilizations is an imaginary line drawn down the middle of the street. On one side is the U. S. A., while just across the street are seen the dives and brothels of the other republic. The most abominable "district" to be found anywhere in the two Americas is but one short *block* from our own Stars and

Stripes. I would not dare tell in these columns the things my own eyes have seen and my own ears have heard. I would not be permitted to give here scenes multiplied a hundred times where our splendid American youths have been the open prey to demons of the lowest order. But, I know that many of these boys, and many of these girls, have come from some of our own church homes, for I have been by their side in the hospitals; I have sat with them at the bar of justice; I have talked with them between the prison bars and I have read the letter from mother, father, sweetheart, sister or brother. Just now while I am writing these lines the combined Atlantic and Pacific Fleets of the U. S. A. are *playing war* yonder in the waters off Panama. More than thirty-five thousand American youths are at this moment exposed to the burning fires of the brothel, the saloon, the gambling den and the dope ring.

Yet American Protestantism, while established with four splendid congregations, finds itself without adequate equipment to meet the problems flung at its door. The crying need of the Union Church on the Canal Zone is for adequate church buildings. At Cristobal a beautiful building has been erected, but \$10,000 is needed to furnish and finish it. At Gatun, the larger Lock City, the church meets on the ground floor of the Government Lodge Hall; at Pedro Miguel an old building has been made over to meet the needs for the present. But at Balboa, the largest center on the Zone, where are located all the administration interests of the Canal, the Union Church has but the basement floor with a tin roof in which to attempt to meet the conditions and problems of both civilian and service men.

The Union Church needs at least one hundred thousand dollars with which to finish the church at Cristobal, to meet the needs at Gatun, and to build a much needed church building at Balboa. As pastor of the Cristobal Church I am in the States to raise this needed one hundred thousand dollars. I am here at the expense of my local congregation, and I cannot go back until this amount is assured us for United Protestantism's task at the cross-roads of the world.

The Union Church is sponsored by the Federal Council of the Churches of Christ in America and by the several denominational bodies affiliated with the Federal Council. A special Committee on Religious Work on the Canal Zone has been appointed by these denominations to serve in an advisory relation with the Executive Council of the Union Church on the Canal Zone. A trust agreement has been drawn by these denominations whereby the Federal Council holds the property guaranteeing the investment as an Evangelical Agency.

The Union Church is self-supporting. Its annual budget is over \$14,000. Besides paying all of its own pastoral and current expenses it supports a missionary to the Panamanians at David, Panama. It is not a missionary church, but a church with a missionary spirit. The Cristobal Branch also supports special work among the Chinese in its local parish in Colon. In the membership of the Union Church eighteen



denominations are represented. Last year tourists from twenty-one countries and forty-five of the States of the Union crossed the thresholds of this church. The ships of the whole world pass and repass its doors continually. If ever there was a church by the side of the road where the races of men pass by, the Union Church of the Canal Zone is that Church.

We need the help of every American of the Protestant faith. We need your prayers, we need your sympathy, and, too, we need just now your most generous financial aid. It is our plan to make these church buildings a memorial to the strong band of civilians who made possible the eighth wonder of the world and who gave the same to the country we love so dearly. What will be your aid?

## Is There Hope in the Factory?

By Professor H. A. Overstreet

### ARTICLE III.

ON the average, I seemed to find, management has come to realize three pretty crucial things: First, you cannot get good work out of an overdriven operative; second, workmen tend to gravitate from the poor factories to those that are more wisely humane; third, there is a noticeable high cost of low wages.

The last is a remarkable and significant advance. It was in pretty full swing just before the depression. Since then, of course, there has been in some quarters (but by no means in all) a kind of panic-stricken reversion to older standards. Whether the reversion is but temporary remains to be seen. Mr. John Calder, Industrial Relations Manager of Swift and Company, summed up a few years ago what, at that time was coming to be the insight of more progressive management in the phrase: "Cheaper goods and dearer men." And his voice, I found, was not that of one crying in the wilderness. The voice of the old-type traditional management apparently had been a tendency to solve its cost problems in too obvious a way. Whenever it was a question of lowering costs and increasing profits, the first head to hit was the workman's. Reduce wages! Or, if this was too crudely obvious, make some trifling modification in the machine process, take a new time-study, and then explain to the workman, in all innocence, that changed conditions require a lowered price rate. Every little trick, I found, was resorted to to steal a little here and a little there from the wage fund. The worker, of course, was not blind to what was happening; and he matched the subtle filching of his masters with an equally subtle sabotage of his own. It was a merry game of tickle-me-I-tickle-you.

With it there went a certain pessimism as to the human nature of the workingman. The psychologists endow man with an equipment of elemental instincts—sex, hunger, gregariousness, etc. The average foreman, trained in the practical psychology of the shop, added one instinct which the innocent psychologists omitted—incurable laziness. "Work?" I heard one foreman say this in effect. "They hate it. Pride in their work? Nothing doing. What they want is a million dollars and a fat job at doing nothing." Hence the task of management was to keep a sharp eye on the inevitable shirker and give grudgingly only what it was forced to give.

In this respect, I found that a very noticeable change had already taken place in a number of quarters. In the first place, I found that management had become, or was becoming, intelligent about human nature. Operatives were not regarded as intrinsically lazy and good-for-nothing, but as

actually possessed of a desire for good workmanship. Where such management detected shirking or lack-lustre interest, it did not vent its spleen on the slacker; rather, it seriously tried to discover what it was that was balking the slacker's workmanship instinct. The better types of management, I found, were all for awakening the operative's interest in his work, first by properly placing him; second, by giving him the kind of instruction that would make him master of his job; third, by supplying incentives.

I remember one striking instance of how fundamental the instinct of workmanship is in human beings. The case in point concerned a number of college men who were working in the factory for the summer. A group of them, for instructional purposes, were assigned to the mill, where there was a foreman who apparently did not wish to be bothered with them. So instead of detailing them to specific tasks, he waved his hand impatiently and told them to get what they could out of watching the men. That seemed a pretty soft snap. Regular pay and nothing to do! The workman's paradise! At the end of the third or fourth day those young men were the most miserable lot I have ever seen. They took every conceivable opportunity to get at the machines; and one day I actually found them matching coins to take turns at a steady job at the calenders that one of them had been fortunate to secure.

Of course it will be said this was exceptional. These young men had not been compelled to work day in and day out. If once they had got their fill of factory drudgery they would not have been as eager to yield up their golden opportunity of pay-without-work. And of course that is true if they had once got their fill. Your workman who damns work and shirks it, is, I take it, the workman who has been given more than he can hold. This does not mean, however, that with work proportioned to his strength and eliciting his interest, he would not be as eager as were those college men to put in his hard licks throughout his eight-hour day. Provided, too, he were sure that the work would hold out!

As a matter of fact, in departments where management was wise, I found men not only happy in the running of their machines, but taking pride in the little tricks that marked them as superior operatives. I have found this even in relatively unskilled jobs. I remember one grizzled Italian, who had been in the same department for over twenty years, doing a job at which any fairly intelligent person could earn a *cum laudé* in a week. He was proud in his little domain. If he

was not there, things went wrong. He had the same attitude that a conscientious scientist has toward his laboratory experiments. No, I am convinced that workmen are not happy doing nothing. They are happiest when they are doing that which they can do well and for which there is adequate recognition.

All this means, of course, that human nature is, at bottom, industrially sound. Slacking is a disease due most often to conditions beyond the worker's control. It is being increasingly realized that the task of good management is to cure the disease by getting at its causes, not by damning the worker and feeling thereby the thrill of superior virtue.

Progressive management is therefore not so keen as is generally supposed to find in lowered wages the open sesame to increased profits. Wages are being lowered, unfortunately; but in many cases with reluctance and sorrow. The new slogan is: "Better men and better organization." The wiser types of management realize that the lowering of wages is a direct invitation to inefficiency. In one large factory I know personally of months of serious effort to weed out inefficiency of personnel and process in the hope of avoiding what seemed to be an inevitable cut in wages. When the cut was finally made (prices had gone down so rapidly that one could scarcely see the trail of them), it was explained to the workers in mass meeting by the general manager that the step had been taken only as a last resort. When I joined that factory several months before I had heard only one expression: "This factory is 'white.'" When the cut was made that feeling was still dominant.

In significant contrast was the action of another factory not far distant. Although, during the years of the war, it had trebled and almost quadrupled its original investment, when the very first signs of depression came and orders were being canceled, the management promptly cut wages twenty per cent. Factories, in short, differ as individuals differ—in their fundamental sense of fair play.

A New York friend of mine returned from his golfing the other day. "Have a good game?" he was asked. "Rot-ten!" he replied. "What was the trouble?" "Oh, it was all my caddy's fault. He had the hiccups. Every time he hiccupped, I'd miss my stroke; and every time he didn't hiccup, I'd miss it just because I was waiting for the hiccup to come!"

Waiting for the hiccup to come has apparently, for a long time, been the absorbing indoor sport in factory management. Seebohm Rountree, on the other hand, the British employer, recently told of a way in which he had managed for many years to beat the hiccup to it. He said that he and other British employers had adopted by agreement with the workers a scheme by which all controversies were referred to a board equally representative of the employers and the workers, with an impartial chairman. As a consequence, in an industry employing seven thousand workers and dealing with nineteen unions, there had not been a strike since 1837. He counselled the policy of looking far enough ahead and of conferring, in a spirit of generous give and take, with the workers.

Mr. Rountree's address followed a speech by the president of one of our large employers' associations in which Unionism was denounced as the foster father of inefficiency and industrial terrorism. This speech was loudly applauded by the hearers; but when Mr. Rountree had concluded his strikingly divergent address, the enthusiasm was so great that the hearers arose in a body and cheered.

The incident is significant not so much for what the British speaker said as for the response of his American audience. I think it typifies a rapidly growing sentiment among the more thoughtful type of American employers and

managers. I found, in a more or less intimate contact with a score and more of factories from the Atlantic to the Pacific coast, a growing conviction that the day of closed compartments—owners and managers in one compartment, workers in the other—is over. The arrangement simply will not work. To my surprise, I found managers coming to this conviction, not sulkily, as if a fatal concession had been wrung out of them, but with enthusiasm, as if they had made some epochal discovery. I remember the manager and vice-president of a stove factory telling me the story of the formation of his factory council:

"We were sick of the old way—ashamed of it. It had all the evils of autocracy with none of its advantages. It made management into a slave drivers' job. Now we are happy. Our workers are happy. We are a family. We talk things over. And the surprising thing is that the men are fair. Last year we actually put the drawing up of the wage scale into their hands. Do you know what they did? Went at it more systematically than we'd ever done. They sent out a committee to examine the wage scales in the entire industry. Then they went over the whole situation and made a report. We adopted that report without a single modification. And this year we are doing it again. Give up the factory council? Not on your life. It's given us the first breath of generous fellow feeling we've had for a generation!"

We all remember Charles Lamb's reply to the question whether he had ever met a certain person whom he disliked, to the effect that he didn't want to meet him, for if he met him he might like him. I think that sums up the factory situation. Factory managers with whom I have talked have invariably stressed the point that meeting with their men was a real, to many a quite unexpected pleasure. Why, workers, given a little authority, weren't at all the unreasonable and belligerent creatures they had been made out to be! They actually showed good judgment. More than that, they were helpful. And I have heard these executives deplore the wasted years in which management and men were kept sedulously apart as if contact were a kind of contagion.

Among the workers I found varying attitudes toward the factory council movement. It must be remembered that the worker has had a pretty stiff and impressive course in inhumane treatment; and he is not likely to throw up his hat very wildly when his superiors hand him out something that they assure him is good. He is very apt to pick suspiciously at the sugar coating.

My grizzled Italian shrugged his shoulders when I asked him what he thought of the factory council. "Maybe good. Maybe bad. I do-a my work!" In another factory, the workers were so little impressed with the council idea that, for a joke, they elected to the chairmanship of the educational committee, a woman who could neither read nor write. And the union men, of course, have no use for it at all. "Just an easy way to knife the unions, and keep the workers under their thumb!" I think that this attitude was not altogether without justification. I had visited one large and very elegant factory in an eastern city where, by one of the vice-presidents, I had been given in glowing detail the account of the democratic operation of their factory council. It looked wonderfully good to me. The next day I talked with an Industrial Relations manager, in another (not a rival) factory; and I spilled over a little of my enthusiasm. He smiled sardonically. "Yes, that's what everybody says about them who doesn't really know. As a matter of fact, there's no more democracy there than there was in the good old days of the Reichstag. Whenever the management wants to put something over, it calls in a few of the leaders—one by one, mind you—and with a certain persuasiveness lays the matter before them. I've been there, so I know. Then a meeting of



the council is called. Oh, yes, it's all very nice and democratic; but somehow—well—I hate to spoil your illusions!"

In one large motor truck concern in the Middle West, where the management was about as enlightened and-ready-to-be-further-enlightened as any I found, and where the reputation of the firm among the workers was high, the cure for industrial ills was sought not in full joint management, but rather in publicity. "Cards on the table" was the slogan there. By a series of charts and periodic conferences the workers were kept accurately informed of the state of the business. They knew what proportion of the gross receipts went to them as workers, and over what costs the remaining costs were distributed. Nor was this apparently just a matter of publishing a lot of mystifying figures, for an educational department (whose head was a Socialist!) was actively functioning to make the figures mean something. One might say that here was the preliminary to all sharing of management—the intelligent sharing of industrial and financial *knowledge*. One is led to suspect that much of the so-called sharing of management falls far short of this preliminary, and having no basis in intelligent understanding, is little more than a kind of brave show.

Nevertheless, the times are propitious. No one expects the leaven in the lump to swell suddenly into mighty proportions. It would be rather terrifying for the lump. The important question is whether the leaven is there.

Futile and misconceived as much joint management is, it seems to me that the leaven is there. However slight the beginnings, the movement means a new alignment within the factory. Trade unionists may deplore the dulling of their fighting edge, but the wise unionist knows that the exclusive trade union alignment can never be final. Necessary it may have been, and effective for the time being; but no decently successful organization in industry can be achieved save on the alignment of the entire working force as one. The trade union movement makes a division between two bodies of workers—the so-called "workers" on the one hand and the management on the other. That division confuses the real issue—which does not at all lie as between managers and workers (for managers are workers); but as between workers and non-workers. As far as I have been able to see—and I began to feel this intensely as the months progressed—the really vital problem of industry arises out of the control of industry by the investing non-workers. Anything which tends, therefore, to close the gap between management and men hastens the day when intelligent consideration can be given to this strikingly anomalous situation of a control of industry by those whose interest is primarily financial and not industrial.

Before that day comes, however, much water will have run down hill and much will have changed in the mind of the worker and the mind of management. The story is told of a Scotch professor of theology whose custom it was to give the identical examination questions year after year. At last, the matter having grown to somewhat scandalous proportions, he was gently reproved by his colleagues. With reluctance, yet with Christian resignation, he thereupon changed one of his questions. Where formerly he had asked: "Who were the kings of Judah and Israel?" he now asked: "Who were the major and the minor prophets?" As may be imagined, the result was disastrous—to all except one student. This student gallantly rose to the situation. "Far be it from me," he wrote, "to recount the names of such well-known persons as the major and minor prophets; but as for the kings of Judah and Israel, they were"—

The militant worker to-day is in much the same state of mind. He has met the same old issues in the same old way for so many years that when a new angle of the situation is

presented to him, far be it from him to question such a worthy angle; but as for him—

In management, the crucial test comes when it is a question of scrapping old methods for new. Herein, I believe, lies the epoch-making value of the work of the Amalgamated Garment Workers' Union. This union has recognized that the day of jealous apartness is at an end, and in its device of impartial chairmanships and of the daily meeting of representatives of the employers and the union to settle disputes as they arise, it has set the pace for a type of industrial co-operation between capital and labor that is of very great moment for the future.

It looks very much as if a new industrial day were dawning in which new attitudes and new methods will be applied. The sign in the heavens is the fact that the old type of slave-driving manager is rapidly disappearing. A new type of manager has appeared, who takes the same kind of pride in management that the old line craftsman took in his workmanship. The new type of manager is ashamed of friction, bitterness, dissatisfaction in his factory. He takes it to be a reflection upon himself. As he makes his difficult way through trial and error, to a more satisfying relationship in the factory, he is beginning to hit upon a very old device which seems too long to have been forgotten: "Where two or three are gathered together." Sometimes when he finds it, it comes upon him like a religious conversion. I know of no more disaster-breeding attitude than the prevailing thought among a certain type of radicals that managers are all miserable sinners and that there is no health in them. The great hope of the future, I believe, lies in the fact that managers are at last seeing their managerial jobs in relation to their fellows of the ranks. In the voluntarily achieved union of management and men, I take it, lies the strength that will eventually sunder whatever bonds of thralldom there are in industry. The labor leaders and the executives who see this are, I think, the children of wisdom. The others would seem to be blind leaders of the blind.

## The United Lutheran Church

The United Lutheran Church in America, which was formed in 1918 through the merger of the General Council, the General Synod and the United Synod of the South, has a membership of 1,400,000 and is the largest Lutheran body, including in its membership more than one-third of all the Lutherans in the United States. In 1919, when the Home Missions Council conducted an Every Community Service Endeavor Campaign in Montana, eleven different branches of Lutherans were found in that State, some differing in the language used and others in the relationships sustained with bodies in other States, all having, however, practically the same body of doctrines.

The Daily Vacation Bible School is being recognized more and more as an efficient instrument of making the truths of the Christian religion known to children, of giving them pleasurable occupation when school is closed and of promoting acquaintances among foreign groups of children and their assimilation into the ways of American life. The International Association of Daily Vacation Bible Schools reports the holding of 2,500 such schools during the summer season of 1922 and stresses the cosmopolitan character of these schools and the great benefits given to foreign-born children.

# COUNTRY CHURCH DEPARTMENT

## Much in Little\*

By Elizabeth Wootten

of the Committee on Social and Religious Survey

THE little hamlet of Canoga, in Seneca County, New York, is picturesquely situated on the northwestern point of Cayuga Lake. It is a small agricultural community of about four hundred souls, with twenty-five families living in as many homes built about its only street. Its public buildings comprise the Presbyterian church, the Town Hall, the District School and the Community House. Many Indian memories cluster around the neighborhood, but since the late fifties the white men were in exclusive possession.

That, in brief, is the whole story of Canoga, and in the past sixty or seventy years there has been little to add to it. The industrial development, through railroads and a canal, of Seneca Falls, seven miles away, effectually arrested its further growth. Canoga remains to-day what it has always been—a little hamlet entirely engrossed in agriculture. The march of progress seems to have passed it by; its farmers go to Seneca Falls to do their trading; its population has declined and is likely to grow smaller rather than larger; the best it can hope for is a continuation of its present modest competence as a farming community.

There was a time, before the industrial evolution, which exalted Seneca Falls and depressed Canoga, when the little hamlet supported two churches, a Methodist and a Presbyterian; but by 1919 all that was left of the former were some ruins blackened by fire, while the latter stood bleak, unpainted and almost forgotten by its congregation. Canoga, in fact, presents in rather an acute form a religious problem that is a commonplace of rural America. Here was a little place, apparently too small to support a church with a full-time minister, and with no hope of increased population. What could it do about its spiritual life? There are two obvious answers to that constantly recurring question. One is a circuit or a student ministry, perhaps assisted by a minimum amount of aid from the Home Mission Board; the other is home mission aid sufficient to make possible a full-time minister. Canoga, for some years, had chosen rather half-heartedly the former answer. Since 1825 thirty-one preachers had served the Presbyterian church, and only five of them had been installed or ordained. Of late years students from Auburn Seminary had conducted services at irregular intervals, this spasmodic ministry being partially supported by an annual grant of \$100 from the Home Mission Board. Beyond the privileges of irregular Sunday worship the church had no organization, nor had it any regular budget for maintenance. For the year 1917-18 the total contributions for benevolences amounted to \$16, while \$200 was raised by the church membership to pay for the irregular services of its student-pastors.

It was a discouraging situation, and it was hardly surprising that the two dozen members listlessly regarded a full-time ministry for their church as a possibility too remote to be worthy of serious consideration. They may have hoped one day to be able to supply their church not only with the coat of paint it so sorely needed, but also with a cellar and a furnace, which would have added considerably to the attractions of the occasional winter services; but for a resident, full-time minister it is safe to say they had never even dared to hope. The privilege of instilling this hope into the hearts of the people of Canoga was reserved for the last of the long line of student-pastors.

During the summer that he served as the incumbent of Canoga church young Howard Mickelsen, a student of Auburn Seminary, became interested in the place and the people. A farmer's son himself, he loved the land and knew the way to the hearts of an agricultural community. To his enthusiasm there seemed nothing strange or impossible in the idea of this picturesque little hamlet, with its four hundred souls and its historic past, being ministered to by a permanent, resident pastor. Accordingly, in the spring of 1919, Mr. Mickelsen, having graduated and married, and backed by a grant from the Home Mission Board of the Presbyterian Church, took up the work that he had chosen.

In the first year of Mr. Mickelsen's full-time pastorate the thirty-six members of the church raised \$600, or \$16.66 per capita. During 1920-21 the membership increased to forty-three and the budget to \$800, or \$18.3 per capita. During 1921-22 the membership climbed to seventy-five and the budget to \$1,365, or \$18.20 per capita. Canoga doubled its contribution by doubling its membership.

When the pastor first laid the budget of \$600 before the church in 1919 his tiny congregation said: "It can't be done." With preliminary training in the duties of stewardship, however, the congregation was prepared for the every-member canvass, and before the day of the canvass one-fourth of the church membership had signed stewardship cards. Then, one Sunday morning, Canoga was surprised to find that it had raised more than its quota for the church, as well as special funds for the Red Cross, the China Famine Fund and local relief.

FROM STRENGTH TO STRENGTH.

Going from one phase of organization to another, the Canoga congregation next considered a Ladies' Aid Society. But Canoga had no vestige of activity that could be so utilized. Invitations were accordingly sent asking all the women in the community to meet at the parsonage. Twenty responded, and were duly organized under an efficient president. The Ladies' Aid Society had enough to occupy it after the long

\*Slightly condensed from a chapter to appear in a forthcoming book by the Committee on Social and Religious Surveys entitled "Churches of Distinction in Town and Country."



period of neglect the church had known. This organization provided Canoga church with an individual communion set, new hymnals and a furnace. The church was painted for the first time in many years. The Ladies' Aid also encouraged community interest in dramatics, and plays were staged, not only in Canoga, but in three neighboring towns, and return engagements were booked. This society also conducted a church bazaar that netted \$225. During the summer the beautiful Lake Cayuga at their doors provided an ideal playground for the church members, and shore suppers and picnics as a corporate religious body became a regular part of community life.

#### MEN AND WOMEN'S ORGANIZATIONS.

If Canoga's size is predetermined by outside economic influences, there are no limits to the activities of its church members under the broad, constructive policy of its newest pastor. The physical content of the one-room church building was the first index to the increased activities of its members. It suddenly became too small for the various meetings, and while there are no available funds for the ambitious project, yet the congregation began to think of a community house. A sad reminder of Canoga's arrested growth was an empty, well-built brick two-story building, formerly a store, which lent itself ideally to the purpose. While the Geneva Presbytery was being entertained in Canoga the visitors heard of the desire of their hosts and presented them with \$700. The first floor of the building was divided into a kitchen and a larger room with a movable platform and chairs. The upper story, with a thirteen-foot ceiling, was reserved for basketball.

The men of Canoga parish were not to be surpassed by the women. Besides supporting the new program, they organized themselves into a Bible class with a membership of fourteen, after they felt they had outgrown a large mixed class. It is to the men's Sunday-school class that the church owes its basement with a cement floor, as well as the cement walk outside the building. This class has successfully linked the life of the community to the church by arranging meetings in the Community House to popularize the work of the Farm Bureau.

#### THE YOUNG PEOPLE'S SHARE.

In these various economic and social ways leaders have emerged in the little community to link its secular life with that of its church. But having enlisted the support and loyalty of the elders in the hamlet, the pastor turned his attention to that important nucleus, the younger generation. For the first time Canoga found its church offering a continuous, well-organized Sunday-school, with age and sex groups that would ensure a supply of leaders. The Sunday-school to-day has four organized departments with graded lessons, a three-year training course for teachers, and a Home Department for invalids and those unable to attend. The Sunday-school has an enrollment of eighty-four of all ages against the adult membership of the church, which amounts to seventy-five.

The pastor has also utilized his religious organization for social and recreational purposes. Nothing was easier than to enroll the boys' Sunday-school class into a Scout Troop, or for the pastors wife to organize the girls class into the Bluebird Club. The Boy Scout Troop of fourteen members and the Bluebirds with nineteen constitute the nucleus of all the social activities of the young folks. In the Christian Endeavor Society a membership of forty brings these two clubs into contact with the rest of the junior church mem-

bers, and as a body they arrange suppers, special picnics, athletic events and financial campaigns as their share of the church program. The funds derived from one of the banquets has enabled them to send delegates to a Young People's Conference.

With the church as a touchstone for the life of Canoga, it is natural to find the community availing itself of the church's powers of organization. The community now takes part in socials, lakeside picnics, dramatics, athletics, and in economic conferences that concern the very needs of the sole industry of Canoga. A notable social event was the Fourth of July celebrations, when a parade of floats decorated by the church and community represents the manifold activities of all ages and groups in Canoga. The first motion picture exhibit in Canoga was shown on a screen stretched along the wall of the church Community House, and proved an attraction for people living in all the neighboring villages. The experiment has worked. Neither the people nor the Home Mission Board would go back to the old plan of hit or miss preaching. It is worth while for the people, the minister and the board to co-operate in making the church central as it now is in Canoga's life.

This inspiring story of service to its community by a church which had become a symbol in the past life of its congregation is one of humble and small beginnings. Canoga had reached a stage when it was content to hold itself together in an economic way, with no future of any sort, with an uninspiring present. But the sudden revival of its church has put a new spirit into the community. Even its agricultural assets may look to increase in value with the adoption of scientific farming methods. What the church has done for Canoga the community may now learn to do for itself. If Canoga once felt hampered and depressed by larger and more successful, flourishing neighbors, her church has now taught her to use that rich and large service which brings perfect freedom.

## America's Model Gas Factory

"In a recent issue of the American Gas Record particulars were given of the American Government's activity in the preparation of chemical processes of warfare. At the large factory at Edgewood, Maryland, the staff consisted of two hundred expert chemists, seven hundred assistants attached to the Army Chemical Department, and 1,770 additional employees. There were 297 permanent buildings and many temporary buildings; and twenty-one miles of railroad. The factory could manufacture 66,000 gas bombs and gas shells a day. A gas had been manufactured against which no mask yet invented could prevail. Of this gas 1,400 tons had been stored."—*From No More War.*

General Pershing prohibited the further manufacture of poison gas some months ago. Experimentation has not stopped. The appropriation recommended by the House committee for 1924 is \$650,000.

---

Out of the 344 resident students at Wilson College, Chambersburg, Pennsylvania, only eleven are not members of any church. We wonder if that can be duplicated anywhere in this country. Wilson boasts that next to Vassar it is the oldest women's college in the United States.

# International Sunday-School Lesson

April 8, 1923

## Abraham, the Hero of Faith

GEN. 12:1-5; HEB. 11:8-10, 17-19

*"He believed in Jehovah; and he reckoned it to him for righteousness."*—GEN. 15:6.

**R**IGHTEOUSNESS is the sublime national ideal of the ancient Hebrew race. A very commonplace thing to say, but everlastingly true. This racial ideal of righteousness has been their great contribution to humanity. Many people think that the especial contribution of the Hebrews to humanity is financial genius. They have indeed a positive genius for finance, to their great credit, if sometimes to their confusion. But it is strangely true that the Americans understand the Hebrews better than any other race have understood them. And the reason is that the Yankees are nearest like them in this very capacity. Our own "Brother Jonathan," as you know, was a consummate tradesman; and he was brother in spirit of some of the old Hebrews.

Now, if the Hebrews have this genius for righteousness and this genius for finance, is it strange if they talk of righteousness in terms of finance? It is the double genius, the one playing on the other. They talk about reckoning belief for righteousness. What other ancient nations ever reckoned anything for righteousness? And if you follow the Scripture through, you will find that they are constant in thus "reckoning." The Master was a Hebrew, and he gave little stories in which people's lives were compared to banking, to money-making, to the having of so much money or talents in your charge. And you were accountable for the way you spent that money, or the way you "spent" that life.

Admitting that righteousness itself can be reckoned, how can belief in God be reckoned for righteousness? That is not righteousness; that is faith. Abraham was a hero of faith, not of conscience, do you say? But belief in God, that is intense enough to drive the life like a dynamo, belief in God independent enough to throw off all things that interfere, belief that outlasts every opposition, belief that makes one everlastingly enduring—that is a belief pretty near to righteousness. It has heart in it, and will in it, as well as reason or insight. Faith flames into action; the total self is on fire for God. The heroes of faith, Abraham, Amos, Jesus, become torches of the Eternal Conscience, to light and lead the world.

Are there any other beliefs that can be reckoned for righteousness? I wish to group two or three in the compact space of a sermon, tying them together like fasces in one bundle, for unbreakable strength. Here is this old belief in immortality. How ancient it is? How far back it goes there into those marvelous, forgotten books between the Testaments! How native and instinctive it is to Jesus! "If it were not so, I would have told you. In my Father's house are many mansions." How this faith transforms and irradiates the

living of those disciples! How it sings through the catacombs, as those little groups of Christians meet beside their dead! Can this faith be reckoned for righteousness?

You remember in the Nineteenth Psalm how the psalmist has been telling of the transiency of life, how everything passes away like the grass of the field. He has been telling about the swift passage of our years; and at last he cries in a climax of prayer, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." And then, over in the fifteenth chapter of First Corinthians, you remember how the apostle Paul, after taking a flight among the stars, telling of the victory that comes through faith in Jesus, end his paean on immortality with these words, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Edward Everett Hale told us it was more important to live as an immortal now than to believe in immortality hereafter. But he knew, as you know, that one is less likely to live as an immortal now unless he believes in the undying continuance of a worth-while, righteous life. And this brings us to the third great faith that may be reckoned for righteousness. I cannot introduce it better than by a very famous poem. Do you know "Abou Ben Adhem"? Any one over thirty knows it. Those persons whom young people think old used to love it, and to hear it recited in school. Let us read it again.

"Abou Ben Adhem (may his tribe increase!)  
Awoke one night from a deep dream of peace;  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel, writing in a book of gold:—  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
'What writest thou?'—The vision raised its head,  
And, with a look made of all sweet accord,  
Answered, 'The names of those who love the Lord!'  
'And is mine one?' said Abou. 'Nay, not so,'  
Replied the angel. Abou spoke more low,  
But cheerily still; and said, 'I pray thee, then,  
Write me as one that loves his fellow men.'

The angel wrote, and vanished. The next night  
It came again with a great awakening light,  
And showed the names whom love of God had blessed.  
And lo! Ben Adhem's name led all the rest."

Why? Because Ben Adhem loved folks, and God loves folks. Because he cared for people, and God cares for people. Because he ministered to humanity and it is written, "He that would be great among you, let him be your min-

(Continued on page 382)



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Three Recent Novels of Religion

ONE is continually hearing about the passing interest in religion, religious things, and especially the Church, and yet every one of the popular novelists turns to the subject as soon as his reputation is made, and everybody reads their books. Indeed, the novelists seem to enjoy writing about the Church above all other things, and the novels dealing with the Church, from "Robert Elsmere" to "The Cathedral," are among the best sellers. It was interesting to read in one of the well-known weeklies last week, as I did, that the interest in the Church was all gone, that it was a defunct institution kept alive by inflation, and then to see three novels dealing with the Church from three of our well-known and popular novelists appearing almost simultaneously and being widely read.

"The Church on the Avenue" (Dodd, Mead and Company, \$2.00) is by Helen R. Martin, who achieved well-deserved fame by her beautiful story of "Tilly, the Mennonite Maiden," which was a story of the rebellion of a young woman who had been privileged a glimpse of the world beyond the Pennsylvania valley in which she had been reared against the limitations of her sect. It was dramatized and was very popular with Patricia Collins as Tilly. In this new novel Miss Martin has turned to a Pennsylvania iron city. Not only the foundries, but the whole town—schools, libraries, churches, newspapers, politics, everything—is owned and run by a narrow-minded and reactionary man, Jacob Leibert. To the Presbyterian church in this city comes Rev. Robert Watts. Robert has no trouble getting along with things as they are. He does not think the Church has any concern with industrial and social questions. Its concern is with personal religion only. His wife, however, and a classmate of hers in Wellesley College, who comes to the town as librarian, are very modern and very radical. They think the chief concern of the Church is with the application of Christianity to social and economic evils. The one minister in the city who agrees with them is the Rev. Mr. Callo-way of the Episcopal church. The author is largely concerned with the story of the conflict in the Presbyterian manse as Robert's and his wife's minds begin to clash against each other, in the exciting disturbances that begin to appear in the city in connection with the introduction of radical ideals in the town, and in the joining of a union by the school teachers, but the main part of the story is devoted to the raging of the conflict in the town and the attitude of the churches and their leaders. Needless to say, the story has one aim, namely, to show the failure of the churches to furnish any real help in the solving of the problems facing the nation, and to show how they are either purposely or helplessly allied with capital. It also shows the failure of the clergy, making them to be subservient hirelings of the rich, uttering platitudes, believing in compromise and lacking both in insight and courage. Even in the love affairs of the characters, the prevailing conflict makes itself felt. One

cannot help admiring Miss Martin's passion for economic justice and her championship of the oppressed. The book is, of course, written for propaganda, and this naturally detracts from its artistic and dramatic power. One has the feeling on every page that only one side of the case is stated with either effect or fervor, and, above all, the sense of exaggeration is over everything. Perhaps this is necessary to produce a desired effect, but it can become too obvious. A case in hand is the call of Rev. Robert Watts to a big Presbyterian church on Fifth Avenue, New York. There is not a church on the Avenue that would look at such a man. The four Presbyterian churches on the Avenue at just this moment have as pastors four men suspected of heresy in theology by many and of radicalism by some on the questions Miss Martin is discussing, (namely, Doctors Fosdick, Merrill, Kelman, and Henry Sloane Coffin.

"Peradventure: Or the Silence of God," by Robert Keable (G. P. Putnam's Sons), is a study in religious biography. One cannot say in religious development, because it is hard to see any development in the young man. The story begins with the life of Paul, son of an Anglican rector of the most evangelistic type, in some corner of London. Paul is of the most earnest Christian Endeavor type. He spends his nights holding meetings in wretched spots in London and saving souls. He is a fervid preacher and is destined for the ministry. He goes up to Cambridge University. Here he comes under a new influence. The beautiful old college chapels, the stately services, the new type of thought, the different attitude toward religion from any he has known gradually change him. He tastes High Church Anglicism, and being of poetic soul, responds. A visit to Keswick is described in the book. Then Paul comes under the spell of Roman Catholicism and even spends a season with a remarkable priest. He almost enters the Roman Church, but at the last moment hesitates and is lost. He leaves Cambridge and goes into the country for a year with some Cambridge men to write—he has already published one volume of verse—and to think things through. Under the influence of his friend and of a girl he comes to know—Ursula, a painter—he abandons all signs of the old faith and chooses a new religion, "the acceptance of the beauty of the world and no questions asked." The story is interesting, but not subtle. There are natures which are so easily changed, but they are not typical. The last change is accomplished too easily. He gives up so much with so little argument for it. The remarks of his friends could have been so easily answered. There is a girl all through the book and another enters at the end. Considerable of the first half of Paul's develop-

(Continued on page 382)

# Correspondence

## "THE GAP IN THE WALL"

Rev. J. C. Berry's article on "The Gap in the Wall," printed in our issue of November 11, has excited much discussion. As things are at present in the Presbyterian, Congregational, Baptist and other similar churches, the difficulty encountered by ministers in finding new churches when they want to go to new fields, and the difficulty encountered by churches in getting rid of pastors who do not meet the situation, are very real and very serious. Happily, the discussion started by Mr. Berry promises to lead to some definite action, at least among the Presbyterians. The following letters speak for themselves.—EDITORS.

I think I know some little of the feelings of the men in the Presbyterian ministry in regard to the tenure of their office. I had one bitter experience that taught me a lesson that will last as long as life. One man in the church made it impossible for me to stay there to carry on a work that was going along excellently. For the good of the church I resigned—and I had the time of my life to get back into a desirable church again—for an "out" man in our church is a "down" man, whatever he may be in the Salvation Army. At that time I promised myself that if ever the time came that I was in a position to clear my system on the matter that clearance would certainly come.

One does not like to say that there are men in the ministry who are evidently unfitted for such a calling and who consequently are restless and dissatisfied because it is almost impossible to locate them. But with the open back door through which presbyteries admit all sorts of men to our ministry it could not be otherwise.

In the second place, there are a large number of average men who have naturally high ambition and who desire a better field of labor than they are really entitled to or can fill. These men too are restless and constitute a rather difficult problem. When you eliminate these two classes the problem simmers down to this: How are good and worthy men to be located in useful fields of service? To solve this problem two things are necessary, it seems to me. First, a proper supervision and guidance of churches. Presbyterial oversight breaks here. It should mean episcopal authority and the right to instruct and effectively guide churches which are seeking a pastor. Then there should be a better oversight of ministers so that none who are worthy shall ever be placed in the embarrassment of seeking a field of labor.

It may be that at some time such an agency (as the Committee on Vacancy and Supply) will prove effective, although I do not at present think it possible any more than I think it possible for a matrimonial bureau to satisfy the requirements of true homes. Card catalogs can never contain

the real value of men. They may be helpful in recording the history, but they can never present the real personality. . . .

I think almost any of the illustrations which Mr. Berry uses to clarify and enforce his points could be duplicated from my own experience with those that would neutralize them. The vast majority of Presbyterian ministers are so well satisfied with the present plan, in spite of all its difficulties—and they are many and serious—that they are unwilling to enter another arrangement which will put a premium on machinery rather than the workings of the spirit and expose them to dangers which have been repeatedly illustrated in other methods. I believe what Mr. Berry says represents only a small fraction of the satisfactory experiences of the Presbyterian ministry.

Second, the longer I live and the more experience I have with churches and ministers the more firmly convinced I am of the need of the sacrificial spirit on the part of both church and ministry in order that the most lasting work may be done and in the best way. I am sure that the very position which the ministry holds in the minds of men leads to the temptation to think of itself more highly than it ought to think. Many a man imagines himself capable of occupying a more prominent pulpit than he has been permitted to hold, when in very truth there are peculiarities in his make-up which prevent the reaching of his own estimate. If a minister will be willing to take the place that is offered him in the providence of God and to put his whole soul into that work without planning to go as soon as possible to another church, or even looking for one until in some unmistakable way God shall indicate that he should do so, I am sure that many of the difficulties which now arise over the finding of suitable locations will be done away with.

Or to put it in another way, if only the ministry will take to heart the spirit of Him who on the occasion of a discussion as to the comparative abilities and worth among the disciples took a towel and girded himself and performed the service of the lowliest of slaves, I feel sure the need of another organization for the performance of this delicate task will be greatly diminished. There is plenty of work in numberless fields for the man who is willing to work. If there is any doubt as to this statement an application to the Board of Home Missions for the hardest field in the church will be quickly dispelled.

I realize these are the convictions of only one minister and may not be shared by any other. They are given only that they may help bring about the solution of the problem even though the help be very little.

ALFRED ROY EHMAN,

Associate Secretary of the New Era Movement.

From my observation of the ministry and close association with so many of them I

am satisfied that very many of our ministers are in happy relationship with their churches, and while they are open to larger fields, they have contentment, satisfaction and joy in their work; and while there are always some hard things to bear and some thorns in the flesh in almost every parish, the ministry on the whole must think rather of the multitude of people who are more friendly and kindly to them than their merits deserve. . . .

My conferences with Methodist ministers do not lead me to suppose that they have reached any ideal system. Between the evils of the Presbyterian system and those of the Methodist system there is not much to choose. Wire pulling for place, politics and commercial estimate of parishes seem to be an almost universal characteristic or an almost necessary outcome of the Methodist system of appointments by a presiding elder and bishop. Probably the solution cannot be a matter of machinery but of education of the church, of a quickening of the sense of spiritual values and a heightening of the estimate of the value of responsibility and team work in the local and general organization of the church.

\* \* \* \* \*

## WORSHIP AND SERMON

EDITOR CHRISTIAN WORK:

Your article on "If Not the Sermon, What?" published in THE CHRISTIAN WORK, March 3, 1923, rightly calls our attention to the fact that we Protestants need to cultivate the practice of worship in our services more than we seem to be doing.

The Protestant minister in his pulpit is both priest and prophet. As priest he leads the people in worship; as prophet he speaks to the people for God. It is by no means an easy position; for he has to look two ways at once, to earth and to heaven, to people and to God: Shall he be more concerned about leading the people Godward by the various means of worship than about obeying God's commands to deliver a revealed message to truth-hungering souls; or shall he be more concerned about preaching his message from God than about leading the people to God? Is his task one of leading the people to God or of bringing God to the people?

When we thus attempt to compare and weigh values, is it not clear that the problem is not one of worship or sermon, but of worship and sermon? And herein lies the difficulty. The tendency is to stress one more than the other. But this should not be. Let half of the service be a time of outpouring of the souls of the people to God in acts of worship. Let half of the service be a time of outpouring of the soul of God through His preacher to the people. Then will worship and sermon be properly related to each other in the church service.

Yours sincerely,

W. B. MASKIELL.

St. Paul's Methodist Episcopal Church,  
Northport, New York.



## THE TRAINING SCHOOL FOR CHRISTIAN WORKERS

(Interdenominational)

### Prepares Young Women for Christian Leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission Work.

Eight Months Course—October to June  
Under the auspices of the Woman's Branch  
NEW YORK CITY MISSION SOCIETY  
Mrs. A. F. Schauffer, First Directress

For further information, address:  
MISS CHARLOTTE A. PORTER, Dean  
7 Gramercy Park, West New York City

## INTERNATIONAL SUNDAY SCHOOL LESSON

(Continued from page 379.)

ister." Faith in humanity issues in help to humanity, because it burns with loving sympathy for humanity. Such a faith may be reckoned for righteousness.

Three bright swords in the hand of Almighty God! And the first is faith in God, to lead and to win and to overcome. Faith in immortality, in the heavenly home, to make life happy and bright, to enable us to carry on, when life is hardest, yet, to "carry on" for their sakes that have "gone West" as the soldiers used to say. That is the second sword. Faith to humanity, that is the third bright sword in the hand of Almighty God. Friends, the three are one in purpose. One helps to cut away difficulties from the other, and makes credi-

## FOR YOUR EASTER COMMUNION

### Individual Cups



Over 40,000 churches use  
the Thomas Service.  
Clean and sanitary. Write  
now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.

**VICTOR Portable STEREOPTICON**

**VICTOR ANIMATOGRAPH CO. INC.**  
276 VICTOR BLDG. DAVENPORT, IA.

THE PERFECT LANTERN SLIDE PROJECTOR

SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR  
RENT OR FOR SALE

ASK FOR CATALOGS  
AND TERMS

## McSHANE BELL FOUNDRY CO. BALTIMORE MARYLAND

Church, Chime and Peal BELLS  
Memorials a Specialty



**MENEELY BELL CO.**  
TROY, N.Y. AND  
198 BROADWAY, N.Y. CITY.  
**BELLS**



## Pulpit Gowns

and Choir Vestment  
Custom Tailoring  
FOR CLERGYMEN  
Pulpit Hangings and Bookmarkers  
Cox Sons & Dining  
131-133 East 23rd. New York City

## For Second Hand and New THEOLOGICAL BOOKS

And for Books on all other subjects

WRITE TO MAXWELL BOOK CO.  
Bookdealers and Importers

Out of print books searched and reported gratuitously

CORRESPONDENCE INVITED

Maxwell Book Co. 500 5th Ave., Suites 405-8  
NEW YORK CITY

**UNIVERSITY BIBLE COURSES** at home.  
Use spare time. Enroll now. Finest books.  
Best courses. Hundreds studying. Lose no  
time from your regular work. Catalogue free.  
Write Prof. C. J. Burton, Bible University,  
Eugene, Ore.

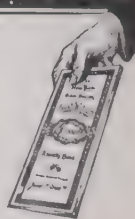
## HEMSTITCHING

Hem stitching, picoting and shirring—all done with our one attachment. Fits all machines. Easily adjusted. No electric or other extra power needed to run same. Samples of work and full instructions sent with each attachment. Price, \$2.50. Oriental Novelty Co., Corpus Christi, Texas, Box 11.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 28d Street, New York City.

## Send for Booklet today!



**LEARN** how to make a safe  
investment and secure  
an assured income for life  
yielding as high as 8% with

No Anxiety  
No Fluctuations  
No Inheritance Taxes

A real bond with a donation feature endorsed  
by leading churches of all denominations

Write for Booklet No. 29

Every Style of Bible for Sale

NEW YORK BIBLE SOCIETY

Oldest Bible Society in New York  
5 East 48th Street New York

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

ble the other. We believe in our brothers because we believe in our Father. And we cannot love our Father unless we care for our brothers. And the two great faiths lead us all forward, hand in hand, into the vision and the realization of the place prepared for these that love God.

REV. WILLIAM R. CAMPBELL, D.D.

ONE BOOK A WEEK

(Continued from page 380.)

ment is associated with Edith. She really is more logical than he in her final choice, as she is also the strongest character in the book.

"The Cathedral," by Hugh Walpole (The G. H. Doran Company), is the story of struggle which goes on in the precincts be-

## ASTHMA

The attack is relieved at once  
and comfortable rest assured  
simply by vaporizing Creso-  
lene near the bed at night.



Intro-  
duced  
in  
1879

**Vapo-Cresolene**

"Used  
while  
you  
sleep"

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis.

Send for descriptive booklet 63B  
Sold by druggists

VAPO-CRESOLENE CO., 62 CORTLAND STREET, NEW YORK

## Tusculum

A thorough Chris-  
tian-character-build-  
ing College. Estab-  
lished 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.

When answering advertisements please mention The Christian Work



# The COMMUNITY CHURCHMAN

*A Monthly Magazine for  
all churchmen who are  
community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

## HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

**THE COMMUNITY CHURCHMAN**  
2822 Annette St., Indianapolis, Indiana

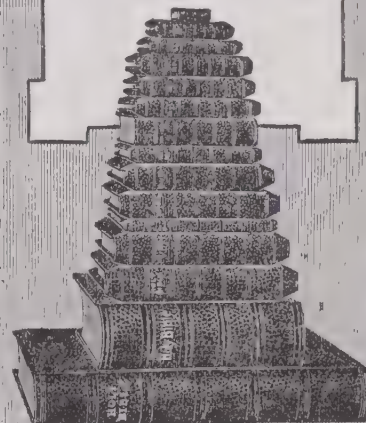
tween the old and the new, and more intimately it is the story of the breaking of a proud soul partly by the victory of the new, partly by a series of blows from those in its own household. The archdeacon is a proud, masterful and conservative man. So far he had had pretty much his own imperious way in everything. He really loved the great Cathedral and thought everything he was doing was for its best. A new canon comes into residence. He is a determined man, also, and starts out to supplant the archdeacon. The Cathedral is not pleasant reading. It is full of petty intrigue, and the punishment of the haughty archdeacon seems more than he deserved. There are few lovely characters in it, that of the big, young, rather awkward Lord who falls in love with the subdued archdeacon's daughter being the finest and truest character in the book. The book is, of course, powerfully written. It is full of mysticism—everything being not only dominated but almost determined by the great Cathedral which overhangs the city. The Cathedral is not only tremendous, over-powering in men's lives, but is sinister, cold and cruel. It stands eternally while the generations come and go. Men built it, but it is bigger than men. The Cathedral the author has in mind in this book might be Durham, as it is a cathedral which stands high up looking over the city—dominating the whole landscape.

## OXFORD BIBLES

are made in so great a variety of styles and prices that there is one to suit every occasion and every purse

*At all booksellers  
or from the publishers*

**Oxford University Press  
American Branch**  
35 West 32nd Street New York



## IRRESISTIBLE

### VACATION PLANS!

### JOIN THE "CHRISTIAN WORK" PARTY

#### to the MEDITERRANEAN and EUROPE

#### Summer "Baltic" Cruise and Winter "Baltic" Cruise

Both Round Trip Cruises on the Palatial White Star S. S. "Baltic" (23,884 tons), one of the Finest Trans-Atlantic Express Liners afloat, representing the Highest Standard of Service Throughout.

#### ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Naples, Athens, Constantinople, the Bosphorus and Black Sea, Haifa, Jerusalem, Bethlehem, Nazareth, Samaria, Jericho, the Jordan and Dead Sea, Alexandria, Cairo, Heliopolis, Monaco, Monte Carlo, Cherbourg (Paris and French Battlefields, London), Liverpool, and New York—a wonderful travel program.

On Winter "Baltic" Cruise, special side trips to Damascus, and up the Nile to the First Cataract can be included.

Stop-Overs in Europe with return trips included on the "Majestic," "Olympic," "Adriatic," "Baltic," "Cedric," etc.

**Summer "Baltic" Cruise**  
61 Days, Sailing  
June 27th, 1923

**Winter "Baltic" Cruise**  
65 Days, Sailing  
Feb. 2d, 1924

Cost—First-class, \$600 and up, according to size and location of stateroom

#### NINETEEN ANNUAL CLARK CRUISES

on such steamers as the Rotterdam, Celtic, Arabic, Laconia, Empress of Scotland, etc., insure perfected and satisfactory arrangements. 61 or 65 days, \$600 and up, including the regular shore trips, landings, carriage drives, guides, hotels, first-class railroads, fees, etc.—everything first-class.



WESTMINSTER BRIDGE AND CLOCK TOWER, LONDON.

OUR "CHRISTIAN WORK" PARTY is being organized by D. E. Lorenz, Ph.D., Author of "The Mediterranean Traveler" and Managing Director of Clark's Cruises.

**THE SHIP**—24 Imperial Suites and Chambres de Luxe with private bath. Two Great Promenade Decks, largely devoted to sumptuous Public Rooms. All B and C Deck rooms have beds, windows, running water, etc. Inspiring Services and Lectures. Travel Club meetings. Concerts. Entertainments, Deck Sports and Contests, and delightful social life. Unexcelled Cuisine of the highest White Star Standard. Musical Program—Orchestra of Selected Musicians at Lunches and Dinners.

Mostly Steam Tenders for Quick Landings; Staff of Trained Directors for Shore Trips; two Lady Chaperons; Physician, Nurses and Ship Hospital.

Illustrated Booklet (100 pages) and ship diagram sent upon request. State which Cruise preferred.

Write and Make Reservations at Once.

CRUISE DEPARTMENT.

THE CHRISTIAN WORK, 70 Fifth Avenue, New York, N.Y.



# BIBLE HEALING

## As Reinstated At Last IN THE CHURCHES!

When the moment arrives that eminent divines in the Church like Dr. Jowett, Parkes Cadman, etc., say this ministry should be taken up—it must give us pause! Heretofore healing has been done, in most part—on the outside. But now the clergy of the world are aroused to the urgent necessity of a renewal of vital Christianity *within* His own blessed organization. Moreover many are successfully practising it already, —which bodes well for distressed humanity, which is stretching out longing arms to the Church for more abundant Christ-life, greater spiritual and mental peace, more assured outer success, and for actual healing of the *body*, also. It is but the continued ministry of Christ and the Disciples. If Christ's gospel is in reality what it theoretically claims to be, then it is not the *One Panacea* for every exigency of life. His gospel OFFERS definite, full complete redemption.

Now are these but empty phrases for the EARS, or can it really make good on them in the LIFE? "Modern men demand a show-down of religion. But it made good once—it can do so now! Jesus Christ still maketh thee WHOLE. Whole in spirit, whole in mind—and whole in body. We must re-employ it." This was the thrilling manifesto flung out by the young crusader

### DR. SAMUEL C. BENSON

#### *To The Clergy of England and America*

as he launched the modern Bible Healing Movement in the City Temple, London, and in the Broadway Tabernacle, New York.

This youthful enthusiast had such a gripping vision, such a vision of a revitalized and SERVING Church, that a few months ago he literally left all, giving up his fine position, that of Secretary of the Eastern Department of the American Bible Society, and selling his very home, to throw himself and his all unreservedly into starting what Dr. Jowett foresees as "The renaissance of religion."

But GREAT is his reward! Today, practically every main religious body is represented in sponsoring the movement—Church of England, Salvation Army, Church Army, Y. M. C. A., Presbyterian, Episcopal, Methodist, Congregational, Baptist, Dutch Reformed, Lutheran, and many others. The Press has cited and has verified many specific cases of marvelous cures through Bible Healing.

*Dr. Benson* has been called *the American Couc*—SPIRITUALIZED. He focuses the mind on the Bible's healing gospel.

The movement is spreading rapidly—and sanely towards its natural goal which, according to Jowett, is "a healing clinic in EVERY Church, thus completing the full circle of the redemptive work appointed her by her Lord." Isn't it thrilling! No wonder that zeal and devotion, heroism, fire and energetic enthusiasm were generated by the early followers. But it is coming back—as the ministry of Healing is once again freely offered the sick—without money and without price. It is launched, in the spirit of the Crusade—the sweeping religious flame of the Twentieth Century, when so many deadening, and well-nigh fatal influences have crept in. Its high slogan is "The revitalization of the Church of Christ."

To carry on this work, and push it forward, to organize it in every State Capital,—money is needed. A permanent headquarters must be secured. An endowment foundation is sought at once. It needs your help—and deserves it. If it arrests you—appeals to the heroic in you—stirs in you the original apostolic fervor, write in at once, give your opinion. REAL CRUSADERS WANTED. Send for Plan of Movement, and for Bible Healing books on approval.

### Address BIBLE HEALING MOVEMENT

Tract Society Building, 150 Nassau Street, New York City

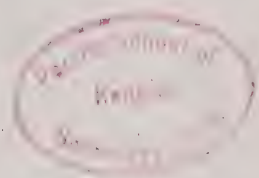
Checks payable to Rev. William N. Ross, Pastor Chelsea Church, Treasurer.

# THE CHRISTIAN WORK

A Religious Weekly Review

MAR 24 1903

San Francisco  
Berkeley Calif  
2223 Atherton St  
Religion Library  
Pacific School of



Who Owns the Child?

Frederick Lynch, D.D.

The Fall of the Metropolitans

Editorial

The Victory of the Risen Life

S. Parkes Cadman, D.D.

Preachers and Divorce

C. F. Aked, LL.D.

The Duty of American Protestantism

Bishop James Cannon, Jr.

A Letter from Lord Robert Cecil

Human Life as a Biologist Sees It---Review

Three Dollars a Year

Ten Cents a Copy



## Vision and Method

### A MONEYLESS MAGNATE And Other Essays

Rev. Frederick F. Shannon, D.D., author of "Sermons for Days We Observe," etc.  
A collection of addresses and essays by this widely read preacher and writer, full of spiritual optimism and faith in the permanence and power of the "things that are not seen." A book that keeps one reading delightedly on to the end.  
Net, \$1.50

### THE RESURRECTION BODY

Rev. Wilbert W. White, D.D., President, The Biblical Seminary in New York.  
Unique among the arguments for belief in the resurrection of the body, presenting some fresh and hitherto undiscovered exegesis. Net, \$1.00

### ONE HUNDRED BEST SERMONS FOR SPECIAL DAYS AND OCCASIONS

Rev. G. B. F. Hallock, D.D., author of "The Evangelistic Cyclopedia," etc.  
A very choice selection of the best sermons preached on our national, church and Sunday school anniversaries, at dedications, and fraternity services. Includes a great collection of apt illustrations for all special days. Net, \$2.50

### THE CHRISTIAN REVOLUTION

Henry T. Hodgkin, M.A., M.B. (Cantab.)  
A theory of social progress which gathers up and carries forward much of the most progressive thinking of the day. The author shows how the social order is being and can be completely changed.  
Net, \$2.50

### RELIGIOUS PERPLEXITIES

Rev. Principal L. P. Jacks, D.D., LL.D., Litt.D., Principal of Manchester College, Oxford.  
"I do not remember to have read anything finer or more to the point or wiser in spirit in all my life. Of untold value to young college folk."  
—Rev. Joseph Fort Newton, D.D. Net, \$1.00

### ORGANIZING THE CHURCH SCHOOL

A Comprehensive Manual for Planning and Carrying on the Entire Religious Educational Work of a Church.

Rev. Frederick Henry Cope, D.D., author of "Week-Day Religious Education," etc.  
A masterpiece in its field. With the ability born of wide experience, Dr. Cope covers every point and clearly shows why church schools fail and how they may succeed. The one most complete and practical work on the organization of religious education in the church.  
Net, \$1.75

### THE MEN'S CLASS IN ACTION

F. Harvey Morse, Adult Division Superintendent, St. Louis County Sunday School Association.

A complete manual for adult class leaders. Supplies full and exact information on how to organize and conduct adult classes.  
Illustrated. Net, \$1.50

### HENRY MARTYN: CONFESSOR OF THE FAITH

The first volume in the new "Modern Series of Missionary Biographies" being published by the Student Christian Movement.

Constance E. Padwick.  
In a fascinating way Miss Padwick has interpreted to the men and women of this generation a life which is one of the treasures of our spiritual heritage—Martyn the scholar, the lover, the adventurer for God.  
Net, \$1.50



At Your Religious Book Store  
GEORGE H. DORAN COMPANY  
244 Madison Avenue New York

## AN EPISCOPAL PROPOSITION FOR CHURCH COMITY

The following letter is a really notable proposition. If the Episcopal Church will adopt it, it will mark a great forward step in bringing her into friendly fellowship with her sister churches.—THE EDITORS.

EDITOR CHRISTIAN WORK:

I have been musing on the words of the Psalmist (133:1), "Behold, how good and

how pleasant it is for brethren to dwell together in unity!" and my thoughts have, quite naturally, gone to the unification of all Christians. But let me say, at the outset, that my idea of Christian unity differs widely from that held by those who would have us all members of one church fold—a very bulky and unwieldy organization. I cannot believe that our Lord prayed that "they all may be one" with the intent that we belong to one organization, but that we be at oneness with one another. The latter part of that verse (John 17:21) shows that our Lord's great desire was that even as He and the Father were at oneness in purpose, so might His followers be.

I have the honor and joy to be the pastor of St. John's Church (Episcopal), Marietta, Pa., and it is my pleasure to use a standing invitation to Christians of all denominations to meet with us and to partake with us of the elements of the Lord's Supper, for in no other way may Christians enter into that oneness better than in eating the common meal in commemoration of our Lord's sacrifice.

But I do not proselyte. I would not lift a little finger to endeavor to persuade one who is satisfied with his church connection to leave it. Anyone is welcome to our celebration of the Ordinance of the Holy Communion, and he may do so without compromising himself or his ecclesiastical connection.

However, I find at times that there are those who, for one reason or another—sometimes it is in order that a family may be united, and this is a perfectly valid reason for wanting to unite with or transfer to another church—desire to become members of the Episcopal Church. But to Christians of undoubted church membership, just as to those who have never made profession of their faith nor yet publicly connected themselves with some church; to all seeking membership within her borders the Episcopal Church says, "No, not unless (or until) you submit to confirmation at the hands of a bishop!"

Now this is right in the case of one who has no church membership, but unjust and unfair to one who comes with a certificate of transfer from another evangelical body. For this certificate attests his worthiness as a member of Christ's flock, and if he is a member in good standing of the Presbyterian Church, for instance, that very fact should make him just as good a member of an Episcopal church.

The Episcopal Church declares and reiterates that confirmation does not constitute church membership, saying that this is gained at one's baptism. Again, we (Episcopalians) accept baptism performed by any evangelical minister. As baptism constitutes membership and may be performed by any Christian minister, why should not a Christian's reception into any Church be recognized, and the certificate of that reception be honored? We are not consistent

## The Religious Book of the Decade!

# The Religion of MAIN STREET

BY

REV. DR. PERCY STICKNEY GRANT

THE SERIES of powerful sermons preached in his church on Fifth Avenue challenging the limitations and restrictions of modern Christianity. Gives in complete form the ideas and opinions which are arousing widespread comment and controversy. Contains also the complete correspondence between Bishop Manning and Dr. Grant, in which their relative positions are defined.

Some of the subjects on which Dr. Grant throws the searchlight of his unusual intellect are:

*Shall We Consecrate Churches? Beneath the Surface, Old and Young, Should Liberalism be Generally Taught? The Religion of Main Street, A Firmer Foundation for Christianity, Do We Need a New Religion?*

196 Pages. \$1.50  
(by mail \$1.60)

At booksellers or  
from publishers.



American  
Library Service

Dept. 64, 500 Fifth Ave., N. Y. City

in our exclusive attitude. Indeed, we stultify ourselves.

The above are logical facts and admit of no argument. They do, however, carry a principle which, if adopted by our Church, would help us to fall into line with the great Apostle's ambition (Eph. 4:13): "Till we all come in the unity (or oneness) of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

ALAN PRESSLEY WILSON.

St. John's Church (Episcopal), Marietta, Pennsylvania.

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 13.

New York, March 31, 1923.

Whole No. 3016.

### CONTENTS

THE WORLD OF TO-DAY.....	388
EDITORIALS:	
Who Owns the Child, the State of the Parents? Rev. Frederick Lynch, D.D. ....	391
A Remarkable Experiment in Democracy: Rev. E. Guy Talbot..	393
EDITORIAL CORRESPONDENCE:	
The Fall of the Metropolitans: W. B. A.....	394
THE OBSERVER'S LETTER:	
Circuit Preacher for a While.....	395
THE WEEKLY SERMON:	
The Victory of the Risen Life: Rev. S. Parkes Cadman, D.D.....	397
GENERAL ARTICLES:	
On the Via Dolorosa in the Dead Sea Valley: Allan A. Hunter..	398
A Letter from Lord Robert Cecil.....	399
Preachers and Divorce: Rev. C. F. Aked, D.D., LL.D.....	402
The Farmers' Co-operative Movement: Benson Y. Landis.....	404
The Duty of American Protestantism to European Protestantism:	
Bishop James Cannon, Jr.....	406
Prodigal Daughters: Joseph Hocking .....	407
FOREIGN CORRESPONDENCE:	
Around Singapore: William C. Allen.....	410
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For April 15: Joseph, the Preserves of His People.....	411
ONE BOOK A WEEK:	
Human Life as the Biologist Sees It.....	412

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Application made for entry as second class matter February 17, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### THE GROWING PROHIBITION MOVEMENT IN GERMANY

An Associated Press dispatch tells of great and growing interest in prohibition in Germany. A petition urging control of the liquor traffic by local option, signed by 460,000 voters, has recently gone to the Reichstag. It was submitted by Dr. O. F. Melle, President of the Methodist Theological

Seminary at Frankfort-on-Main. When Dr. Melle went into the Reichstag he had a trunkful of signatures secured in two hundred cities and towns. On presenting the petition he stated that it was the result of only a week's work, and that millions of signatures could be secured in time. Dr. Melle is also Chairman of the Methodist Bishops' Committee on Temperance and Public Welfare. The movement under his leadership is the most widespread and apparently the most practical and effective that has ever appeared in Germany.

#### NEGRO HEALTH WEEK, APRIL 1-7

The Federal census of 1920 reports that the Negro death rate is 18.4 per thousand, as against 12.8 for the whites, just fifty per cent. higher. Infant mortality averages twice as high among Negroes as among whites, and the death rate from tuberculosis and typhoid about three times as high. The life expectation of Negroes is reported as forty years, against fifty-four years for whites. The economic loss involved in these conditions is immense. It is estimated that in the South more than two hundred thousand Negroes are seriously ill all the time from preventable causes—neglect, ignorance, unsanitary conditions. The direct financial loss entailed runs probably to a hundred million dollars a year. Of the 225,000 Negro deaths in the South each year, it is estimated that 100,000 might be prevented. These conditions entail not only a vast economic waste; they constitute also a grave social peril. Disease recognizes no segregated area. It respects no distinctions of wealth or class. America has found it necessary to quarantine against Asiatic rats, lest they infect us with bubonic plague. Much more is an unsanitary disease center in any community a focus of infection that menaces every part of it. Add to all this the humanitarian obligation which demands that we do everything in our power to ameliorate suffering and save life, and we have an appeal which imperatively demands remedial action. It is such considerations as these that have for some years brought together annually the social and welfare agencies of both races in the observance of Negro Health Week, the purpose of which is to carry the message of hygiene to every colored home and to enlist every community in a thorough-



# THE WORLD OF TO-DAY

going campaign of sanitation. The date set this year is the week of April 1-7.

## COLONEL HASKELL ON THE RUSSIAN FAMINE

Colonel Haskell, head of the American Relief Administration in Russia, has announced that if all foreign relief work there came to an end only one million Russians would be liable to starvation. That announcement has surprised Americans generally. The delegation from the National Information Bureau, headed by Allen Wardell, reported only two months ago that while it was true that the intensity of the famine in Russia had decreased, nevertheless eight million Russians would be starving before the next harvest unless aid came from outside. Those who are best informed are most at a loss to understand Colonel Haskell's statements. The present program of the American Relief Administration—known in Russia as the Ara—provides for the feeding of three million persons. In the face of the prospective need, the idea had been that the Soviet government should be responsible for the feeding of four million people and foreign relief agencies four and a half million. The Soviet government last year fed two million people and also provided free transportation for all supplies and personnel for the Ara and paid the salaries of the Ara's Russian employees. With the new economic policy, the Russian government has given up the confiscation of crops and is now depending on taxes. Its resources are consequently less than they were a year ago. The Ara and the Russian government have found some difficulty in agreeing as to the amount of responsibility each should undertake. In addition, there have been many minor difficulties with lower officials of the Soviet government. Recently all the couriers of the American Relief Administration leaving Russia by way of the Latvian border were stopped and searched, and when one of Colonel Haskell's secretaries went for a vacation to Latvia the Russians would not allow him to return. The extremists among the Russian Communists have been anxious to get rid of the Ara because it has been a standing proof that capitalist America was not in the dire straits in which Russian newspapers had represented it to be. The fact that a capitalist country could supply them with surplus food and with such flour as they had not seen for six years was a silent but increasingly effective argument for a capitalist system in Russia. Colonel Haskell has sent out a number of reports recently that need explanation. Only six or seven weeks ago he gave out an interview that showed a most biased impression in regard to the Near East refugees. If he had had a well-rounded view of the situation he could not have said what he did. And there must be some reason for Colonel Haskell's change of front in regard to Russian conditions. We wish that his lips might be completely unstopped and that he might frankly give us the explanation.

## A WORLD ECONOMIC CONFERENCE

The following statement sent to President Harding has been signed by seventy-eight students of Union Theological Seminary and by thirteen members of the faculty:

We, the undersigned faculty and students of the Union Theological Seminary, convinced that the present international crisis is becoming increasingly alarming and

desperate, and constitutes a problem to which every earnest Christian must give most serious consideration, and further convinced that the time has come when the Christian Church must declare its conviction regarding the moral issues involved both in the existing situation and in the prevailing methods of international action which lie behind it, desire to state our convictions as follows:

We deplore the seizure of the Ruhr, believing that, whatever may be the technical legality of it under the Treaty of Versailles, French policy is morally unjustifiable as well as politically unsound, and can result only in increasing the international tension regarding the achievement of a lasting peace in Europe.

But we further believe that the indefensible character of the French policy should not be allowed to blind our eyes to the fact that this policy is in itself only an inevitable result of fundamentally wrong methods of dealing with international problems, and we are convinced that there can be no assurance of a world peace until these methods are changed. In particular, we absolutely disbelieve in the ultimate efficacy of war as a method of international arbitration.

We believe it is the moral duty of the United States to share fully in the task of reconstructing Europe and re-establishing international peace, and that the policy of the United States since the Armistice has been, and is now, an evasion of our full moral responsibility.

Finally, it is our conviction that the present crisis constitutes an impelling call to the people of the United States for national repentance for our part in allowing the crisis to come to pass, particularly for our denial of responsibility for the recovery of Europe since the close of the war, and we believe that the American Government should move at once to rectify our past deficiency by committing American resources, political, economic and moral, to the task of reconstructing Europe. To that end we urge as an immediate step that the American Government take the lead in an attempt to convene a world economic conference.

Among the faculty members signing the statement were Henry S. Coffin, Harry Emerson Fosdick, Eugene W. Lyman, Charles P. Fagnani, Dean Charles R. Gillett, Arthur L. Swift, Jr., Harrison S. Elliott, Harry F. Ward and William W. Rockwell.

## THE BOLSHEVIST PLOT AGAINST CHRISTIANITY

On page 394 of this issue we are printing an account of the "Fall of the Metropolitans," a story which gives us some insight into how the Bolshevist government is trying to split up the Church and weaken its power in Russia. If it were simply a matter of splitting up the Church or weakening its power as an organization it would not be a vital concern. The fact is, however, that the Bolsheviks apparently really want to destroy part of the noble ideals of self-sacrifice and self-abnegation which are bound up with real Christianity. If they took the attitude of some of our own "radical" organizations, that of the I. W. W., for instance, it would be a different matter. Such organizations may disagree with the organized Church, but many of their members accept most earnestly the essential truth in the character and in the teachings of Jesus. The I. W. W. see "Comrade Jesus" as a great friend to humanity. The best of them want to be friends to humanity themselves, and in many cases, with great sincerity, they look to Jesus as their Leader. But the

# THE WORLD OF TO-DAY

Bolshevists, in spite of the unselfishness with which they have treated Persia and China and some of the other neighboring states, have, in general, broken down brotherly kindness where they have dominated. Let no American Church become a cat's paw for the Bolshevists in their attempt to weaken vital Christianity in Russia. We send out this appeal especially to the great churches like the Baptist and the Methodist, which, perhaps, especially hear the call to Russia just now. Let them face the whole problem of helping Russia with the thought of the permanent good of Russia itself, and let them utterly efface all thought of denominational statistics and ecumenical claims.

## "WHILE THEY DANCE ON THE MAURETANIA"

"The Orient News" of Constantinople in an issue early this month printed a paragraph or two about the splendor of the dance on the Mauretania, where "many styles were startling in the extreme," and then in the next column it published the following letter under the heading "Another Tourist Party": "As my eye wandered over the one thousand lavishly dressed, jewel-bedecked tourists and their Constantinople friends reveling in the beautiful ballroom of the Mauretania last night my thoughts just naturally went out to another and more numerous party of 'tourists' only a few minutes distant, namely, ten thousand half-starved women and children, uprooted from their homes in Anatolia, waiting to die on the muddy floors of the Selimieh Barracks stables, Scutari, unless humanity comes to their assistance." People who have seen much that is horrible have never seen anything so horrible as these refugees waiting to die, crowded into stables. And it is all so unnecessary. Only a small portion of the great barracks is used. The rest is empty. The benevolent Turkish idea is to kill them off. What crass stupidity! How long, O Lord, how long! The Greeks have refused to carry out the exchange of prisoners with the Turks because the Turks are still forcing the Greeks to migrate. The lying Turkish or pro-Turkish press state that the departures are absolutely without coercion. Anybody who knows about the Near East ought to be able to read the falseness into the statements. Arthur Tremaine Chester, in his article in the March "Current History," gives a very twisted version of conditions. His father's utterances overreached themselves, but the admiral's son's are not so obvious.

## IS A RUHR SETTLEMENT POSSIBLE?

Out of the maze of rumors from Berlin, Paris and London about developments in the Ruhr situation little real light emerges. It is evident, however, that Italy has withdrawn her support from the experiment. Belgium is obviously most anxious for a settlement. Britain is increasingly dissatisfied with the Bonar Law "watchful waiting" policy. Germany realizes the necessity of urging some sort of settlement if her industries are not to be ruined. France, disillusioned as to the possibility of a prompt victory, talks of indefinite occupation, loudly protests against any form of mediation, but declares her willingness to consider direct negotiations. The United States Government waits for "an opportunity to be helpful." The plan proposed by Lord Robert Cecil for the neutralization of the Rhineland under the supervision of the League of Nations, which has been

informally submitted to the highest French political and military authorities, is said to have received a very favorable reception in Paris. The French believe that the Cecil proposal would accomplish, first, the reduction in Germany's recruiting capacity by about eight million and would make unavailable for mobilization purposes the Rhineland railways. Lord Robert's plan would leave Germany in complete possession of the Rhineland, except that a League Commission would exercise sufficient supervision to see that the neutralization pledges were not violated. Louis Loucheur, former Minister of the Liberated Regions, has, it is reported, voiced his strong approval of the Cecil plan. Assuming that the German industrialists are finally prepared to co-operate whole-heartedly with their government in the payment of reparations up to Germany's capacity, if a reasonable program is accepted by France, and assuming that France will be satisfied by the largest possible amount of reparations and by that measure of security which would come from the neutralization of the Rhine region, there would seem to be no insurmountable obstacle to a reasonable, prompt solution of the Ruhr impasse.

## THE PARALYSIS OF HUMAN FEELING AT WASHINGTON

What is it that holds the hand of the administration at Washington from practically displaying human kindness in not a few ways? Two things are especially on our minds; the failure to grant amnesty to the war opinion prisoners and the failure of Congress to do anything for the Armenian and Greek refugees. The men in the Department of Justice ought to be men of sympathetic imagination. But what are they? Men who have interviewed them in behalf of these war opinion prisoners report this sample conversation. "I want to talk," said the interviewer, "about such and such a case." "Oh yes," said the squat lawyer of the department, "I remember that case. There was a statement forty or fifty pages long about it. I looked over the first four or five pages and then threw the whole — thing into the waste basket." No man stops to think what it means to lose five or ten or twenty years of living could have thrown such papers away without reaching the gist of what they had to say. Why is it that political prisoners and others, too, we may suppose, are subjected to torture to-day in our Federal prisons? For what is it but torture to have one's wrists locked to the wall above him at such a height that he cannot rest his full weight on the soles of his feet and then be compelled to stand in that position for seven hours a day with one hour's intermission at noon. Yet, such atrocities were committed upon human bodies at the Leavenworth Federal prison and elsewhere in America in the year of our Lord, 1919. Men have undergone such treatment for more than a week running, because they refused to work under military authorities or helped raise a din in protest against their tasteless, nutritionless food. What is it but lack of imagination that can make Congress fail to pass the law which would have, at least, let in a few more of the unhappy refugees from Turkey? In our churches, yes, in our papers and in our schools, too, we need such iteration of the second of the two great commandments and of the teaching of Jesus in his picture of the Last Judgment that the lesson shall be burned into the minds of every man who calls himself a Christian. Christianity cannot be where there is not full kindly humanity.



# THE WORLD OF TO-DAY

## A COMMITTEE ON THE RELIGIOUS DRAMA

During the Middle Ages a considerable part of the religious instruction of the people came from the morality plays with which we are all more or less familiar. The spiral of development is apparently coming around once more to the drama as a means for religious instruction. So great has become the interest in it from that angle that the Federal Council has appointed a Committee on the Religious Drama. Rev. Fred Eastman, Educational Secretary of the Board of Home Missions of the Presbyterian Church, is chairman of the committee. Among the members of the committee are Miss Margaret Applegarth, who has herself written religious dramas; Mr. Percy J. Burrell, a director of community drama and pageants; Mrs. Donald Pratt, of the Commission on Church Pageantry and Drama of the Protestant Episcopal Church, and Miss Helen Willcox, of the Committee on Conservation and Advance of the Methodist Episcopal Church. The purpose of the committee is "to evaluate religious dramatic material already created, to create new material where needed, to set standards for production, and to encourage the use of the dramatic method in religious education through denominational and community-wide activities." The committee is assembling the best religious dramatic material available and expects to publish it in a series of yearly volumes comparable to the series of "Best Short Stories" and "Best Plays." It also has in mind to hold an institute next fall for the training of religious leaders in the dramatic method of education.

## PROGRESS OF INTERRACIAL WORK IN KENTUCKY

Notable progress in the betterment of conditions for colored people and in the improvement of race relations was made in Kentucky last year. The State Commission on Interracial Co-operation, headed by the Governor, with membership of eighty, half of them colored, is made up of representative leaders in all lines, including the State Superintendent of Education, who is one of its most sympathetic members. It will be seen, therefore, that it is a most influential body, capable of bringing things to pass. The work is directed by Dr. James Bond, a colored leader of ability and fine spirit, who has had the sympathy and co-operation of the best people of the State. The efforts of the Commission during the past year were largely directed toward better school facilities for Negroes. Remarkable results were attained, including the following: A \$125,000 high school addition, a new school, and the improvement of others, in Louisville; a \$100,000 high school in Lexington; enlargement of high school at Richmond; new buildings at Mayfield, Jackson, La Grange and other points; participation in proceeds of school bond issues in Bowling Green, Owensboro and Middlesboro; and additional teachers and increased salaries in certain places. The Director was asked to assist also in locating the eight colored summer normals and was requested to address them all on the subject of interracial co-operation. He has taken the same message to the principal white colleges of the State and has been heard sympathetically everywhere. Some of these schools have courses in interracial relations and plans are under way to put such courses in others. Better playground facilities have been secured in Louisville, Mayfield and Jackson, and plans are under way for a municipal swimming pool in Louisville.

Legal aid has been extended in certain cases, privilege of membership in the Strawberry Association has been secured for the Negroes of Warren County, a vigorous Health Week campaign was conducted, reaching sixty thousand people, and one tense situation which threatened mob violence was cleared up. In addition to the State Interracial Commission there are about seventy county committees in Kentucky. The method is that of frank conference and sympathetic co-operation.

## IS RELIGION MEETING PRESENT DAY NEEDS?

The National Republican Club at its last Saturday luncheon discussion took for its topic, "Is Religion Meeting Present-Day Needs and Conditions? If not, why not?" Dr. Henry Sloane Coffin, minister of the Madison Avenue Presbyterian Church, very frankly faced the question. He did not think that religion is waning, but he felt there are two groups of persons to whom it has in part lost its appeal. "First, large numbers among the class-conscious, industrial group have broken away from organized religion. Many of them feel that the Church is not sympathetic with the man who feels himself wrongly dealt with. This is a serious situation and should be recognized. Discussion concerning the Church ought to be encouraged. Any attempt to put the lid on discussion is a great mistake from the point of view of the man who believes in religion." The second group that has broken away from the Church, as Dr. Coffin sees it, in large part, is the intellectual group. "Go into any university," he said, "and you will find both in the faculty and the student body many who have little use for organized religion. Our churches have not been willing to face the advances in scientific and philosophical thought. The day has passed when we can place any limit upon investigation and discussion by men who wish to give their own interpretation to religion. It would be a calamity if the intellectual class should be separated from religion. That is what happened in Germany. There was a wide gulf there between the Church and the intellectual classes."

## INDUSTRIAL UNREST—A WAY OUT

This is the title of the eighth pamphlet of the Christianity and Industry Series published by George H. Doran Company. It is written by Mr. Seeborn Rowntree, who is coming to be well-known in this country for his practical idealism with reference to industrial problems. The pamphlet has an introduction by Henry S. Dennison. Mr. Rowntree sets forth his industrial creed, an extraordinarily liberal statement which has added force because it is written by a successful and influential employer who speaks from the point of view not merely of theory but of demonstration. The pamphlet is obtainable from Mr. Kirby Page, editor of the series, 311 Division street, Hasbrouck Heights, N.J., at ten cents each.

How foolish for the British and American governments to begin a controversy over the elevation of the guns of their battleships! We are never going to use them against each other. Why shouldn't we have a gentlemen's agreement between us, as do Yale and Princeton about the eligibility of their athletic team players. If either college plays a man that is sufficient proof to the other that he is really eligible. The object of the Washington Conference was international goodwill and mutual confidence, not bickering over the letter of the bond.

# EDITORIAL

## EDITORIAL STAFF

**EDITOR-IN-CHIEF**  
Frederick Lynch

**ASSOCIATE EDITOR**  
Henry Strong Huntington

**MANAGING EDITOR**  
Benson Y. Landis

**LITERARY EDITOR**  
Tertius Van Dyke

**COUNTRY CHURCH DEPARTMENT**  
Edmund de Schweinitz Brunner

## CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

## EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

## FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Moaad  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## Who Owns the Child, the Parents or the State?

OREGON has just decided that the State owns the child and not the parents. Henceforth the parent is to have little to say about the education of the child. He cannot be educated at home by parent, governess or tutor; he cannot be sent to a private school corresponding to Groton, Phillips Exeter or Phillips Andover, Taft, Sanford, St. Paul's or Brunswick, to be fitted for college; he cannot be sent to the Lutheran, Episcopal, Roman Catholic or any other denominational school; he must be sent to the public schools between the ages of eight and sixteen. Of course, the parents will still be allowed to instruct the child at home, out of school hours, and the church will be allowed to instruct him in religion out of school hours, at least at present. Of course, there is always the possibility, if not probability, of the State, when it gets started on a paternalistic course, taking over everything, and one need not be surprised to hear of Oregon going still further along this move toward Socialism by passing a law forbidding the sending of the child to any private Sunday-school or to any church to receive religious instruction. The State will possibly take this over, too.

The bill was put through with a small majority, 14,000, and with much propaganda of a sensational nature. A slogan, "One flag, one school, one language," played a great

part in the election campaigns. There is rumor to the effect that it was the work of the Ku Klux Klan. Whether the Klan originated it or not, it certainly sponsored it and worked untiringly to put the legislation through. The general opinion in Oregon, as reflected in the press, is that the whole thing is a carefully planned blow at the parochial schools maintained by the Roman Catholic Church. For several years feeling toward these schools has been growing more and more bitter. This feeling is strong everywhere, but it seems to have been unusually strong in Oregon. It took only a little carefully organized propaganda work, using patriotism as a watchword, to crystallize this feeling into the present law. It was not done through the help of the press, for very few daily papers or weekly religious papers seem to have favored it. There is seemingly considerable reaction against it now, even by those who voted for it. There is a feeling that a law which is aimed directly at one part of the population and is a weapon of prejudice was put over as a patriotic measure.

The papers have devoted much space to it since it was passed, and almost without exception condemn it. The Protestant papers are taking the side of the Roman Catholics. The Adventist paper, "Signs of the Times," condemns the law as a blow against Americanism and that freedom for which America stands. It sounds a very much needed warning: "Americans must be on their guard these days. There are so many organizations springing up that aim to destroy the religious rights of the citizens of our land; that, if we sleep, we shall wake to find ourselves hopelessly enmeshed in the chains of religious intolerance and prohibiting laws." Naturally the Roman Catholic authorities have condemned the whole procedure in most emphatic terms. "Columbia" recognizes it as an overt attack upon the Roman Catholic schools and asks if the time has come when one great portion of the citizenship of America is not to have the protection of the American flag: "Everywhere the British flag flies we find that British rule guarantees in fact freedom of religion and of religious training. Why cannot this condition prevail in the United States?" Archbishop Christie of Oregon calls it an "iniquitous enactment" and insists that it is only the beginning of a national campaign aimed at curtailing the liberties of the Roman Catholic people, and demands that the bill be carried to the Supreme Court of the United States to have its constitutionality tested. He is sure it is unconstitutional and would have it tested immediately. Many people who voted for it evidently did not quite realize how it was going to hit Protestants as well as Catholics. Some of the bitterest things being said about it now are coming from that most Protestant body of all, the Lutheran Church. The Lutheran Schools Committee of Oregon has issued a statement in which the law is described as "an intolerable invasion of religious liberty." It "infringes upon religious liberty and the freedom of conscience." The law opens the way to "other forms of religious persecution," says this Lutheran pronouncement.

The whole thing is not of sudden growth, although of sudden appearance. For a long time it has been gathering size and momentum and all students of society have seen the menace slowly coming to expression. It is most unfortunate that it should come in such un-American form as this, and perhaps there is no menace to a free country equal to secret movements like the Ku Klux Klan. On the other hand, it should be frankly stated, as Bishop Garland, of Philadelphia,



# EDITORIAL

commenting on this law in the Philadelphia "Public Ledger," intimates, that the blame for the antagonism to Roman Catholic parochial schools, and even for the bigoted persecution of Roman Catholics, must not be wholly laid upon the Protestants. For fifty years the Roman Catholic Church has done much to invite just what at last has come in Oregon. As one who hates what is happening in Oregon, has close contact with many Roman Catholic officials all over the world and admires their devotion to the Kingdom, and as one who has no prejudice toward the Roman Catholic Church because of its religious faith, the writer may perhaps be allowed to say very frankly that the attitude of large sections of the Roman Catholic Church has done much to invite the antagonism now being displayed toward it, and even give rise to such movements as the Ku Klux Klan.

1. It has for years, in all parts of the country, tried to secure public money for the support of its private schools. This is absolutely un-American and has been one of the chief causes of bitterness. It is known by Protestant taxpayers that pupils in parochial schools are taught the Roman Catholic doctrines and they object to pay for this, just as much as Roman Catholics would hate to support a Methodist school, teaching Methodist doctrines. In many towns it has seemed as if all sorts of machinations, political and others, were being resorted to to get public money diverted to the teaching of Roman Catholic doctrines. We can recall how the Protestants throughout the country were thoroughly stirred up by the efforts made at Washington—rumor has it that they would not always bear too close inspection—to secure appropriations for Roman Catholic Indian schools and colleges. Every Protestant knew that these schools were religious as well as secular. We have said enough. We wish our Roman Catholic brethren would drop all this and if they want their own schools, pay for them, not asking Congregationalists and Methodists to support them. (Congregationalists and Methodists have their own schools also and do not ask Roman Catholic support.) Nothing would do more to stop this constant agitation against their church than for them to stop all requests, and especially all political wire-pulling, to secure aid for sectarian use. (We would rebuke any Protestant group just as severely should they demand State aid for sectarian use.)

2. Another thing that has greatly increased the irritation in Protestants has been the constant attempt of the Roman Catholics to keep all religious instruction out of the public schools. Not only have they insisted on the removal of the Bible, but they have never been willing to co-operate in any form of religious instruction. Roman Catholic ecclesiastics frequently refer to our public school system as Godless, and yet have opposed any effort to put religious instruction in them. It is no wonder that all this irritates Protestants. The whole attitude is so childish, too, so absurd, even silly. Just as if it was ever going to hurt any Roman Catholic child to hear the King James Version of the Bible read, or hurt any Protestant child to hear the Douay Version read. How easy it would be for any group of Protestants and Roman Catholics to get together and frame a handbook of the Christian faith, putting in it only the great essentials on which they both agree, and on the great fundamentals of the faith they are very much one. We should like to quote Bishop Garland here. Speaking on this Oregon matter in the Philadelphia "Public Ledger," after saying that the Protestant Episcopal

Church at its General Convention in Portland protested against the Oregon law, he says:

"For one, I believe that the Roman Catholic Church is quite right in proclaiming that there must be a religious foundation for all education, but the time has come when, to be consistent, the leaders of that Church must act on the principle it proclaims and give its public support to an effort that will insure some moral and religious training in the public schools. No great church, our own, the Roman Catholic or any other, can afford to stand on the principle of the necessity of a religious basis for education and then by its influence and its vote deprive others of the same privileges and rights.

"That is one of the underlying causes of protest against present conditions, and I hope the day is not far distant when members of every church shall agree on some general principles that will insure moral and religious training in our public schools that will not be denominational in character."

3. While on this subject we should like to say one friendly word to our Roman Catholic brethren. They would disarm much of the suspicion which is directed against them if they would frankly and freely co-operate with their Protestant brethren in all sorts of religious, social and international movements where no question of doctrine is in anywise involved. This is more of a Protestant nation than Roman Catholic, at least at present, both in numbers and temperament. Great problems face the nation, problems that concern the whole Christian people. The Protestants have been trying to solve these problems and would welcome the co-operation of their Roman Catholic brethren. So far it has been almost impossible to secure the slightest co-operation with them. An outstanding instance is the meeting of the World Alliance at Copenhagen this last summer. The leaders of the various communions throughout the world were invited to Copenhagen to confer together on what the churches could do to foster good-will among the nations and abolish war with all its terrible disaster to the Christian civilization. Every communion came gladly except the Roman Catholic, and yet it would have meant so much for Europe had they been willing to come. How much the bitterness between the two great branches of the Church could be lessened if in New York, Boston, Chicago, Pittsburgh—any city—the twelve leading ecclesiastics and laymen in the Roman Catholic communion would accept an invitation of a Protestant group of the same size and spend the day sitting around the table with them, both groups expressing frankly their views and convictions over our schools, the observance of Sunday, on the moral and social problems facing the city, on divorce, on the relation of the Church to the Government, and many more problems on which there is such a divergence of opinion in the two groups.

One reason there is so much bitterness between the two groups is because they do not know each other. The average Protestant clergyman never exchanged a word with a Roman Catholic priest. The average Roman Catholic priest numbers no Protestant clergyman among his friends. Even in the small towns pastor and priest have only formal acquaintance. The average Protestant clergyman knows nothing about the Roman Catholic Church or for what it really stands, what it is trying to do in the community. The average priest knows even less about the Protestant Church. If such group conferences as we have suggested could be ar-

# EDITORIAL

ranged, if there was no other outcome than mutual acquaintance, a great and beneficent end would be gained. Much of the present antagonism on both sides is due to ignorance of each other's ideals, character and work. Acquaintance would do much to dissipate this ignorance.

F. L.

## A Remarkable Experiment in Democracy

WE have just spent three weeks in the Hawaiian Islands, speaking sixty-eight times in the three weeks before all kinds of groups, including churches, schools, clubs, lodges and plantations. We talked to groups representing the various nationalities in the Islands, particularly Japanese, Chinese, Koreans, Portuguese, Filipinos and native Hawaiians as well as white Americans.

We were especially interested in the work being done in the public schools. It was our privilege to speak in twenty-four schools on the islands of Maui, Oahu and Hawaii. The public schools in these islands in mid-Pacific are conducting what to our minds is a most remarkable experiment in democracy.

The schools are largely composed of Orientals, especially Japanese, since the Japanese constitute more than half the entire island population. These children of alien parents will soon be American citizens, and the day is not far distant when the young Japanese voters will politically control the Hawaiian Islands by sheer force of numbers. We were struck again and again by the American spirit manifested by these little Oriental potential voters. It seemed to us that here in these schools, more than anywhere else under the American flag, the spirit of our early American forefathers is being developed.

There are two elements in education in the Islands that do not make for democracy. One is the Japanese language school. Practically all the Japanese children go directly from the public school to the private Japanese language school. Here they receive training in Japanese language, history and civilization. Personally, we feel that such schools are utterly at variance with sound principles of American education and citizenship, and that they ought to be prohibited by law.

Many of the older Japanese students resent bitterly the Japanese language schools. They say, "We are American citizens. We expect to live and die under the American flag. Why should we be taught a language and traditions that will not help us to be good Americans?" Of course, the Japanese language schools are in keeping with the Japanese official practise of dual citizenship. Looking into the future, when the Japanese voters will control the Islands, there can be no doubt as to the menace of special Japanese language schools. Their influence can be only pernicious. These young citizens should be taught and brought up as Americans and not as Japanese.

The other undemocratic element in education in the Hawaiian Islands is the caste spirit developed by the special schools for white children. A white child is not exactly ostracized if he goes to the public school, but as a matter of fact relatively very few white children are seen in the public schools. There is a tendency for the whites to feel that they belong to a superior caste. A white "upper-crust"

caste is just as un-American and undemocratic and undesirable as a Japanese caste composed of children of alien parentage. The hope of Americanization and civilization in the Hawaiian Islands is in the public schools.

Lathrop Stoddard might glory in the white caste of "neo-aristocracy" in these islands, and sneer at the "underman" represented by the Orientals, but he has scant evidence for white intellectual superiority. Recently a Chinese boy, living on a plantation near Honolulu, won the American Legion prize for the best essay on Americanism by public school children. There were about fifty thousand contestants from all over the United States. This Chinese boy, thirteen years old, one of a family of fifteen children, won the prize. I heard him recite his essay one day at the Ad Club in Honolulu. He is a typical American boy. Right along the Oriental students are taking high scholastic rank.

An effort is being made at the present session of the Hawaiian Legislature to penalize the Orientals and the poor in all schools above the grammar grades. The suggestion is to place a tuition fee on all pupils in all schools above the grades. The desire of the sponsors is ostensibly to bring in more revenue for education. However, there are certain interests in the Islands that do not believe in education. "Education for the Oriental makes him a radical and tends to make him discontented with his wages and standard of living."

In order to have a sufficient supply of plantation laborers it is proposed to turn the clock of educational progress backward. A Japanese or Filipino boy who graduates from the high school is not going to be content to work on a plantation for thirty dollars a month, which is the prevailing plantation wage.

There have been various labor groups employed on the island plantations. First came the Chinese, then Japanese, then Portuguese, and at present Filipinos. Now it is proposed to so alter the Federal immigration law that it will be possible to bring over thousands of Chinese coolies as contract laborers. All efforts at labor organization are ruthlessly suppressed.

The Hawaiian Islands are the "melting pot" for America's future Oriental citizens. These future voters, trained in American ideals and traditions as they are in the public schools, can be trusted with the future of the Islands. They are also the leaven that will greatly help in lifting the Oriental "underman" into a western "neo-aristocrat." All honor to the public school teachers and leaders who are guiding this great experiment in democracy in the Hawaiian Islands.

The churches in the Islands are like the public schools—a great force working for democracy. Thousands of Oriental children are in the Sunday-schools. In most cases separate Sunday-schools are maintained for each of the various nationalities. The Sunday-schools are well attended.

The Central Union Church of Honolulu, of which Rev. Albert W. Palmer is the minister, is the leading church in the Hawaiian Islands. They have a congregation of over a thousand and are now erecting a new half million dollar church plant. This church made a contribution to the Near East Relief of \$10,850. All the people in the Islands were very cordial and responsive to the Near East Relief appeal on behalf of the children in the Bible Lands.

The larger plantations all maintain welfare workers, who conduct various forms of social service activities. Most of these workers have had war experience of a similar charac-



# EDITORIAL

ter with the Y. M. C. A. or Y. W. C. A. The plantation meetings we addressed were of a very democratic character. In one meeting we had a Portuguese Roman Catholic priest, a Japanese Buddhist priest, a Korean and Filipino Christian minister. The audience was composed of all these various groups.

The welfare workers are conducting efficient night schools on many plantations and the workers are encouraged to attend. The most popular courses are on Americanization. The public school teachers co-operate in this work, as also do local ministers.

E. G. T.

## The Fall of the Metropolitans

[EDITORIAL CORRESPONDENCE]

WE get some inkling of what the world situation really is when we say that the countries which most fascinate us are those which are always more or less in trouble. Denmark, Norway and Sweden seem to go on their way quite normally and commendably, and their quiet way of life would seem to be just what we are desiring for the whole world, if we were to be taken at our word. One would suppose that people would rest and refresh themselves with news from Scandinavia, but no such thing. No one ever seems to go crazy over the Scandinavian countries. Yet Russia, where everything is about as wrong as it can be, fascinates us all. And it does so to such a degree that the Russian enthusiast ought to "pull up" every now and again and drop the whole subject for a month, for it is apt to lead on and on and on forever. There is no such thing as finality to anything Russian. The last book you read only makes you want to read one more.

Just now there are many who are fascinated with what is happening to the Russian Church, for it happens very fast and makes quite a new chapter in church history, and too many suppose that church history is all over. The great main body of that Church is hushed and silenced. It is dangerous for it to speak. What it hopes and thinks and feels and endures it is dangerous for it to express. The little group within it which is known as "The Living Church" has a voice and is allowed to use it, but nobody is allowed to hear from the great majority who stand in the background and wait.

A few samples of what is happening to-day in the Russian Church are here given. One after another the Metropolitans fall. Moscow, Petrograd, Odessa, Simferopol, and now the turn of Kiev, the Canterbury of Russia, has come at last. What took place at Petrograd is an illustration of the rest. After the condemnation of the greatly loved and saintly Benjamin, Metropolitan of Petrograd, a new Metropolitan quickly appeared. Who appointed him? Nobody ever quite knew, but only that an old and quiet priest, of the better sort for appearance sake, a man who had no ambitions for the place and was a bit obscure, with no special connection with the party which chose him, was approached and told that he must go and receive consecration for the archbishopric, and that he might take his choice between doing that and accepting imprisonment or exile. The Church party which dictated the affair has no power to pronounce exile or imprisonment, but it has friends who have that power and will exer-

cise it at their suggestion. In a few weeks the reluctant man was back with the mitre upon his head and entered the sanctuary of Kazansky Cathedral at Petrograd. The long submissive multitude broke out in remonstrance, but it was stilled in a few moments. Never did a man take up a great task with more sadness or reluctance showing upon his face than the present Metropolitan of Petrograd.

The Metropolitan of Moscow, the Patriarch Tychon, still inhabits his two tiny cells on the parapet of Donskoy Monastery in Moscow. It is a strange turn-about of affairs that one of our evangelical papers should lately have become sponsor for the story that the famine-stricken people of Russia had besought him to yield up the Church treasures to relieve the famine and that he would not, when the fact was that he had offered to devote them if only those who surrendered them might have a little part in seeing that they went to relieve the famine and not somewhere else.

The Metropolitan of Odessa went quietly. Some day the Soviet guard appears with the order that he is to be removed. There is no discussion, just a waiting automobile and he goes no one knows where.

Things moved a little more slowly at Kiev because the Ukrainians are very independent and their racial characteristics are strong and their desire to separate from the rest of Russia is not yet wholly overcome. But though they moved slowly, they moved, and at last Kiev has felt the grip. Before the Metropolitan fell the time was not wholly wasted. It was better that the Ukrainians should seem to do it all themselves, and so the first step was the great rent in the Church in Ukraine by which a section of the Church rose up, appointed a Metropolitan of their own and then, having done so, demanded his consecration. This being refused, a service was held in St. Sophia's Cathedral in which the priests who were present and some of the laity consecrated him themselves. Having now a bishop, he promptly consecrated another, and a second Church was on its way. For a time it was assisted by the government because it drove one more wedge into the old Church, but the government kept its eye on the wedge. It was too Ukrainian to be wholly acceptable and it was not allowed to go too far. And when this was far enough forward, still a third Church appeared upon the scene, and with all the marks of government approval. It came fitted out with a new head who had been consecrated by Bishop Antonin of Moscow and called itself the "Jevaya Tsercov." A grand reception had been arranged at the railway station for the new, third and concurrent head of the Ukrainian Church, but as no one appeared to participate in it, he announced that owing to fatigue he could not take part in any demonstrations and went straight to the Pokrovsky Convent, which he had selected as his headquarters. If the world holds a more miserable set of women than Pokrovsky it would be hard to find them. Scores of them, after lives of service in nursing and helping the wretched, are old and sick and starving, and now they are warned that they may stay on in their quarters only by the payment of large fees and cannot worship save through the ministry of a priest of the new Church.

The worth of the Church to Russia must be proportionate to the pains taken to embarrass it. Invention of new things to trouble it never ceases. Just now the government is debating what day to choose as the weekly rest day to supplant the Sabbath and is likely to fix upon Tuesday. Then come threats that all the church buildings will be put on sale at

public auction to the highest bidder for any purpose whatsoever, whether club, warehouse or cinematograph. Through all this the real and actual Metropolitan of Kiev has quietly held on his way, daily threatened, but never making a false move. Christmas came and around the greatest church at the hour of the worship, under the glare of a great light projector, and with mounted troops, a tank and machine guns drawn up to prevent any interference, masqueraders representing the Deity, the Trinity, the Saviour, the Virgin scampered about announcing the "Downfall of the Gods." Bursting bombs and racket of every kind accompanied the services, but with the strange result that many who had been estranged turned their steps churchward by way of the only protest they dared to make. A government which can one day stage a performance like this and on the next set up a Church which will make no protest against it ought to open very wide the eyes of Americans, and especially when that Church is trying to convince them that it offers an unparalleled opportunity for introducing spiritual religion into Russia.

No false move having yet been made by him, it was time to approach the Metropolitan of Kiev more directly, and one day the Soviet power laid before him a paper, demanding his signature to the statement that he was too old and feeble to exercise his functions and that he therefore abdicated. This he flatly refused to do, and his refusal put new heart into the people.

At last the people secured one boon which made things seem like the old days. They were allowed to hold a procession to descend to the banks of the Dneiper for the blessing of the waters. Vast crowds of people gathered before the Bratsky Convent to take part in this act. A detachment of cavalry was sent to prevent disorder, but there was none. The order was perfect. Russia is very orderly these days. The Metropolitan, as he returned from blessing the waters, was saluted by the Red soldiers with three volleys from their rifles. Every now and then they do some unpremeditated thing like this. They stray reverently into the churches at times. Then returning to the convent the Metropolitan spoke to throngs of worshipers on the words, "Let not your heart be troubled."

But it was the last time. On a day shortly afterward the automobile drew up at the Metropolitan's door in the great monastery and he entered it and was driven away, no one knows where. It was the Soviet automobile. A deputation

of workingmen went to the government to protest against the Metropolitan's arrest and to demand his release. They were arrested, but set free toward evening. Others, not knowing of his arrest, but coming as now and then some of the humblest, do, to bring food for one of these churchmen, were also arrested and also in time set free.

Nothing is more characteristic of the American than the tendency to sympathize with "the under dog." Where he errs is in thinking that the under dog is always immediately discernible. Sometimes it takes a long time before we can make out who is the under one in any controversy.

Since the time of George Kennan the American world has entertained anything but cordial feelings toward the Russian Church. It has longed for the overthrow of that power of the prelacy which was once all intertwined with the most relentless autocracy. That overthrow came nearly six years ago. For six brief months of the Kerensky régime the long-pent desires for new life and reform burst forth into expression. They began to take form. The Church which had known neither reformation nor renaissance felt the breath of change and release. New things began to be possible. The old powers which the Church had exercised disappeared and there seemed a chance to break with the evil past. The year that is gone by has seen these buddings of hope and new effort and spirit more ruthlessly crushed than they ever were under the old régime. There is much in the Russian Church for which we hold no brief whatever. There are prelates of a type with whom we wish nothing to do. But to-day it is the best men in the Russian Church who are being slowly crushed and driven into the background and not allowed to speak. It is these who will not be allowed to have any voice in the approaching Assembly. It would be a strange miscarriage of sympathy if those of us who were fired years ago as boys with desire to see Russia released from the bondage which George Kennan revealed to us, if we who have grown up in detestation of the sins which men like Pobiedonostseff made the Russian Church to sin, should now be found through want of discernment to be siding against the very men who offer the best hope of lifting the Church out of those sins, and siding with those who wish nothing so much as that the Church, with its good and bad alike, should be destroyed. Truly, the moment of improvement is the moment of peril for all great institutions.

W. B. A.

## THE OBSERVER

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

### Circuit Preacher for a While

I HAVE been a circuit preacher for a while. The Church Peace Union and the Federal Council sent me out on a ten days' circuit, and I have been preaching about three times a day, weekdays and Sundays. It has been a most interesting experience. I have slept in a sleeping car nearly every night, but found that I slept well. Yet I would not want to spend half my life in them as actors and "traveling men" have to do. I have had a good many interesting talks on the train where one meets all sorts and conditions of men. One learns a lot in this way. For instance, I got to talking

with a man who publishes a big book of sixteen hundred pages on the automobile, containing drawings of every minutest piece of the machinery. From him I learned that many of the high schools in the West were putting in automobile courses. He had just sent an order of one thousand copies to be used in the schools of Sydney, Australia. From another man, who had been to New York to sell grain and beef from the Missouri valley, I learned that the sentiment in the great Middle West was rapidly veering from that of isolation for America to America's participation in foreign af-



fairs because if America did not go in and straighten out Europe soon there would be no market for American grain and beef. (This has had much to do with Senator Borah's change of attitude.) If Germany and France became bankrupt—and they are fast heading in that direction—it meant half of America's market gone, and then some people will tell you that America is independent of the rest of the world, and has no obligations toward it and nothing to gain from co-operation with the other nations.

My chief delight has been in visiting so many splendid churches and meeting so many royal ministers. My first city was Detroit. It is a wonderful city, with great hotels, many automobile factories, home of the Ford car and with great churches. It was in Detroit that the question came again with renewed force: Where has my friend, John Haynes Holmes, been to church? In his book "New Churches for Old," he spends the first quarter telling us that the churches are dead, have no voice, and that nobody goes to them. It so happened that on the train to Detroit I read practically the same statements in "Unity," a radical weekly paper published in Chicago. What did I see in Detroit? I preached in three churches. In the morning I preached in Dr. Lynn Harold Hough's church, the Central Methodist. Five minutes before the service the ushers were having difficulty in finding seats—a weekly occurrence. There were two thousand people in the church and crowds of men. In the afternoon I was speaking to men in the Woodward Avenue Baptist Church—a big crowd. The church is packed at every service. In the evening I preached in the Presbyterian Church—Dr. Vance's. Here again the great building was packed. My friend, Herbert Houston, editor of "Our World," was speaking in Dr. Gaius Glenn Atkins's church and noted the same thing. I took particular pains to inquire if these were the usual Sunday congregations or whether they were larger because of a special occasion and found these congregations were out every Sunday. Furthermore I found that those ministers were the leading forces in Detroit and these churches touching the life of the city at every point as well as being great universities of religion. Now Detroit was not an exception for I found exactly the same conditions in Sioux Falls, Omaha and Buffalo. At Omaha I was told that people were being turned away from the Congregational Church Sunday evenings, when its able pastor, Dr. Frank G. Smith, is preaching *one hour and ten minute* sermons on the Bible. At Buffalo the First Presbyterian Church had one of the most inspiring congregations of men to which I ever spoke. At five o'clock every Sunday afternoon they have a special service where the application of the gospel to social, industrial and international problems is made. It is crowded every week. The total impression I got on this week's tour was that the people were going to church as much as ever they did; that the people of real influence in the communities were linked up with the churches; that the churches are more alive than they ever were to the great issues of the times and *exerting a much greater influence than they ever did*. I find the ministers too an abler lot of men than ever, with much more vision and broader outlook than the fathers had, and practically heading all the movements in the cities which look to a better city and a happy, healthier life. Another thing that interested me was to see what a conspicuous place these ministers hold in the business organizations of the cities. They seem to be able to bring anyone they wish to before the Chambers of Commerce. Almost always when I address a Ministers' Association on Monday morning I am taken to the Chamber of Commerce luncheon to talk to the leading men of the city.

I think Mr. Holmes and such men as the editors of "Unity"

judge of the churches by New York and Chicago. The conditions there are no criterion, for there are no parishes there. In the average real *American* city: such as these I have just visited, and such cities as Harrisburg, Wilkes-Barre and Scranton, on another trip, such cities as Springfield, Worcester, Hartford, New Britain—these cities where the parish exists as it always has—I find the churches filled, more alive and more interested in good works than ever, and really the only potent influences for good in the country. For instance, I was sent, with Herbert Houston, editor of "Our World," to speak three times a day in these cities on international peace and the abolishing of war. The offices which had the arrangement of this campaign—fifty speakers are all over the country at the same time—immediately found that the only avenue of approach to the cities on this question was through the churches and the only people in the cities to arrange the meetings were the ministers. One big peace organization which has nothing to do with the churches came and asked if it could not co-operate with us, so it could get at the people with its message. Everybody knows this.

Why then does Mr. Holmes and his friends say the churches have no voice, no influence, etc.? Largely I think because they do not preach Socialism, Sovietism and become the official organs of the labor movement. I suppose it is also partly due to the fact that more and more Mr. Holmes and his followers are preaching a religion which is purely humanitarianism while the churches still preach God, man's relationship to God, and emphasize the mystical element in religion. Here they are right, for man is as much interested in the long run in reaching out and laying hold of those infinite, mystic graces and powers which he finds not even in his fellowmen. He is incurably mystical as well as humanitarian, and I shall rather hope to see *more* emphasis placed upon worship, adoration in the temple, common prayer, the sacrament, the rapt communion with God than ever, because I believe that it is out of that the only enduring, untiring humanitarianism will come.

I want in closing again to bear testimony to the sort of men whom I found leading our churches: Hough in Detroit, preaching to thousands every Sunday, with great culture and passion combined in his message; belonging to England as well as America, for he preaches to great throngs in England every summer and is popular beyond words; Vance instructing a solid congregation of the most influential men in Detroit every Sunday, and honored by the whole city, and in all its councils; Atkins, poet, prophet and mystic, drawing about him every Sunday the souls who long for escape from the world into the heights for an hour, and yet Atkins won the thousand dollar prize for a book setting forth the most practical plan for world peace; Fifield in Sioux Falls filling a great structure twice a Sunday, leading every good work in the city, in as close touch with the schools as with the churches, a dynamo of energy; Dean Woodruff of the Cathedral in Sioux Falls, friend and counsellor of all the churches, in close touch with one of the finest private schools in the Missouri valley; man of affairs and man of culture. Smith at Omaha, where his great church is a sort of Cathedral Church to Western Congregationalism; one of the most popular preachers of the country, fighter for righteousness, bubbling over with helpfulness as well as good humor: I might go on but after all these are the men who are manning our churches everywhere and what is the use of talking this "bunkum" about the decline of the churches? Where is this decline?

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Victory of the Risen Life

By Rev. Dr. S. Parkes Cadman

Pastor Central Congregational Church, Brooklyn

ESTER comes to multitudes of sorrowing ones who cannot perceive that God's promises in Christ Jesus our Lord have already been fulfilled. Mary Magdalene and "the other Mary" went to the grave of their adored Master forgetful that He had told them He would rise again. Their love for Him overcame their fear of His murderers, but it did not instill in them the faith which abolishes the fear of Death. The spices they bore to embalm His mutilated Body were mute witnesses of their despair. They were unaware that God's Holy One could not see corruption; that the last rites of reverent affection would never be required by Jesus. The path through Joseph's beautiful garden was overshadowed by their sense of irreparable loss. These women trod it encompassed by the night of hopelessness. Yet you and I know how needless their lamentations were. The Resurrection had already taken place, the pierced hands were uplifted to bless, the wounded feet wended their nearest way to the stricken recreants in the Upper Room. The Crucified Redeemer was elevated to His eternal Sovereignty and Priesthood. How utterly misplaced were such tears and tributes! But before we blame the Marys for their vain effort to wreath Victory's resplendent brow with the cypress, we should recall the countless throngs which imitate them; the blind, illogical despair which hovers over the numberless graves on distant battle grounds and there is often attended by a consequent skepticism.

Contemplate the comfortless condition of these armies of the living, less fortunate in many instances than those who have entered into their rest, mourners for whom the bitterness of Death is not yet overpast, nor the stone at the mouth of their sepulchre rolled away. It is to such that I address myself, to those whose hearts are palsied, whose heads hang down. For them I would make straight paths beyond the Garden unto the Risen Lord, beyond the far-off grave into the Life Eternal! Else that which is lamed will be turned out of the way, and the help and healing Easter should bring to their distress will be indefinitely postponed.

This Festival commemorates all the work of Christ in the world from first to last; what He was in Himself, what He came to accomplish, what He actually wrought, what He is constantly doing, and with what manifold methods the Gospel of the Resurrection lifts the fallen, cheers the faint, and invigorates the spiritually impotent. Let me add that no other communication from the Great Beyond can for a moment compare with the message of Easter. It is solitary in its spiritual grandeur, its moral authority, its evidences of religious reality garnered both from history and experience. Should you set it aside or postpone its consideration, you will intensify the heart-break of the world, and defeat God's overtures to your personal immortality.

Too often the supreme event in the conflict for righteous-

ness has been employed to fortify theological strongholds instead of to illuminate human gloom. Some excellent but mistaken people imagine that once a set of doctrines has been confirmed or an ecclesiastical tribunal set up, the field is theirs. These doctrines are vital in their own place, but the sublime manifestation which Jesus made cannot be confined to any creed. It diffuses a deep and general joy. It bestows the spirit of the living God upon a universal scale. It enables otherwise sinful and powerless souls to attain new heights of pardon, purity, love and anticipation. It makes mortals partakers of the Divine nature. When the world we do not as yet fully know shakes the world we do know with a demonstration of spiritual might, which transforms human life and character and consecrates civilization to the holiest ends, we are obligated to spread the tidings of this Evangel of the Resurrection. A single step beyond where many of you have halted would bring you to religious certitude, to the Angel seated in the Tomb, to the solemn yet thrilling declaration, "He is not here, He is risen." And you are typical of the race as a whole. It is in their behalf that we report what the Church in her catholicity and unity has always heralded, that this same Jesus, Who was delivered up for human trespasses, has been raised again for human justification. The report is timely, and never more grateful than now.

The Gospel of the Resurrection is not a cryptic Gospel, with large reservations, hampered by every theological fence. It is as universal as sin, as prevalent as death, and far exceeds them. For where sin and death abounded, grace and mercy did much more abound. The verdicts of evil are quashed in the Supreme Court of God's Will. They are fleeting phenomena, which St. John calls a passing cloud obscuring the dawn of a perfect day. But they will disappear, and the Love which dictated our ransom from their tyranny will abide. To argue otherwise insults the omnipotence of the Father. He gave Christ to the nails and the tree that he might lift Him above every dominion of wrong, and, though we see not yet all things subjected to Him, we see Him, and in Him see the assured extinction of injustice, lies, oppression, war, and of the host of baleful practises which delay the kingdom's expansion. The idea that we can live decently and be oblivious to these questions, that we can be content to pursue the even tenor of our way, and patiently await the issue, is a vain notion, a poor, miserable deduction repellant to our ampler thinking. We ask, and we have the right to ask, why we were thrust into the arena of life. And the answer is, not to enrich God, but to be enriched by Him, to have villainies eradicated, and monstrosities brought low, and our spiritual equipment amply provided for worlds beyond the grave. Jesus has guaranteed these blessings. Lifted up, He draws all men unto Himself, not that they should dodge the fray, but earnestly engage in it, believing that He



will bestow the courage, the strength, the resolution, which the fray requires.

I have ceased to speak of the Resurrection as a miracle in the ordinary meaning of the term. For me, and, as I venture to assert, for you also, the Resurrection was the normal expression of God's intention. It fulfilled every aim which original creation carried in its bosom. To suppose that the All Father would make His offspring capable of affection and of virtue, and then desert them to a mechanical fate, is to play fast and loose with average intelligence. By what preceded and what was subsequent to the Resurrection, by what the prophecies and the achievements of history record, I am compelled to enthrone Christ and everything connected with Him as the realization of Heaven's predetermination for earth. He comes to us again as Everlasting Right and Everlasting Love. There is no entrenched and armed iniquity. He cannot demolish. He is God's warrior against mental, emotional and ethical evil; the Hope of the penitent, the Light of the prodigal, the Potentate of peace, the giver of Life, the Monarch of your endless spiritual development. Mrs. Hamilton King, in her poem "The Disciples," tells us that—

When God formed in the hollow of His hand  
This ball of earth among His other balls.  
And set it in the shining firmament,

Between the greater and the lesser lights,  
He chose it for the Star of Suffering.

The poetess has hit the center, and those who accept her version of our planet's mission will be the better able to know why the Resurrection should occur here. Man's pain is his praise, and, eventually, the forerunner of his spiritual distinction. What better would you have than a life in which you are summoned to unflinchingly resist sin, in the assurance that sin is not invincible? Imagine another sort of life, wherein you would exist as in a silken bridal chamber with sensuous pleasures, soft delights and garlanded pleasures. The outcome would be a breed of honeyed sloths, greedy for lollipops and filled with vanities. We are here, and are what we are, built for the battle which Jesus waged, because by no other means can feeble knees be strengthened, straight paths made, and the lame kept steadily forging to the front. It is the immortality of character, of spirits indispensable to both worlds, that the Resurrection insures. For other worlds God may have other words; for this world the Eternal Word is Christ and He bespeaks the Cross, the Grave, the golden strand where His bands gather for their jubilee. Those who suffer with Him shall be raised with Him. The prospect allures the righteous, encourages the fearful, and sanctifies the race.

## On the Via Dolorosa in the Dead Sea Valley

By Allan A. Hunter

*[Allan Hunter spent some two years in Palestine during and after the close of the war as a member of the American Red Cross Commission. He knows whereof he writes at first-hand.]*

NOT along the traditional tiny street that twists among the limestone houses of Jerusalem up to the Holy Sepulcher did I find out there in Palestine the Via Dolorosa.

But in the most outlandish places. In the "Valley of the Shadow," for example; the heartless Dead Sea valley, where the actinic rays of the sun smote mercilessly by day and the pestilence of malarial mosquitoes smote incessantly at night, where the briars stung harmlessly but often, and the adders not often but fatally; where the Turks sniped with pip-squeaks at soldiers on the road, or dropped high explosives on encampments from their six-inch "Jericho Jane" and "Nablus Nancy."

To fight in the Dead Sea valley, amid all that sickening heat and maddening irritation, with a faith in men still fresh and strong—that was the Way of Pain. And I saw many walking upon it whom we of the city churches would straight-arm, would reject from membership among us. There were Ozzies and Jocks and Tommies that hour by hour flung shallow blasphemies from their lips. They appealed to Christ with shocking flippancy.

But they carried His cross.

They really did carry His cross. Not consciously, of course (for are the great things men do ever consciously great?), but unflinchingly all the same, and without bitterness.

When the Ruby Queens got to be a bore and no Gold Flakes were available in the regimental canteen, these men would growse; also when the excess tinned beef would go bad on the quartermaster's hands.

But when their supplies got seriously short, when their bodies were shaking with attacks of tertiary malaria (and not a jackal's chance of getting a quinine pill within five days), when they could not sweat for want of water, though it was one hundred degrees Fahrenheit—then their spirit began to show. An invalid like Henley could whistle in the dark how his head was bloody but unbowed. Tommy whistled out of unsimulated, unbreakable good cheer. If he spoke of his head as being "bloody," it was with no appeal to heroics; none at all. When things in the Dead Sea valley became most desperate he became most debonair:

"Ye lays on yet blanket at night—a wee snake is curled upon it—next morning ye wake up and find yourself dead."

Down in that lowest fissure on the globe's surface (more than one thousand feet below sea level) the "fathers of a feather" and the "ladies of hell" liked to lighten the burden of their cobbles or their pals by referring to the Judean battalion recruited in Harlem and London as "The Jordan Highlanders."

"Now, boys, shout the good old Jewish battle-cry together, 'No advance without security'!"

The Australians, those wearers of "the kangaroo feather," were not—one had better state this frankly—an academic group of men. I remember early one morning on the road up from the Valley of the Shadow to Hebron observing through an adjutant's glasses a company of them on horse-

back gathered around my Ford truck, which I had loaded carefully near Abraham's tomb with olive roots. The car had bucked off the road the night before, having hit a rock, and I was seeking aid from an English cavalry camp located half a mile up the road.

"They're making a good haul off your car," said the adjutant casually as he handed me his binoculars. And sure enough they were! Each "devil horseman" helping himself to three or four of my invaluable roots! Running down the road, I accosted the first pilferer: "Where did you get that wood?"

"Oh, down in the Jordan valley," he lied amiably.

I said nothing. One does not say anything to Australians bent on gathering fuel. One only smiles. But to the next rider with his loot tied to his saddle I remonstrated: "Look here! You people need that wood all right. But we have twenty Red Cross sisters in Jerusalem. They would like to have it in their hospital."

"Hey, Cobbers!" he shouted to the men behind him. "Take that wood back, the Yank sisters want it at their hospital in Jerusalem!"

The sanctity of property, particularly government property, was nothing to the Ozzies. They called it "winning" fuel, blankets—not stealing.

But let those careless warriors run up against a genuine case of need and they would respond with an amazing generosity. In the valley or up around Pisgah of the Moab Mountains they would share the last tepid drop of water in their bottle with a wounded man. And they have been known to hand not a few cigarettes to captured Turks.

I did not see it then, but it is plain enough to me now: what gave those unfaltering men in the Valley of the Shadow their kinship with Christ, their astounding kinship with Christ was an emancipation from bitterness. Some had heard their comrades gasp out in death from a sharp-shooter's bullet on Gallipoli. Many had fought through the thirst and dysentery and sandflies of Sinai, only to be bom-

barded again and again at Gaza. All had suffered at the hands of "Johnny the Turk." But they bore him surprisingly little malice. There was no rankling spite or lust for revenge in them, or next to none. They were surprisingly free from hatred. They fought loyally, but they were blinded by no red mist of stupid wrath as were the civilians.

I shall not forget that blazing September afternoon when a mob of Turkish prisoners stumbled into Jericho after having trudged down from the Moab Mountains and then across the Jordan River to the squalid little town of mud houses and Canaanitish fame.

Those Turks had a look of dumb endurance in their eyes, of utter despair and hunger and suffering that I hope never to see again. And when they dropped down in a huge vacant lot that was used for their temporary prison they appeared like so many filthy sacks.

The British soldiers who were detailed to guard them did no ostentatious service. As a matter of fact they had no cups of cold water to hand over to their enemies, and few enough cigarettes.

But it seemed to me their minds had been burned divinely pure of cancer and bitterness towards these Turks who had been allied against them.

The Via Dolorosa in the Valley of the Shadow by the Dead Sea, it was a cruel road for men to walk upon. But they went thereon unflinchingly, with a spirit erect and gay. The sufferings they endured were not in penalty for wrong that they had done. Those men were not responsible for the brutality, the unbelievable absurdity, of the war. They were only doing what they could to free others from the suffering they were undergoing.

The crown of thorns did not show on their faces: they carried the cross within their hearts.

And they came closer than they guessed to the green hill far away, far away from our comfortable post-war world, but not so far removed from their Valley of the Shadow.

## A Letter from Lord Robert Cecil

*[The following letter from Lord Robert Cecil appeared in the "International Interpreter" of March 3. It is very valuable to get the point of view of this most eminent English statesman. The letter has added interest inasmuch as Lord Robert has just arrived in this country, where he is giving a series of addresses on the nature and work of the League of Nations.—THE EDITORS.]*

YOU ask me to say something about the United States and the League of Nations in the "Interpreter." To accept is dangerous, for I may be easily misunderstood. But to refuse in the circumstances would be cowardly. For I do believe that American co-operation in the League would be the greatest thing that could happen for the peace of the world.

No decent Englishman would venture to criticise the present policy of the United States. For is it not just what we tried to do years ago? We thought we could keep aloof from Continental Europe. We called it "splendid isolation." But it failed. If you are continually trading with other

nations, selling them goods and buying others from them, lending them money, yes, and reading their books, listening to their plays and looking at their pictures, it just is not true that their welfare is a matter of indifference to you.

Suppose, to take an extreme case, Europe relapsed into the condition she was in in the ninth century—a prospect which a very distinguished American friend of mine, a Republican, used to speak of as not impossible—would that make no difference to America? Assume for an instant that it would be economically unimportant—a large assumption—is there nothing else? Does American progress, culture, civilization owe nothing to the older peoples? No intelligent European would admit the converse, for we all acknowledge that we owe much to the United States.

Put it at its lowest. Let us say that it is possible that Europe's continued existence and welfare may be of some advantage to America. Would it not be well, then, for the two sides of the Atlantic to take counsel together, to talk

(Continued on page 402)



FREDERICK LYNCH, Chairman

CLEVELAND H. DODGE, Treas.

JOHN P. XENIDES, Secy.

EMERGENCY COMMITTEE  
FOR THE  
RELIEF OF PROTESTANT REFUGEES IN GREECE

Hugh Black  
Arthur J. Brown  
John Bates Clark  
Cleveland H. Dodge  
William I. Haven

Hamilton Holt  
Harry S. Huntington  
Walter Laidlaw  
Herbert F. Laflamme  
Frederick Lynch

John W. Mace  
William B. Millar  
Charles V. Vickrey  
Talcott Williams  
John P. Xenides

151 FIFTH AVENUE  
NEW YORK

Funds to be Administered by  
NEAR EAST RELIEF

TELEPHONE  
ASHLAND 7480

The successive waves of persecution, massacre and deportations that befell the Near East have also struck heavily the little group of Greek Protestants. Since early in the 19th century, as a result of the activities of our missionaries, Greek Protestant Churches had been formed in Smyrna, Manissa, Samosun, Ismid, Ordou and other places near Marsovan, Talas and Cesarea.

All these churches have been destroyed and the members, including pastors, teachers and other leaders have been killed or deported and the survivors, mostly women, children and old men, have taken refuge in Greece.

The Little Greek Protestant Churches in Athens, Piraeus, Salonica, and Janina are now overcrowded for worship. Many of the refugees are still without shelter and deprived of the simple necessities of life. Among them are pastors, teachers and their families—or families of deceased workers and leaders.

The brethren in Greece have done their utmost to help their fellow Christian refugees, but the task is simply beyond their power. They appeal to the Evangelical Churches in Great Britain and America, to whom they have been always turning for help and guidance in normal times and all emergencies as to a mother.

These Protestant refugees were a real moral and spiritual power in their respective communities in Turkey, they will doubtless exercise similar influence in their new surroundings in Greece. To help them is really to help the future of all Greece. It is more than giving bread to the hungry. Besides, they are appealing as those of the household of faith.

In addition to what you have already given repeatedly towards the general relief in the Near East, would you not send at once some further aid towards the relief of this special group of homeless refugees in Greece, mostly women, children and old men?

All contributions should be sent to Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York City, marked Greek Protestant.

FREDERICK LYNCH.  
TALCOTT WILLIAMS.  
HUGH BLACK.

COPY

## INCOMING CABLEGRAM

Near East Relief  
151 Fifth Ave.  
New York City

Via Commercial  
Constantinople

March 14, 1923.

Vickrey, N.Y.

To-day's shipload of exiles from Asiatic Turkey increased to 32,000 the total number of refugees now at Constantinople, on their way to Athens. Sick, destitute and without food, clothing or homes to go to, they present a tremendous relief problem calling for prompt energetic action if they are not all to perish.

Constantinople is menaced by the worst epidemic of diseases in its tragic history. Near East Relief has gone to their assistance with American doctors, nurses, medicines, food-stuffs and clothing, thus assuming a new responsibility severely taxing its limited resources.

In the harbor, crowded with twenty-one warships of seven different nations, are four refugee ships crammed with deportees from Asia Minor, who have waited for days to be landed. Ashore, at eleven different places along the beautiful Bosphorus, earlier arrivals are huddled together in windowless, doorless, leaky buildings, under conditions beyond description. Afloat and ashore, smallpox, typhus, dysentery and pneumonia go unchecked. Yesterday's death toll in Bosphorus camps was seventy-two. Weakened by days of travel, by wagon and on foot from interior Anatolia to the Black Sea ports, Trebizonde and Samsoun, these wretched people fall easy victims to disease. Many of those who survived their march of terror to the sea died on shipboard and 60 per cent. of those who lived through the voyage on filthy, crowded ships, were diseased on arrival here. On one ship 200 died out of 2,500, and Doctor Wilfred Post, of Princeton, called it a "Black Hole of Calcutta."

At Scutari, where the worst conditions prevail, 10,000 deportees are existing in Selamli Barracks and stables. Deaths average 25 daily. Typhus to-day claimed the last member of a family of twelve to fall victim to that disease since arrival here. The fourth physician to die of the same malady while attending refugees succumbed yesterday. Dr. Post, on one of his rounds, counted 100 dead bodies. Wrapped in bundles of rags, death had come days before the living knew it. One room contained 53 bodies. Refugees were afraid to bury them for fear of contracting disease. 3,000 people, who a few weeks ago were prosperous farmers in Anatolia, live on mud floors of stables, where many of them become staring skeletons from undernourishment, and are waiting to die. Children are brought into the world a few feet from where the village priest offers prayers over the dead.

No less terrifying are scenes at Boadjikeuy Camp and other depositories of the destitute and starving exiles. Especially heart-rending is the plight of 1,200 dumped into a shelterless cove at Asiatic Kavak a few days ago, where they are exposed to cold and rain and where pneumonia is mowing them down.

Turkish gendarmes who guard these concentration camps have strict orders from Angora prohibiting taking photographs.

Word has just been received that the Turkish steamship Guljemal which brought 4,000 from the Black Sea to San Stefano is returning to Trebizonde for additional deportees to dump into these overcrowded camps to await removal to Greece. This notwithstanding fact that Greece has absorbed more than 1,000,000.

Jaquith.



(Continued from page 399)

things over? And if that is to be done, is it not better that such talks should be not isolated efforts, but part of a regular scheme so that they shall produce some permanent effect, and not run away into the sand? Is the League of Nations much more than that, a regularized and co-ordinated system of international conferences chiefly with the object of avoiding war?

I have heard much talk of the League as a super-state, destructive of national sovereignty. It really is not so. Do Americans seriously believe that France or Japan or Italy, let alone the British Empire, have sacrificed their independence to a World State? Or that freedom loving peoples like the Swiss, the Dutch, the Scandinavian countries, are now controlled by a World Government? I do not forget Articles X and XVI of the Covenant. But let their critics cease to regard them as controversial half-bricks useful to hurl at their opponents, and read them quietly through with a desire to make the best of them. I assert, and I have the backing of the Assembly of the League representing all its members, that these articles say only that no state ought to try and set right an international grievance by aggressive war till all else has been tried, and that if it does each of its fellow members in the League will if, and only if, each is convinced that such indefensible aggression has taken place, break off all relations with the aggressor and consult with the other members of the League what further steps, if any, should be taken to restore the peace of the world. I am not saying these articles, or any other articles of the Covenant, are perfect. Very likely they could be improved. But I do say that the Covenant is a sincere attempt to secure peace, and that, taking everything into consideration, the League

has been shown to be fairly efficient for the purpose. How much more efficient it will be when it has secured the co-operation of all nations those know best who know most about the League.

No one will dispute that the League is not yet strong enough to take advantage of all its opportunities. The thousands of human beings slaughtered in the Near East and the millions of money wasted in Germany and elsewhere are heart-rending witnesses of this truth. Still it has done much. It has averted three wars. it has established an International Court of Justice; it has laid the foundations of a real law of nations; it is helping nations to understand one another and improving their intercourse; it has struck vigorous blows at world evils like the traffic in women and children, and the sale of opium, cocaine and other noxious drugs; it has freed hundreds of thousands of starving captives; it has established a standard of government for backward peoples; it is protecting racial and religious minorities, and it has taken the first steps toward the completion on land and in the air of the Washington policy of disarmament at sea.

These are surely no small achievements for a "truncated" League. Doubtless the Covenant is imperfect—no one thinks it was verbally inspired. But if it is doing good work, if it is making for the peace of a distracted world, is it quite sound to stand aside altogether and decline to help even by counsel or moral support? Will you not tell us what you think is wrong, what improvements you desire, what are your conditions for co-operation? You will not find the members of the League obstinately opposed to change. True, the League can, it will, it must go on in any case. The peace of the world depends on it. But it is the plain fact that with your help the peace of the world will be more rapidly and certainly attained.

## Preachers and Divorce

By Rev. C. F. Aked, D.D., LL.D.

IT is reported that a number of the clergy in a Southern city have agreed between themselves not to marry divorced persons, and have publicly announced their decision. They make an exception in the case of a man who has divorced his wife, or a woman who has divorced her husband, on the ground of marital unfaithfulness. They make no other exception.

So far as this is a matter of "conscience"—the word used in its popular sense—it is not a matter for argument. It goes without saying that a clergyman, like anybody else, must do what he conscientiously believes to be right. If he cannot in "conscience" marry a divorced person, why, there is an end of it—for him.

But this is not by any means the end of the story for everybody. And the outside world must not suppose that these clergymen are giving a final, or even an authoritative, interpretation of Christ's teaching about divorce.

It is doubtful whether there is in the Four Gospels a subject more perplexing. We do not know what Jesus said, and we do not know what Jesus meant. If a clergyman says definitely with regard to divorce, "The New Testament teaches"—this or that—he is either speaking with the recklessness

of ignorance or presuming upon the ignorance of his audience.

The very fact that we do not know whether Jesus made adultery the one exceptional ground on which divorce might be permitted and the marriage of the innocent party tolerated, or whether He made no exception at all, fatally weakens the appeal to His authority. If we cannot be certain whether He makes this tremendous exception or not, of what can we be certain? Obviously, He is so badly reported by the evangelists—Matthew, Mark and Luke—that we cannot be sure what His teaching was.

Mark and Luke make no exception whatever; remarriage in any case is forbidden. Matthew makes the great exception. Now, did Matthew deliberately insert into our Lord's speech these words modifying the prohibition of divorce and remarriage? Or did Mark and Luke deliberately refuse to report the exception Jesus had explicitly made?

We do not know. And the appeal to the authority of our Lord loses force.

This is by no means the only difficulty. Matthew is singularly obscure. In the King James Version we read that the man who puts away his wife for some cause other than

adultery "causeth her to commit adultery," and the American Revised Version merely alters it to "maketh her an adulteress." What this means people may argue until the end of time. It must be observed that there is here no word about remarriage. It is plainly stated that if a wife who has not been unfaithful is divorced the husband "causeth her to commit adultery." Why? It is sometimes answered, "remarriage is implied." It is not. There is in this clause no hint of remarriage. The implication is read into it without warrant by preachers who are trying to make out a case. It is not in the Saviour's words as reported.

Does it mean that a man who divorces his wife drives her to a life of vice because she cannot earn an honest living? That may have been the case in Palestine in the time of our Lord, but what present meaning can this have for America in the twentieth century?

In the same verse (in Matthew) there is another difficulty. This deals with remarriage. It is stated that the man who marries the divorced woman commits adultery; yet not all the scholarship in the world can be sure whether it means that the sin is committed by the man who marries a woman properly divorced because she has been unfaithful, or by the man who marries a woman improperly divorced because she has not been unfaithful.

In despair of ascertaining something definite from the letter of Scripture, we ask ourselves whether anything is to be learned from the conditions which existed in Palestine in the time of Jesus and His apostles. And it quickly appears that our Lord was speaking in the interest of women, as the Friend and Protector of women. Divorce was all but universal. It would be the fallacy of under-statement to say that "divorce was easy." A man could divorce his wife for any cause or for none. Court and testimony, evidence and verdict and judgment, were not needed. The man was tired of his wife, after a day or a year, and he gave her "a bill of divorcement." He told her to go—and she went. A woman could not divorce her husband in any circumstance, for any sin against love, for any crime. The words in Mark, "and if she herself shall put away her husband," are a gloss added after our Saviour's day for the benefit of Gentile readers.

Jesus stood then as ever the divine Champion of womanhood, the divine Friend of woman. He insisted that this barbarous treatment of the woman by the man, under form of marriage and legal divorce, should cease. A woman, in His eyes, had her rights. It would be a strange thing now and sad if the words of Jesus were turned into prohibitions and "sanctions" which once again did violence to women.

Against the free and easy divorce of His day it is clear that He set Himself in uncompromising opposition. For the immorality of it all, and the cruelty of it, for the license which it gave to the baseness of men and the contempt it set upon women, Jesus had no words but those of condemnation. He held up before the gaze of His time and before that of every succeeding age a lofty ideal, an ideal which cut clean across the habits and practices of His day and all the self-indulgence of vagrant appetites throughout all time. Where the mind of Christ is, in any age and country, there is the ideal of chastity; and the life-long marriage of one man to one woman, dissoluble only by death, with a law of absolute and equal morality binding upon men as well as women, and before marriage as well as after, is the Christian ideal toward which the world must ceaselessly aspire.

But this does not settle for us the question, What shall the individual clergyman do in the case of persons who have failed, as in one way or another we all fail, to reach the ideals of Christ? If a divorce has been granted by a court

of law, shall the preacher himself sit as a court of appeal and refuse to recognize the court below as sufficient authority for remarriage? And if so, shall he stand by Matthew, who would allow him to marry the innocent party to a divorce granted for unfaithfulness? Or shall he stand by Mark and Luke, who would not allow him to marry the most innocent man or woman alive who had divorced a partner because of that partner's sin?

Assuming that the preacher, like those in the Southern city who have made known their position, has taken upon himself to reject Mark and Luke and has elected to abide by Matthew, then is he going to accept every fraudulent divorce procured from easy courts of law on grounds of adultery which has never been committed? A preacher who does not know that such fraudulent divorces are common in States which only grant divorces on this one ground is too innocent to be entrusted with grave discussions of human conduct. New York, for instance, has such a divorce law, and what happens? A man and his wife agree to obtain a divorce. The man consults his lawyers or other advisers. A professional young or youngish woman in the divorce detective line of business is sent to him. They go to some hotel, register as man and wife, go to a room together, read the afternoon paper, yawn in each other's faces, stare out of the window, remain for a couple of hours—and the court accepts this as evidence of a sin which they did not commit nor dream of committing. And the divorce is granted.

Is the preacher to satisfy his conscience with such a hypocritical divorce? It is clear that he cannot "try" over again a divorce granted years ago a thousand miles away before he will marry a man who has divorced his wife on "statutory grounds." What is the preacher likely to do but say: "I cannot go behind the finding of a court of law. I have to accept the facts as they appear on the record."

And is not this the proper thing for us preachers to do, anyway? For the sake of clearness, it may now be permissible for one preacher to put into the first person singular the conclusions to which he long since came and on which he bases his practice, thus:

There are many sins against love which are worse than the solitary act of unfaithfulness, which some clergymen consider the sole ground of divorce. If I am to regard adultery as ground of divorce and warrant for remarriage of the wronged party, I am bound to admit that there may be other causes of divorce which give equal warrant for remarriage. I am not in a position to investigate the grounds of the divorce. I cannot go deep into the story of the married life. I know nothing of those years of disagreement. I cannot call witnesses, put them upon oath, cross-examine them, and reach a decision which in honor and conscience I think entitled to precedence over the decision of a tribunal constituted by the law of the land. I have not the means to do this; I have not had the training which would fit me to do it properly if I had the means; and nobody has authorized me to do it. I am not a civil servant. I am not a judge of the divorce division of the Superior Court. What can I do but accept the conditions created by the law of the land, and when the law is altered change my practice to accord with it?

In the sight of God there may have been good reason for a divorce. In the sight of God this new marriage may be holy. The reverse may be true, but I am not in a position to find out. I must leave that to the Searcher of all hearts, and to these, the man and woman, who should remember their responsibility to Him. For myself, this clerical protest notwithstanding, I shall continue to marry any man and any woman whom the law authorizes me to marry, and the only question I shall ask is, "Do you know of any legal impediment?"



# The Farmers' Co-operative Movement

By Benson Y. Landis

THIS article will give some information about the characteristics of farmers' co-operative marketing associations in the United States, indicate their present extent, point out frankly the problems and weaknesses, and record what this movement promises to contribute toward a better social order. For three years I have given much time to a study of the movement, and this included considerable personal investigation.

Just what a rural co-operative is, is a rather hard question to answer briefly. The best opinion among leaders of co-operative associations seems to favor an organization having the following features: Membership is limited to producers; each man is given one vote regardless of the amount of stock he holds; each farmer is allowed only a limited number of shares; capital invested receives a fixed rate of interest; no profit is made by the organization, and all earnings or dividends are turned back to the member as he has used the organization—this is the so-called "patronage dividend" over against a dividend distributed according to the amount of stock owned; each grower is bound by contract to deliver his products to the co-operative or pay a penalty; crops are "pooled" to assure an equal return for the same grade of products, no matter by whom or in what quantity grown. Many organizations which started by selling stock have shifted to the non-stock plan. By this method the farmer holds a membership, and companies can easily be begun on the non-stock plan if the members have signed contracts agreeing to deliver certain quantities of produce against which the organization can borrow money to start the organization and build or purchase equipment.

The California organizations measure up well to the standard enumerated in the paragraph above, as do a majority of the farmers' grain elevators, the livestock shipping associations, those among the dairymen, cotton and tobacco growers, and others. Many organizations have some co-operative features, the type being dictated by local preference, or sometimes by existing laws, though some of the bars to co-operative enterprises have been removed by recent national legislation. Some local organizations, like the grain elevator and livestock shipping associations, have been hurriedly started and are now perfecting their organizations, taking care of such important details as contracting for products, patronage dividends, or the one-man one-vote plan. The Federal Trade Commission when investigating the grain trade called co-operative every local elevator which was operated by a group of farmers for their benefit on some mutual or co-operative plan, in distinction to one run by one or a few individuals. The trend is to adopt the features outlined above in forming new organizations, and the older associations are shifting to them.

The modern farmers' co-operative movement in the United States began about 1890. Then there were several hundred organizations. Now there are at least fifteen thousand local organizations for buying and selling. (Perhaps as many

local telephone and insurance companies are run by farmers on a mutual plan. Breeders' and cow testing associations and credit unions add to the imposing list of local co-operatives. These non-marketing associations are not discussed in this article.) The most numerous among the buying and selling organizations are grain elevators, livestock shipping associations, creameries, cheese factories, farmers' unions' dairymen's associations for marketing milk, truck and fruit exchanges and retail stores. The census figures gathered for the year 1919 and published in 1921 stating that less than ten per cent. of the farmers in the country are members of buying and selling co-operatives are admittedly too low or already hopelessly out of date. Mr. Bernard M. Baruch estimates that the volume of business done by agricultural co-operators increased six hundred per cent. in the year 1920. Out of twenty-five hundred seventy-five rural communities studied in 1920 one-fourth had one or more organizations.

But the formation of local organizations in the rural communities is only the first step of the co-operator. Let us suppose that "Rectangle County," Illinois, has fifteen co-operative livestock shipping associations in as many rural communities. In every sense of the word they are apt to live "unto themselves alone," so far as their dealings with city markets are concerned. Obviously, they easily compete with one another. They may ship stock to one city when the market there is glutted, and they could more profitably ship elsewhere. The way to strengthen the position of the individual farmer as a marketer is to form another co-operative marketing agency, in this case a commission firm which will be owned and run either by the local associations operating as units or by the individual farmers who are members of the local. This enables the farmers to supplant the privately organized city commission firm with one of their own.

As early as 1895 the California Fruit Growers' Exchange led the way as a central agency of the local fruit growers' organizations. This is perhaps the most famous co-operative organization in the country. The local organization picks, grades, packs and ships the fruit, and it is a part of the district exchange, which is in turn a part of the central agency. The central federation has selling experts in all the large cities dealing with the city wholesaler. California has at least thirty large co-operative associations handling beans, walnuts, raisins, eggs, milk, grapes, etc., all organized to handle their specialty. The prosperity of the farmers in this State is, to a large extent, due to their co-operative efforts. The amount of business done by these organizations amounts to over two hundred million dollars yearly. There are also federations of grain growers, such as the Northwestern Wheat Growers' Association, selling more than twenty million bushels a year, and the plans of the United States Grain Growers, Inc., to be the selling agency of the local elevator associations in the grain belt are fairly familiar, since they have been given much publicity in the past year. Grain Growers, which was started by the Committee

of Seventeen of the Farm Bureau, has traveled slowly over a rocky path. According to the last reports, it has over one hundred million bushels of grain under contract and more than fifty-five thousand farmers as members, most of them through local organizations, but no grain has as yet been marketed. The members of the local co-operative livestock shipping associations, of which four thousand have been built up in the past few years, also have co-operative commission firms in at least eight of the terminal markets, so that the farmer can through his own marketing agencies take his stock to the door of the packing plant. One hundred and twenty of the local cheese factories in Wisconsin are banded together in a Cheese Producers' Federation which has been operating successfully for eight years, and in 1920 sold more than fourteen million pounds of cheese for its members. In Minnesota there is an association of creameries and another of cheese factories. The New York Dairymen's League has sixty thousand producing members and does a business of six million dollars a month. The cotton growers could surely not be organized, it was long thought, but ten per cent. of the 1921 crop went through the American Cotton Growers' Exchange. There are flourishing organizations in half a dozen Southern States. The tobacco growers of Kentucky, the Carolinas and Virginia have extensively organized. It is reported that one hundred and fifty thousand Southern farmers have signed co-operative contracts in the past two years, and all are banded in central marketing organizations. Among the growers of specialties, co-operative enterprises have long flourished best. The Maple Growers of New York reported more than seven thousand members by the spring of 1922. Among truck growers of the East there is unprecedented activity. There are at least several hundred prominent central agencies or federations of local co-operatives. Suffice it to say that at present there is more extensive and intensive organization than at any other time in our history. We are perhaps in the beginning of the co-operative era of agriculture. Its importance is not exceeded by any other event in our rural history.

Though great progress is being recorded in the volume of business done, in increasing the number of organizations, in adoption of the real co-operative principles, nevertheless there are many and difficult problems. There has been "too much emotion and not enough trained intellect," as Prof. John R. Commons, of Wisconsin, says. Managers have often lacked fitness, both for performing their more important duties and for keeping the necessary records. In many sections there has been over-expansion and hurried organization, an organizer having gone through a locality and laid an inadequate foundation. Members have not made enough sane and thorough survey of the reasonable amount of business available, with the result that, for instance among the livestock shipping associations of the Middle West, the problem with in the next few years will be, "expand, combine or die." Managers have often been inadequately paid. There needs to be enough vision and education among the membership. Education has been sadly lacking among many co-operative bodies—that is, knowledge of the requirements of membership, the problems facing the manager, etc.

There is much discrimination and antagonism on the part of the organized private distributors, because the co-operative becomes a big competitor. The private grain dealers and livestock commission firms, for instance, are always interested in hindering co-operative progress, though the packers and millers have long dealt successfully with various co-operative agencies. Furthermore, co-operatives do their own cause much harm by jealousies and rivalries, by devotion to their immediate organization instead of to the cause. There

are many cases of unfortunate relationships between co-operative organizations. The lessons of co-operation have not all been learned.

Strictly speaking, the buying and selling co-operative is an agency which aims to save money in the distribution process. The distribution system is so inefficient and unjust that the farmer must go into marketing himself instead of allowing others to do the work for him. He must drive to town and city again with his produce, and he is driving much more efficiently than he ever did in the early days. There is no greater problem than that of distribution. It crops up in connection with coal as well as with bread. Great progress has been made by the farmers toward efficient distribution and it is well to weed out the inefficient middleman.

The city consumers who organize co-operative stores and the producers in the country, through their marketing organizations, should be able to work closely together to mutual advantage. Undoubtedly the two groups will soon be brought into more harmonious relationships.

And then the matter of "taking the premium out of capital," as G. Harold Powell used to call it, needs to be considered. "What if these co-operative principles got a hold on city business?" a friend recently asked. "What if they would work in running the great industries? Think of the far-reaching consequences!" Yes, think of them! What if our ordinary stockholder were paid only to the extent to which he had used the organization, according to the amount of business he had done? What if all profits were "socialized," as they are among the farmers' co-operatives? What if the one-man one-vote principle were the rule among the stockholders of railroad or steel companies? These non-profit federations and central agencies of co-operatives, which operate at their own cost and return their earnings to the individual in proportion as he has served, deserve our heed and study.

We will grant that too often the co-operator has looked in and not out. There has been too much thought of merely the amount of money that could be saved in the marketing process, rather than what benefits would accrue to the community. Co-operation has paid in dollars and cents, and the profit motive has been there as much as the service motive. But there is great promise that a real beginning has been made to make rural economic life more democratic and more co-operative, that the old competitive order is passing, that the farmers will contribute toward that co-operative social order which most of us grant must be built.

Disregard the city consumer movement in operating stores and factories, and what groups in this country have such co-operative organizations as we have just discussed? What groups "pool" resources in the same co-operative way? Is there not an advance step here, if not in bettering human nature, then in creating at least the kind of rules or the kind of organization which we must have if we would be more neighborly or brotherly in earning our daily bread? There are those who believe that this "peaceful agricultural revolution" will have results as far-reaching as did the industrial revolution which began in England in the last part of the eighteenth century and created our present economic order.

---

In connection with the visit of Dr. Chaim Weizmann, president of the World Zionist Organization, the Zionists of New York are raising a fund of \$2,000,000 to help to carry out the Zionist plan for Palestine. They have enlisted five thousand volunteers to help in New York and \$400,000 has been collected before their city-wide canvass begins.



# Duty of American Protestantism to European Protestantism

By Bishop James Cannon, Jr.

Of the Methodist Episcopal Church, South

**N**O Church in any land is so powerful that it can presume to ignore other churches, their methods of work, and the results of their labors. If it is truly Christian it will not be satisfied to violate in any way one of the greatest articles of our faith—the communion of saints. Indeed, the idea of a holy catholic church throughout all the world is nothing but dead form of words unless it is vitalized by the belief in the communion of saints, of all saints—of yellow saints, of brown saints, of black saints and white saints of French saints, of German saints, of Scandinavian saints, of Latin-American saints, of Chinese saints, of Japanese saints, of Negro saints, and American saints.

But the Church is slow to realize the sweeping nature of this faith. The sectarian cries, of which we read even in the days of Paul, have been perpetuated all down the centuries, and Armenians and Greeks and Romanists have carried their unseemly strife to the Church of the Nativity and the Church of the Holy Sepulchre. Not only have we had Romanists and Protestants, but we have had national churches in almost every country of Europe. Difference in language and difference in government have tended to isolate the Christians of different nations from each other, and because of frequent bloody wars barriers have grown up which it has been very difficult to break down or override in times of peace.

Notwithstanding the fact that our American religious leadership came originally from the churches of Europe, there has been practically no co-operative effort with those churches. There has been, on the part of the great mass of American Christians, very meager information concerning our Protestant brethren in Europe or the conditions under which they have labored. There have been conferences like the Lambeth among the Episcopalians, the Ecumenical Conference among the Methodists—these meeting only once in ten years—the Pan-Presbyterian Conference, the Pan-Baptist Conference, also meeting at intervals of several years. These have done something to bring about a better understanding, but there has been no great world organization, similar to the Roman Vatican, to bind together American and European Protestant churches.

Various things have caused American Protestants unconsciously to minimize the relative value and importance of European Protestantism. It has been considered to be too formal and ritualistic and without much deep spiritual life. It is also true that any form of state support of religious institutions is so alien to American Protestant thought and practice that it has been difficult for American Protestantism to believe that any Church could be strong and independently aggressive in its activities if it accepted any form of state support. The comparatively meager sums contributed for foreign missions by many continental Protestant churches have been considered indicative of a lack of missionary spirit, and therefore of weak propagating force and of a nar-

row provincialism resulting from semi-support and control by the state. Roman Catholicism, moreover, with its numerous churches and cathedrals, has bulked so large in the eyes of American travelers, compared with the relative strength of Roman Catholicism in the United States, that European Protestantism seemed to be overshadowed.

But the war has brought us of necessity into closer contact with European Protestantism. A nation cannot send its sons and daughters at the peril of their lives to any country without becoming more keen to discover the real facts concerning its people. We have discovered by our contacts with our Protestant brethren that there is a great wealth of genuine Christian spirit among them, and that while there is much more ritual and ceremonial, and much more dependence upon the state, than is customary or is agreeable to our American Protestants, yet there is less underlying secularism and sacerdotalism than the average American Protestant is inclined to believe. It is a clear gain to the Church universal, to the communion of saints, that American Protestantism is realizing more deeply than ever before that, despite all, the differences in organization, in method, in ritual, in ceremonial, the fundamental facts involved in Christian fellowship are present in the European churches. It is a joy to find that there is the same passionate devotion to our divine Lord and Saviour and the same loyalty to His divine love and sacrifice that we realize in our own churches at home.

With this increasing sense of fellowship there has followed of necessity the increasing desire to co-operate in every possible way in helping our Protestant brethren in Europe, not only to recover from the weakness, division and demoralization brought on by the war, but to become more effective in the accomplishment of their mission than ever before. It was the development of this strong, underlying belief of the communion of all saints that caused the Federal Council of Churches of Christ in America to organize a Commission on Relations with Religious Bodies in Europe. That commission has endeavored to study and reach an understanding of the condition of European Protestantism.

The commission has been both hindered and helped in its work by conditions immediately following the war. It was at first exceedingly difficult to find any common meeting ground for the representatives of the Protestant churches of the different countries. They were like Joseph's brethren—they could not speak peaceably when they met. In some cases there were rancor and strife and recrimination. But the war also furnished an avenue of approach to American Protestantism. The physical relief which has been furnished to the suffering people of Europe has softened the hearts of men of all races and nations, and there is probably no organized form of Protestantism in Europe which has not been willing, and is not willing to-day, to listen attentively to any

(Continued on page 409)

## Prodigal Daughters\*

By Joseph Hocking

### SYNOPSIS:

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia. Being warned by his wife that things have become "so different" he spends the evening in getting acquainted again with his little family. Mrs. Trelawney seems worried over something. John seems older but just the same affectionate boy he left, but the two girls, Eleanor, aged twenty-one, and Peggy, seventeen, appear to have undergone a change that he is trying hard to understand, and Mrs. Trelawney seems unwilling or unable to describe, as she and the Colonel retire that evening. Meanwhile, John and the girls discuss their "long-lost father." "Anyone can see with half an eye that he won't have you going to such dances, neither will he have that fellow 'Barnes' coming to the house," says John. A low tapping on the window at this point sends Peggy into the garden, to meet her lover.

### III. THE DISILLUSIONMENT.

"LOOK here, Eleanor," said John when Peggy had gone, "Dad'll have to know about this."

"I suppose he will," was the reply, "but I don't see why he should."

"I say, that's cool."

"Cool if you like, but it's true."

"It isn't true. Don't you see, Peg's an ass. She's lost her head about this fellow Barnes, and it should be put a stop to."

"Why? Do you know anything wrong about him?"

"He isn't our sort, for one thing, and for another, Peg's too young. She's only a kid, and it's not the thing for her to go out alone to meet him. I'm sure Dad won't have him coming to the house. He's common, he has no breeding—in short, he's a bounder. As for a kid like Peg going out like that, it's a bit too thick."

"Oh, Peg knows how to take care of herself. She's a bit too developed on the physical side, but she's level headed and knows her way around. She's years older than most girls her age. You'll see, she'll be back in ten minutes."

"If she isn't I'll go out and kick the fellow off the premises."

"Johnny, dear, you make me tired. You talk as though we lived a hundred years ago, when girls didn't know how to look after themselves, and when it was thought the duty of brothers to interfere with their sister's lives. Peg's an ass if you like, but she's all right. Besides, a girl has the right to live her own life."

"I tell you, Dad won't have it. He's not that sort. I saw that the moment I looked at him. Both of you have twisted Mother around your fingers, but there'll be a change now. Dad may be quiet, but he'll be obeyed."

"He'll find that Hampstead is not a barracks, and that this is a free country," replied Eleanor.

"I say, Eleanor, don't you like him? Don't you think he's just splendid?"

"Oh, yes, I like him all right. I should think he's a bit

antiquated, and will need to learn a few things, but I fancy I shall be proud of him. I do hope he'll be reasonable, though."

Meanwhile Peggy had rushed into the garden and looked eagerly around.

"Jim," she whispered, "is that you?"

"Yes, Peg. I've come in spite of orders," he said, as he took the girl in his arms and kissed her ardently.

"But you must clear out in double-quick time, dear. I shouldn't have come out only I was afraid somebody might hear you."

"He's come then?"

"Of course he's come."

"What's he like?"

"Oh, a great swell, I suppose. Just the aristocratic 'pukka' officer. But he's not a bit like mother."

"What do you mean by that?"

"Oh, I can do what I like with her. I can frighten her into almost anything. But he's not like her. He doesn't say much, but there's a look in his eye that makes one hesitate. Once or twice to-night he almost made me afraid."

"I say, Peg."

"He did. Of course I would not own it to the 'pattern boy,' or even to Eleanor. But I fancy there'll be trouble."

"Never mind, Peg darling, you'll have me to stand by you."

Peg was silent.

"What's the matter, kid?"

"I've nothing to tell; but I don't think you'd better come for a day or two till I see how things are going. You see he's only just come home, and I don't quite know how things are going."

"But tell me what he's like."

"Oh, he's just the aristocratic officer of the old sort. He hasn't said much yet, but I can see he has silly, old-fashioned ideas, especially about girls. He believes in being very polite and courteous to them in the old-fashioned way, but I believe he'd go into fits if he thought I was out here with you now. He's that just sort. He made me think of Rip Van Winkle to-night. All the same, I can see that there'll be trouble before we're through."

"Well, be careful, Peg. Give me another kiss, kid, and play your game carefully."

DURING the next few days Colonel Trelawney was occupied with affairs at the War Office and elsewhere. He had many people to see, and reports to make to people in high places. As a consequence he was away from home all the day, and did not return home till dinner time.



It was nearly eight o'clock when he reached home, and feeling rather depressed. Somehow his home-coming had not brought him the happiness he had hoped. It is true his wife was just the same loving little soul he had always known her to be, but he could not understand his children. Especially was this true of the girls. In spite of all he could say or do a barrier existed between them, and while he had, as yet, said nothing to them about it, he was anything but pleased at their evident manner of thinking or of their modes of speech. Moreover, they had not seemed at ease in his presence. Immediately after dinner they had gone away by themselves, as though they wanted to be alone.

"I might be an ogre," he said to himself. "They seem to be utterly uneasy and unnatural when they are with me, as though they were afraid I should find out something about them. Of course, John's a fine boy, and I can see our becoming great friends, but even he doesn't speak as freely to me as I would like to have him. However, after Graythorpe has gone to-night we'll have a clear understanding about everything."

When he entered the dining room, however, he found only his wife there.

"Where are the children, Alice?" he asked.

"John had to go to the Davenports. Mr. Davenport wanted to see him about something at the works. He said he would be back about ten."

"And the girls, where are they?"

"They are gone out," his wife replied.

"Evidently; but where?"

Mrs. Trelawney looked uncomfortable. "I don't know," was her hesitating reply.

"Don't know? That's rather strange, isn't it? What time will they be home?"

"Lester, I really don't know."

"Little wife, this is serious."

"Oh, Lester, I've tried to do my best, but what could I do? Take Eleanor, for example. She was always a reserved, independent kind of girl and resented any sort of correction, and during the war everything came to a head. She got work in a government office where she had very good pay. Everybody did it, and of course I couldn't refuse. It—it was patriotic. She is very clever, too, and learned stenography and typewriting and all that sort of thing. Well, she got friendly with all sorts of people. She brought home some of them, nearly all girls of a class of whom I knew nothing. Fast, liquor-drinking women they were, who held all sorts of strange notions. They swore and discussed things which to me were—were shocking. But Eleanor only laughed when I protested, and told me that if she couldn't bring them home she should join one of their clubs in town. So—so you see how I was placed, don't you? As for Peggy, she went to a munition factory, and—and, oh, my dear—I don't know, but she seems to like the company of people that I would never think of associating with."

The Colonel listened quietly, but made no remarks for several seconds. Perhaps he was not so much surprised as his wife thought he would be.

"You say Eleanor discussed things which you thought shocking," he said at length; "what things?"

"Oh, free love, and that sort of thing. One of them actually declared to me that while she hated the thought of marriage as an utterly unnatural and degrading thing, she claimed the right to have children in order to be true to the maternal instinct that nature had implanted in every woman."

"And of course Eleanor listened to this stuff. Did she seem to agree?"

"I don't know. I suppose she did, for when I told her I would not have that kind of woman in the house she told me about some sort of club of which they were members, and which she proposed to join."

Again the Colonel reflected a few seconds before speaking.

"And Peggy," he said at length, "surely that child did not listen to this stuff?"

"Oh, yes, she did. And in a way she is the more difficult of the two to deal with. She's passionate and wilful, and—and I don't like talking about it, but she never seems happy unless she's with men. And she's picked up with some fellow named Barnes whom I utterly disapprove of."

Still the Colonel kept control of himself.

"What kind of fellow is he?" he asked at length.

"Oh, he's rather good-looking, after a fashion. Tall and big, and that kind of thing, but utterly common. He was in the army and had a commission, but from what I can learn he is now a clerk or something of that sort."

"And is she supposed to be engaged to him?"

"Yes—no—I don't know. You see, at first I protested against Peggy having anything to say to him; then when she threatened all sorts of wild things I thought it best to wait until you came home. Oh, if you had only been able to come home six months ago, as you thought you would, it, might have been stopped. And yet I don't know, everything and everybody is upset. John did his best, and as I told you, he's been *such* a comfort to me, but of course he's not like you. Still I don't know what I should have done without him. He doesn't say much, but I know he's had a restraining influence, especially upon Peggy."

"Let me understand," said the Colonel after a few minutes' silence. "From what I can gather, they have refused to allow you to control them at all, and they've pretty much gone their own way. Eleanor has got mixed up with a lot of free-thinking women, from whom she has imbibed all sorts of ideas, and has insisted on entire freedom from you."

"Yes, I'm afraid she has."

"As for Peggy, it seems that she's a little bit common."

"I don't like to think so, and yet I'm afraid she is. You see the war has upset everything. All the old-fashioned ideas I was brought up to believe in have been given the go-by."

At that moment the Colonel's visitor arrived, and so the conversation ceased. But Trelawney was sorely disturbed. He paid but little attention to what was said, and heaved a sigh of relief when he had gone. After that he found his way into a little room which had always gone by the name of "The Den," and tried to think out what his wife had said to him.

He sat for a long time thinking, occasionally looking at his watch. He had carefully drawn the curtains, and as the one light was shaded the room, from the outside, appeared to be in darkness.

Twelve o'clock struck, then one, then two, and still the girls did not come. More than once the Colonel appeared impatient, and almost angry, and then a look of affectionate yearning came into his eyes.

"Yes," he murmured more than once, "I must get to the bottom of this. It's bad, bad, very bad."

When the hands of the clock were nearing three he heard footsteps outside, followed by the sound of voices. Also there was laughter.

"Mayn't we come in?" This was in a man's voice.

"No, not for worlds."

Still more whispering, and then more laughter.

Presently the Colonel heard the sound of a latch-key inserted in the door, followed by more whispering voices.

"Evidently our long-lost father is in bed," he heard Peggy say.

"It would seem so. The mater has evidently told him nothing."

"But he must know we've been out all night, and I'm looking forward to a — of a row."

"It may be that he's decided to be sensible, and not take any notice of it."

He heard this as they passed the door of the room. Evidently it was not their purpose to go straight to bed, for they went through the hall as if with the intention of finding their way into "The Treadmill." For a few seconds he stood still as if thinking what was the best thing to do.

After waiting a few seconds he found his way to "The Treadmill" and quietly entered.

*(To be continued)*

## The Duty of American Protestantism to European Protestantism

*(Continued from page 406)*

either speaking through individual denominations or, especially, through the Federal Council of the Churches.

It has been necessary for the Commission on Relations with Religious Bodies in Europe to proceed very carefully. In November, 1921, it called a conference in the City of New York which studied carefully what could be done, and it was decided to suggest to the various branches of European Protestantism that a conference be held at which to discuss the present needs and how to meet them. There was a hearty response to this proposal of our commission and the Bethesda Conference was held in Copenhagen on August 11th and 12th, attended by seventy-two delegates from twenty countries. Our commission stated in the beginning of the conference the desire of American Protestantism to co-operate in every possible way with European Protestants in the carrying out of the great work committed to their hands. We disclaimed any intention to determine for them what methods they should follow in carrying on their work. But we earnestly desired to learn more of present conditions among them, their difficulties, their needs, their discouragements and their hopes, so that we might be better able to inform American Protestantism what service it can render.

The discussions which followed proved that our commission had rendered great service in helping to bring about such a conference. In the face of the well-nigh appalling need of all the European churches there was developed a spirit of mutual sympathy for the difficulties and distress which were found to be common to all. And so great was this realization of common need that there was not simply a great longing for some form of co-operation, but a determination to overcome all obstacles to secure that result. So the agreement was made which called upon the Swiss Federation of Churches to set up a Federation of European Protestant Churches through which a relief work in their behalf could be carried on. To do this work efficiently will call for a budget of about six thousand dollars for the coming year, and a recent conference, called by the commission, decided

that American Protestantism should give practical evidence of its greater desire for closer co-operation among European Protestantism by contributing two-thirds of the budget for the coming year.

The immediate purpose of the organization thus established is to secure full and accurate information concerning the condition of the Protestant churches of Europe, especially in central and southeastern Europe. What have been the effects of the war upon regular church life—church attendance, church membership, church revenues for all purposes, pastoral support, church buildings, orphanages, homes for aged, hospitals, schools, colleges, theological seminaries, home and foreign missions? In some countries the relation between Church and State has been so changed that it is necessary to establish a new basis of church membership and a new system of support for all forms of church work, and this at a time of great upheaval in political, commercial and social life. Old foundations have been overthrown, old systems cast aside, and doubt, uncertainty and fear of the future paralyze the stoutest hearts.

Out of all this chaos good can come. The Church, thrown upon its own resources, will doubtless finally develop a system of self-support entirely free from state dictation or control, and be far stronger than before, because it will be the recognized activity of the loyal personal followers of Christ. But the period of transition is critical, and the wisest, most devoted leadership may fail in the face of the tremendous obstacles which confront all constructive efforts in Europe to-day. It may be true that the conditions to-day are the natural results of the evil courses of yesterday. The important question to-day is, "How can American Protestantism help European Protestantism to stand upon its feet and to fulfil its mission?"

Whatever may be the arguments of politicians, the Holy Church Universal of the living God, with its communion of saints, cannot stand for one moment for a policy of isolation. Such a policy is a denial of the great missionary call of her Lord, and destructive of the purpose of her existence. The call to the American churches to evangelize Asia and Africa is no more urgent to-day than is the call to go to the help of our fellow Christians in Europe in this hour, not only of their extremity, but also of their opportunity.

In addition to material gifts, American Protestantism must give to European Protestantism a genuine brotherly sympathy in the carrying on of its Christian work. This work must be done by Europeans. Every nation must develop its own leaders and corps of workers. But American Protestantism, because of its favored position, can encourage and inspire. Romanism, with its strong centralized system, can concentrate its effort at special points and special times, and it is concentrating to-day in its effort to solidify its position and to increase its influence and power in countries where Protestantism has been crippled by the war. The Protestantism of those countries must hear the voice and feel the handclasp of American Protestantism, sympathizing with its difficulties and cheering it in its work.

The General Conference of the Unitarian and other Christian churches will meet in New Haven September 10-16. The Unitarian Laymen's League will hold its meeting at the same time and place. The Unitarians expect a large attendance. Their Laymen's League now has 281 chapters in the United States and Canada with nearly 14,000 members.



## Around Singapore

[FOREIGN CORRESPONDENCE]

WE had a beautiful voyage of six days across the oft-times cantankerous China Sea. Strangely enough, day by day, as we approached the Equator, the heat became less intense. The sweet sea air of the tropics swept through our little cabin. There were nine cabin passengers on the ship, three of them being women, and two of these had been born within thirty miles of each other on the other side of the world, near Philadelphia, whilst the parents of the third lived fifty miles distant from that city. We had never met before—here was a coincidence. The approach to Singapore is very beautiful, and the harbor is alive with ships of all descriptions, from every country. We reached the wharf on a little launch, sitting in the sunshine, which registered 148 degrees temperature, whilst the hot air from the small engine room helped to further disconcert us as it blew across the heaps of luggage on which we were compelled to sit.

Singapore is a polyglot city. Here the East and the West come into closer contact than any other place on earth. At every turn are crowds of Mohammedans with their fezes, Arabs, various brands of Indians, Chinese, Japanese, Malays and Europeans of many languages. A few Americans reside in Singapore. Here at the southeast corner of Asia many of the great commercial transactions between the Orient and the Occident are consummated. The Esplanade, close to the water-front, exhibits every phase of life, from the great hotels where money is lavishly expended by the rich to the crowded, dirty quarters where Malays and Chinese crowd each other with their curious customs and wares. For miles under the trees or in the shadows of the houses squat the natives. They cluster about the booths or out-door restaurants crying their wares and eating their strange dishes and foods. The business portion of Singapore consists of narrow, twisted streets with arcades to protect the European business people from the equatorial sun, for our genial old friend, the Equator, is only seventy miles away. Through these crowded thoroughfares pour half-naked coolies, pulling endless lines of rickshaws, and at times hastily evading the motor cars that work their way from one corner to another. The rickshaws are broad enough to accommodate two persons. The native portions of the city reek with dirt, garlic and people. Shining brown backs and bare corded limbs are greeted at every turn. The river life is the most picturesque part of this great city of the East. Innumerable boats, covered with bamboo mats to ward off the fierce sun rays, propelled by men with heavy poles or oars twenty feet long, are guided through a maze of craft up and down the narrow stream.

Here, as in so many ports in the Orient, we witnessed the sometimes disreputable conduct of some of the white people. Many of the young men drink a great deal—not a few of the women smoke and drink. To an onlooker it would appear as if the more money some of these people have, and the better their social position, the faster are their lives. At Singapore we stayed at the Raffles Hotel, the leading hostelry of the city. The first night we were there was the occasion of a week-end dance, and during the hour preceding dinner small groups, English principally, sat at the little tables in the great verandah taking glass after glass of wine, both men and women smoking cigarettes. By the time they went in to dinner, about nine o'clock, not a few of them were already foolish from intoxicants. The dance concluded to-

ward three o'clock of the Sabbath morning, and during its progress four fights occurred. Church workers throughout the Orient have frequently informed me, as I have observed for myself, that the people of European stock, Americans included—mostly young men—seldom attend worship. What can the yellow races, who bitterly resent the sting of white commercial and military dominance, think of the representatives from our "Christian" lands when they behave in this manner?

I have met with some young Americans engaged in business in the Far East who keep clean; for instance, every man connected with the Standard Oil Company we have met with does not drink alcoholic beverages. Their lively wives, so far as I have seen, do not smoke. The Y. M. C. A. workers from England and America are, of course, a credit to the countries from which they come.

On the sea-front of Singapore is the playground for Europeans and Eurasians, but social contact between these two classes does not exist. The grounds are divided for the use of each. Thus it may appear very apparent that a European papa may play tennis on his exclusive side of the field, whilst his half-caste son, because he has had a native mother, must play on the other side.

In Singapore I had extremely illuminating conversations with some persons regarding the effects of the Great War. In conversation with a Dutch gentleman he narrated sad details associated with the collapse in business subsequent to the war, the ruin of many men and companies. He exclaimed: "It has not only been around here, but everywhere. You go out to Celebes or New Guinea, and there you see the poor natives, millions of them, who are starving. There is no demand for what they produce. They probably have never known that there was a war, yet they suffer because of it." On a subsequent occasion I was talking with another Dutch gentleman, who told some harrowing stories. He emphasized the fact that even the neutral countries, such as Holland, were racked by the passions that developed after the governments declared war in 1914, and that much family life was broken up because of different members' viewpoint of the strife. He spoke of instance, after instance when brothers and cousins joined the colors of different combatants and fought each other. He told me he had been in the Caribbean Sea in 1914, and in one of the great ports thereof at the outbreak of war there were English, German and French ships-of-war at anchor, adding, "Their commanders gave fine dinners to one another ever day, when suddenly the war came, and all immediately put to sea, and in two days they were fighting one another. It was horrible!" This big, red-blooded Dutchman deprecated the actions of governments in forcing their nationals into human slaughter, but as a sea captain remarked to me on this trip, "What can we do? How can we help ourselves?"

The missionary work of the English and Americans is extensive in Singapore. It was a pleasure to meet with the students of a number of the large schools in that city. We were indebted to the Anglican Bishop of Singapore and Bishop Bickley of the Methodist Church of America for the most sincere hospitality. On these occasions there were opportunities to discuss questions of ecclesiastical and international importance, and I learned much from these and other brethren in Christ. Kind friends also treated us to drives in the suburbs of Singapore, where the handsome homes and grounds of the foreigners and wealthy Chinese merchants are altogether delightful. After eight days full of Christian fellowship and interest we sailed for incomparable Java.

WILLIAM C. ALLEN.

# International Sunday-School Lesson

April 15, 1923

## Joseph, the Preserver of His People

GENESIS 45:3-15.

*"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."—Exodus 20:12.*

WE do not have to search long before we discover the basal element of the career of this ancient pilgrim leader and we find—

1. *A youth with a moral vision.* There were premonitions of a prophetic quality in the lad's temperament as he told in his simplicity of his boyish dreams to his brethren and to his father. There must have been an attraction in the child's character beyond the fact that he was the son of Jacob's later years. The fond parent may have been disappointed in his older sons, as he might well have been, for their defection from the standards of morality, even of that primitive age. Jacob may also have had his yearnings as to the honor and blessing of this his younger offspring. It was not all favoritism that gave a coat of many colors to the lad. We might say of a little fellow like Joseph now that he was a good boy with a strain of the poet in him. Certainly this mark of dreamer was an indelible trait, fixed on the minds of those about him also. Whatever may have been the desire for curbing the exuberance of the family visionary, there was no occasion for the cruel hazing to which the rest of his brethren submitted him by putting him into the old well and actually selling him to strangers.

Joseph laid a foundation for his future position of influence by his insight into and helpfulness in fulfilling the dreams of other people. He was a slave, an emigrant, and a prisoner. All these features in some sense were handicaps for a high place in a strange land. Notwithstanding these limitations the lad found a tunnel through the complications of his new environment just as boys who have come to America from all nations with right purpose and worthy vision have made themselves sharers and molders of the best American life.

2. *Capacity for constructive statesmanship.* As indicating definite fitness for a great task, we turn to the record of Joseph in his early position. "And the keeper of the prison committed to Joseph's hands all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him, and that which he did, Jehovah made it to prosper" (Gen. 39:22, 23). This would undoubtedly indicate administrative ability, as witnessed by Joseph's management of a plantation and prison. The youth, however, did not, while he felt the injustice of his captivity, allow this to check his manifold activities or sour his spirit. "For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." Evidently, in the young man's career there was a consciousness of the help of an unseen Hand. When asked the meaning of the dreams of his fellow prisoners, he said: "Do not interpretations belong to God?" Still again, this feature of the vision forces itself to the foreground in Joseph's rise to power. This time it

was Pharaoh also who dreamed. A mighty issue was impending. It was nothing more nor less than the safety of his vast empire. The peril was so fierce and the crisis so threatening that even the ungrateful chief butler was aroused to his faults, after a period of cruel neglect, to suggest his benefactor's ability to interpret dreams. Into the presence, therefore, of the proud monarch Joseph was suddenly summoned from his dungeon and made acquainted with the forecast of the reign of terror. The youth, still recognizing the source of his power as from above, spake, "It is not in me: God will give Pharaoh an answer of peace." He then portrayed the outline of the portentous calamity which hung over the nation. It was to this exile and ex-prisoner who showed a capacity for moral insight, whose record for business affairs could be verified by the court officers, the keepers of the royal prisoners, that Pharaoh decided to commit the carrying out of measures to anticipate and arrest the dread famine.

3. *The youthful pioneer and preserver of his people.* It was after all this imperial position which Joseph had acquired and conducted which contributed much to make him such a blessing to his own people. His world ministry procured national salvation for the Hebrews as well as the Egyptians. The personal qualities and favor of God placed him on a pedestal of vast influence. Now he was enabled under the continued divine direction to do a special service for his own countrymen. There is often an inner tube in the plans of Providence. We do his will and his work and find that we have made a way for ourselves and our own family interests. By his integrity and ability Joseph had found a footpath to power and then made a bridge from the land of Canaan to Egypt and established a new home for the roots of his race. He kept his father's family alive by his conduct of the food and famine campaign. The prime minister of Pharaoh never forgot for a moment his providential leading. As he became more and more influential he took account of it at every turn and crossroad in his life. Joseph's dealing with his kinsmen was like that of a noble elder brother. He had no personal resentment, but he sifted out the sin as part of the preparation of his brethren to enjoy the blessings of the foreign land, its protection and training as well as its food and franchises. He let them see their faults that they might realize the judgment of God against iniquity and falsehood, and his treatment brought to the surface the confession of these faults. Their memory would quickly recall their past deeds of dishonor. Joseph helped purify the family fountains of his people before they took possession of their new home. He was the moral preserver as well as the food purveyor. How beneficent such service would be now from the leaders among our emigrants who should recognize racial failures and show their fellow countrymen how to equip themselves for the nobler life of American citizens instead of appealing to their prejudices and helping to keep alive their divisive customs and national failings and clannish groupings.

WILLIAM ROGERS CAMPBELL.



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Human Life as the Biologist Sees It\*

**D**R. KELLOGG, Secretary of the National Research Council and formerly Hoover's right-hand man in Belgian Relief, is one of the most helpful writers on scientific subjects that I know. His many years of work as a biologist in Stanford University have made him an authority in his field. His clear method of presentation and his broad human sympathy make his works a delight to read. I consider him a figure to be compared with J. Arthur Thompson, of Aberdeen, in the field of the essential unity between science and the fundamentals of religion.

In the introductory paragraphs to this most stimulating book he says: "I started studying human life as a biologist by studying first plants, then birds, and, finally, and for a long time insects. This might be called my undergraduate course in human life. I began my graduate course first with a baby—my own—for special subject, and then as she grew older I turned to something easier, just men and women with whom I had less personal relations and knew only as representatives of the animal species, man. I found that I could not advisedly let my serious biological studies be interfered with by such incidental but, some way, very confusing, things as sympathy and love and pride and hope."

Never does Dr. Kellogg lose his balanced perspective on life nor his sense of humor. "The biologist pays much attention to origins; often too much."

He speaks of the uncanny sense of familiarity that we have in watching a chimpanzee: "He seems to be a caricature of some people we know; he behaves curiously like some children, other people's children, that we recall."

"The scientist can be a bigot just as well as the theologian, politician, or anybody else."

Especially fine at the present time is the chapter on "The Biologist and War." Every minister ought to read this chapter. Let me simply give two brief quotations: "Altruism . . . is just as truly a fundamental biological factor of evolution as is the cruel, strictly self-regarding, exterminating kind of struggle for existence." "The protagonists of inevitable war declare that human nature does not change. The biologist declares that human nature does change both by virtue of the influences of strictly biological factors and especially more rapidly by virtue of the influences of social inheritance. Human nature to-day, which is certainly not the same as human nature in early glacial time, is quite as much the resultant of the work of social inheritance factors as it is of factors of biological inheritance. Human nature, not just the part that is inherited, but the whole of it, including the part that is acquired by each generation, not only changes, but can be made to change in definite direction by education, and it can be made to change with reasonable rapidity, a rapidity that seems very rapid indeed to the biologist accustomed to see change mostly depend on slowly modified heredity."

On the question of immortality and the soul Dr. Kellogg as a biologist is of course agnostic rather than mystic. On the issue of immortality he finds no scientific proof and rather tartly speaks of the prying work of psychical research: "I should, indeed, truly be appalled by death, the biologist says, and it would have a terror for me greater than it has even as a possible complete extinguisher of my personality, if it meant that it was the beginning for me of a perpetual personal spirit existence in which my thoughts and conversations were to be of the kind exemplified by those recorded in the psychical research and spiritist books." Unless I mistake the tenor of the following paragraph, he finds the real challenge to faith in another realm than that of pure science: "But he knows, if he is a wise and honest biologist, what I have so often repeated, namely, that he doesn't know it all. When the future or destiny of the human individual are the subject of inquiry the biologist has little more to say than I have already indicated. He remembers his laboratory and tells what he has observed in it. Then he remembers his wife and child and himself, and his heart, not the heart of his laboratory experiments, fills with such thrilling emotions and his brain conjures up such pictures of possibilities for himself and his family and for all human kind that he wonders if he is really the same being that observes things in a laboratory or museum. His laboratory tells him what a precarious and fragile thing life is, how material and condition-ruled and circumscribed a living creature is. But his wife and child and his own consciousness tell him how much more, how immeasurably more, there is in life than he learns in his laboratory. It is this extra-laboratory observation and realization of the possibilities and actualities of human life that make it, even to the biologist, the vivid, many-colored, suggestive, thrilling thing it is, the thing so full of occasionally realized great moments and of glimpses of infinitely great possibilities and sometimes it seems all mystery, all something more than of this world, and hence all something quite hopeless to study by the methods of his science, or even quite hopeless profitably even to wonder about. Why not take it and make the most of it?"

In the final section, "The Biologist and the Future," Dr. Kellogg points out "that future man can be consciously determined by man to-day, that human evolution has been turned over to humankind itself to direct. . . . This, of course, is what the preacher and the poet have always said about man, though on a basis of other conceptions as to how man has been given this power." "Now, if only," he pleads, "the every-day observer, poet and preacher would see human life in regard to those aspects on which the biologist is able to throw some special light, more as the biologist sees it, everything would be all right."

This is a sane and profitable book, well adapted to helping all who seek light on the fascinating problems of human life on the basis of observation rather than bald theory.

\*Human Life as the Biologist Sees It. By Vernon Kellogg. 140 pp. Henry Holt and Company. \$1.50.

## Correspondence

### A SERIOUS SITUATION

EDITOR CHRISTIAN WORK:

It can be conclusively demonstrated that the fight against the railway shopmen has cost the railroads \$600,000,000. This sum, of course, will be met directly or indirectly by the public. What it has cost the shopmen, their organizations, their wives and children, cannot be estimated. Something of what it is costing them now can be told and should be known. There are approximately two hundred thousand still out of the positions held by them with the railroads which have not settled with the men. The record of their sacrifices for what they believe to be a principle is a very remarkable story. It can only be fully appreciated by those who have come into close first-hand contact with it. I shall never forget an interview with one of the older men in Birmingham, Alabama. Standing just outside the doorway of the room where the little children and their parents were gathered around the Christmas tree, I opened up conversation with a workman. I asked if he was one of the shopmen, and in his slow, Southern drawl this was the substance of his reply: "I've been workin' for the L. & N. twenty years. I was just beginnin' to feel comfortable about the future and was buying a home just outside the gates of the L. & N. shops. They are trying in every way to force me to come back. I don't know how I'm goin' to meet the nex' payment on my little house, but I know I ain't goin' to give up my principles and I ain't gon' na go back on the other fellows." I remember so clearly the fine face of Fred Ross, the young chairman of the striking shopmen in Portland, Oregon. Before the strike he was on the way to promotion. I met him several times in the Labor Temple during the General Convention of the Protestant Episcopal Church. The use of the Temple had been freely extended to the General Convention, and a number of church organizations met there daily. In order to reach these meetings one had to pass by the windows of the commissary where food and clothing were furnished to the families of the shopmen. It was a meager little commissary, barely able to tide over the minimum needs of those who were suffering, and still are. A few days after I left, I read that Fred Ross had been arrested on one of the many charges of violence for which hundreds of the shopmen have been imprisoned. This is one of the heaviest burdens and most difficult problems which the men and their organizations have to face, namely, false arrests, imprisonment, and the fabulously exorbitant bails that have been required.

Following the alleged confession of a man who has since been proven to be a company spy, one shopman was arrested and his bail fixed at \$45,000; this despite the fact that no one was injured by the alleged act and the property damage was very small. In one place in Illinois, forty-five cases of alleged violence of the injunction against

the shopmen have been filed. The cost of bail, court trial and maintenance of families of the men on trial has been very, very heavy.

The physical suffering of the women and children is very great. In one place I found that there was no coal—and but little food—in homes where six hundred people were living.

Here is a brief extract from a personal letter of one of the officials: "Take, for instance, in this city we have 1,750 men still on strike. No funds other than the small amount contributed by the local unions in this city have been received from any sources for more than twelve weeks. We operated a commissary until about two weeks ago, by which we were able to stretch what little money was available for relief purposes as far as possible. Despite the fact that only about \$125 per week was needed to keep this in operation, we were obliged to suspend it until further funds are available. In the meantime the strikers themselves, out of their meager earnings, are doing their best to take care of their fellow-men less fortunate, until a just and equitable settlement of the strike is effected. This, I believe, is the situation in nearly all the railroad centers on roads where no settlements have been reached."

The case of the railway shopmen is, in several ways, a unique and pivotal one in the realm of industrial disputes. This is strikingly emphasized by one outstanding fact, that the railroads which have refused so far to settle with their men have been openly condemned by eminent railway executives of other railroads, as well as by the action of these latter roads in reaching a settlement. If, therefore, the men who are contending against the railroads on which no settlement has been reached lose now, it will be not only the loss of their cause, for which they have made such terrific sacrifices, but it will mean the triumph of the policy of the less liberal, humane and just railway executives.

The issue will probably be settled one way or the other within the next two months. Those who have close contact with the situation know that the railway executives believe the shopmen cannot last but a few weeks longer. On the other hand, the leaders of the shopmen are confident that if they can last these few weeks the railroads will be compelled to reach a settlement, because of the inefficiency and the inadequacy of the work being done by the strikebreakers in the shops. It cannot be denied that the shopmen have come practically to the end of their resources, and that unless there is substantial assistance almost immediately they cannot meet the situation.

It is because of my knowledge of the facts and because the appeal has come to me directly that I am taking the liberty of making this very imperfect statement through the columns of your paper. One of the leaders in this struggle says, in a recent personal letter: "No doubt but that you are in contact with many people who have a vision of social and industrial peace

and democracy and who have enough faith in the efforts of the workers to be willing to assist them in this struggle."

Those who wish to contribute may send their checks either through me or to Mr. Clinton S. Golden, International Association of Machinists, Room 400, Machinists Building, Thirteenth and Spring Garden Streets, Philadelphia, Pennsylvania. Communications or checks sent to me should be addressed: 1130 Fifth Avenue, New York City.

RICHARD W. HOGUE,  
*Executive Secretary, the Church League for Industrial Democracy.*

### MR. PRESIDENT, ENFORCE THE LAW

The new "announcement" (sent out more in form of propaganda than news) that President Harding "after his vacation will meet the governors of all the states in conference at the national capitol to discuss the enforcement of the prohibition laws" is accompanied by twelve news column inches including a six-inch characteristic "wet" editorial from "Palm Beach Daily Post," all intended to impress the national public that enforcement is a deep problem and that the President's message to the governors will be that "the Federal Government is virtually powerless without the hearty co-operation of the states."

State co-operation is needed; but the burning question of the hour is—will the President as head of the Government take a stand in support of the constitution and furnish something for the states to rally in co-operation of? The Government never found itself powerless to enforce tobacco revenue laws without state aid. Hold the conference, Mr. President, but do not whine to the governors about the helplessness of the United States. Inspire them by saying that you will defend the constitution and the flag. Our Governor Pinchot can tell you in a ten minutes interview that the way to enforce is to enforce—*The Index, Williamsport, Pennsylvania.*

Dr. William Hiram Foulkes, general secretary of the Presbyterian New Era Movement, issued an appeal to the chief radio broadcasting stations of the United States for the transmission of special Holy Week programs. He asked that during the week preceding Easter there be broadcast by religious leaders appropriate passages of Scripture, preferably at the noon hour, so that throughout the nation all might pause for a moment of reverent spiritual thought. He also asked that on Good Friday, between noon and three o'clock, there be broadcast the reading of Scriptural passages, together with religious music and prayer. Dr. Foulkes urged that such special service be not in any sense sectarian, but that it represent the best Christian traditions of the United States. He offered the services of the staff of the Presbyterian New Era Movement to co-operate in this work, which he feels would be helpful to and appreciated by hosts who use the radio.



# "THE GAP IN THE WALL"

By Rev. H. F. Huse,

Pastor of the United Baptist Church, Dover-Foxcroft, Maine

Within a period of twenty-three years I have had three pastorates. I have not therefore been one to shift about a great deal. I know how I have felt, however, when I have sought a change. I know the emotions that have stirred my own soul and that are shared, I believe, by my fellow-pastors in the same experience. We haven't too much enterprise in seeking a church. We find it hard to thrust ourselves upon the charity and kindness of friends for the assistance we need. Moreover, with the expenses of life we hesitate to step out of one pastorate until the way is opened to step into another; also because no workman in the vineyard wishes to be idle. What is needed and what we would like to see created is some business-like arrangement whereby a man without making a nuisance of himself or imposing upon his friends can feel that there is a proper agency, as a part of the denominational organization, to which he can appeal, state his case with the assurance that it will have kindly, definite and intelligent consideration.

The need is for well organized and effective ministerial and church bureaus. If in this connection the seminaries of the various denominations could but see their opportunity and act in the premises much might be accomplished in the way of a happier adjustment of these all-important and difficult matters of pastoral settlement and change, and at the same time enable the seminaries to function in a much larger way as servants of the churches and agencies of the kingdom.

Such a bureau would acquire all the available and needed data in connection with both churches and pastors. At the head of the bureau and under the faculty organization let there be a "pastor at large" whose sole business it may be to shepherd, as it were, the pastorless church and the churchless pastor, assisting the church to find the man best adapted to it, and the pastor the best church adapted to him. The business of such a "pastor at large" would be to get in touch with the pastorless church, to visit it, advise it of available men, and in the interim assist the church possibly in a more effective organization along lines of finance, evangelism, religious education and general church work.

Churches, knowing the seminaries had such a bureau, organized, efficient, in touch with pastors, would seek its assistance in the selection and settlement of a pastor. Likewise the pastors would look to the seminaries for the assistance they so much need in a trying hour. By means of the bureau information would at once be available to both churches and pastors. After a church had found out about a desirable man, or the pastor had found out about a desirable church through the bureau, a conference of the two parties might easily be arranged. How much would be gained, and how much better a man would feel in going

to a church to spend a Sunday after having had a heart-to-heart talk with the committee representing the church! By this friendly preliminary touch how the strain of that first Sunday would be avoided!

The establishment of such a bureau would serve many very useful ends. In the course of time it would have valuable data in connection with churches and pastors. It would bring church after church into a relationship to the seminaries that now few churches have. The churches feel their relationship to the denominational organization as a whole, but how few churches feel any relationship to the seminaries! Moreover the "pastor at large" as head of the bureau could and would become a recruiting officer among the churches of young men for the ministry. A "pastor at large" of the Barnabas type, broad-minded, sympathetic, a true son of consolation, a man of some years and experience in the ministry, would make himself the friend in need to both the churchless pastor and the pastorless church.

I am aware of the fact that all the seminaries stand ready to help the churches and pastors in this business just as far as they can. But the work is done not as a definitely organized bureau and department of the seminary, which is a very different proposition from a service voluntarily given by those who can appropriate only such time as they can spare from other duties.

As to the finances of such a bureau by income from supplies of "the pastor at large," by definite fees from the churches served if not from the pastors placed, this department of the seminary might become if not wholly self-supporting at any rate no excessive burden to the treasury. Cost what it may, it is a service that pastors need and that the churches need, and whatever the cost it cannot fail to be a good investment, as it results in a speedier and happier adjustment of the pastoral settlement and change. It is a function that the seminary can well assume. The seminary owes it to the men it has trained, and to all the men who with whatever their training may be are seeking to preach the Gospel and extend our Redeemer's Kingdom.

## ON ALLOWING THE OTHER MAN TO THINK FOR HIMSELF

EDITOR CHRISTIAN WORK:

Your correspondent from North Carolina, in the issue of March 10, appears to take Apostle Paul in hand on the matter of evangelism. I presume he is well qualified to do this.

In his letter to the Ephesians, the writer of it remarks: "He" (the Lord) "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers," etc. Again, he urges Timothy to "do the work of an evangelist."

Why is it that "evangelists" are selected out from the list and made the object of criticism. The writer referred to would combine the offices named by St. Paul—those of pastor and evangelist, into one.

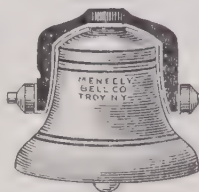
## FOR YOUR EASTER COMMUNION

### Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



**MENEELY BELL CO.**

TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY

**BELLS**

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

## whooping cough



and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy  
E. FOUGERA & CO., Inc.  
90-92 Beekman Street, New York

**ROCHE'S HERBAL EMBROCATION**

Says Doctor

## Charles E. Jefferson

Minister, Broadway Tabernacle,  
New York

"Wherever I go among men, east and West, I find they are reading The Christian Century."

### EDITORIAL STAFF

Charles Clayton	Morrison
Herbert L. Willett	Orvis F. Jordan
Joseph Fort Newton	John R. Ewers
Lynn Harold Hough	Edward Shillito
Alva W. Taylor	Thomas O. Clark

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Mail Coupon to-day. Foreign postage extra.

**THE CHRISTIAN CENTURY**  
508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ( ) "The Reconstruction of Religion," by Ellwood, or ( ) "The Crisis of the Churches," by Leighton Parks, or ( ) "The Mind in the Making," by Robinson, or ( ) "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....



Why not make some other combinations, say, pastor and teacher. Besides the pastor, some of our churches employ a teacher, or teaching minister.

Why should not the pastor do it all? He has only two sermons a week to prepare; to make himself ready for a week-night service and other addresses, as demand may require. Then let him take up classes in Bible study, social service and capital-labor problems. After all this, or some way connected with it, let him go into such kind of evangelistic work as our friend from North Carolina may lay out for him. All this is but another ladle in the mush, a new cook to take a hand in the pie. Chance to get into the discussion would appear to be irresistible.

At Yale, some years ago, Timothy Dwight sat in the chair of New Testament exegesis. At that time the critics were starting in on "Future Probation," and "Baptism" had not been entirely passed by.

After laying out the ground pro and con, in the thorough manner usual with him and without any expression of personal opinion, I recall that one of the class called for the doctor's opinion on these problems of interpretation. The very deliberate answer came, "Well, I don't know that it makes much difference what I think, or do not think. You young men are of age, with a college training, and you should be able to take your choice."

There is one school of thought that thinks the older fellows who are "behind the times" are too insistent of their doctrinal views, and another school of thought that doesn't like the modern notions of the aforesaid school. So be it. Then, why should not each cherish his own notions and proceed to work them, and let the other go his own way.

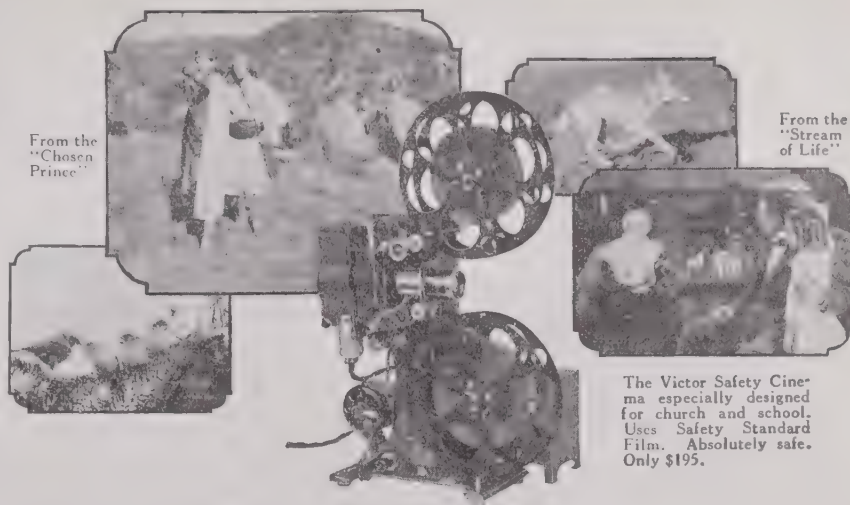
But this course is not so interesting. It is proven more satisfactory when one is able to, or attempts to, convert the other from the error of his out-of-date fancies over to the more modern points of vision. Why is not "heresy" the proper thing? That's what they are telling us.

Come on, then, and let us all be heretics, and get in on this business of pulling the old Book in pieces and becoming "modern critics." But where would all the "modern critics" be, and what would be left for them to do, if we all were in the game? You see, no one is interested when the team jogs along at an even pace through town, but the runaway it is that gets the public eye all wide open.

How uninteresting seems the even, quiet, diligent work of the church to how many! Some one must occasionally stir up a hornet's nest just to see the stir it all makes. The churches and the schools are sorely in need of the Timothy Dwight type; men who can stand up under the strain of a new idea or vision, and having done all stand—and let the other fellow stand too.

J. B. LAWRENCE.

South Norwalk, Connecticut.



## Motion Pictures That Secure Church Progress

Bible stories made *real* upon the screen!—good drama with a point of contact with religion!—travelogues of missionary lands!—all offer the church a powerful tool for its work.

As specialists in the non-theatrical field we provide the means for using motion pictures exactly as churches want and need them.

### The Victor Safety Cinema

gives results that are everywhere pronounced excellent. It is portable, easily operated by an amateur from local current or storage battery. Absolutely safe. All films are Safety Standard, non-inflammable, so approved by National Board of Fire Underwriters for use without booth.

Progressive Churches find that the right motion pictures increase both attendance and enthusiasm. Write for Free booklet, "The Picture and the Pulpit," and Self-Supporting-Plan.



Address Dept. 1

**UNITED PROJECTOR & FILM CORP'N**

69 W. MOHAWK ST. BUFFALO, N. Y.

Safety Standard Libraries in Principal Cities



### BOOKS RECEIVED

- Altars of Earth. By Hubert L. Simpson, M.A. Pilgrim Press. \$2.25.  
 Oracles of God. By W. E. Orchard, D.D. Pilgrim Press. \$2.25.  
 Seeking the City. By J. Gurr Reed. Pilgrim Press. \$1.50.  
 The Shining Highway. By E. G. Miles, M.A. Pilgrim Press. \$1.25.  
 The Christian Unity Movement in America. By Frederick Lynch, D.D. Pilgrim Press. \$1.25.  
 The Consciousness of Jesus. By W. Chapman. Pilgrim Press. \$1.25.  
 'Midst Volcanic Fires. By Maurice Frater. Pilgrim Press. \$2.25.  
 Regeneration and Construction. By Rev. S. B. John. George H. Doran Company. \$1.  
 The Church on the Avenue. By Helen R. Martin. Dodd, Mead and Company. \$2.  
 History of American Red Cross Nursing. By Lavinia L. Dock, R. N. and others. Macmillan Company. \$5.  
 With the Judeans in the Palestine Campaign. By Lt. Col. J. H. Patterson. Macmillan Company. \$2.25.  
 The Old World and the New. By L. H. M. Soulsby. Longmans, Green and Company. 40 cents.  
 Beasts, Men and Gods. By Ferdinand Ossendowski. E. P. Dutton and Company. \$3.  
 Personal Religion and Public Righteousness. By Rev. Peter Green, M.A. Longmans, Green and Company. \$1.10.  
 Bible Stories for Foreigners. By Frances B. Loveless. Westminster Press. 75 cents.  
 Memories of Many Men in Many Lands. By Francis E. Clark. United Society of Christian Endeavor. \$5.  
 A Bible Primer for Foreigners. By Frances B. Loveless. Westminster Press. \$1.  
 Roget's Thesaurus. By C. O. S. Mawson, Ph.D. Thomas Y. Crowell Company. \$3.

### UNIVERSITY BIBLE COURSES at home.

Use spare time. Enroll now. Finest books. Best courses. Hundreds studying. Lose no time from your regular work. Catalogue free. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

**COLLECTION ENVELOPES**—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President. GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies. REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec. WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

When answering advertisements please mention The Christian Work

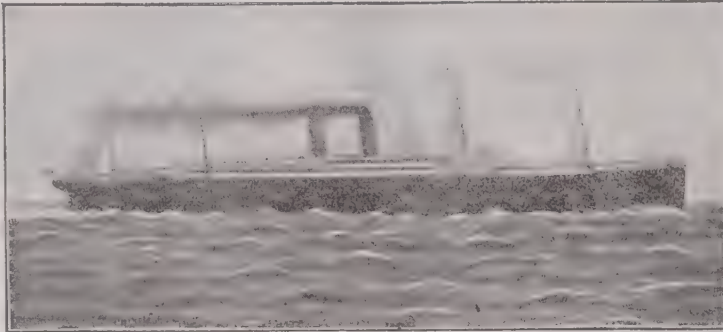


# Every "Christian Work" Reader in the Country

will be interested in the announcement of  
A CRUISE PARTY TO THE

## HOLY LAND, EGYPT and MEDITERRANEAN LANDS

ONE of the Queens of the Sea, exceptionally broad and steady with its 24 suites and rooms with private baths; its superb and spacious libraries, palm courts and promenade decks; its great Dining Saloon, seating guests at small individual tables; its spacious B and C Decks, rooms with windows, beds, wardrobes, dressing tables, etc.; its safety devices such as water-tight bulkheads, Marconi wireless, submarine signals, etc., all make royal and luxurious travel.



I. Summer "Baltic"  
Cruise, starting June 27,  
1923, 61 Days, \$600  
and up.

II. Winter "Baltic"  
Cruise, starting Feb. 2,  
1923, 65 Days, \$600  
and up.

ROUND TRIP ON THE BEAUTIFUL S. S. "BALTIC" (23,884 TONS)

*On Account of Size and Steadiness, Seasickness Almost Eliminated*

### GREAT INSPIRATIONAL FEATURES

Services, Lectures  
and travel club  
meetings.

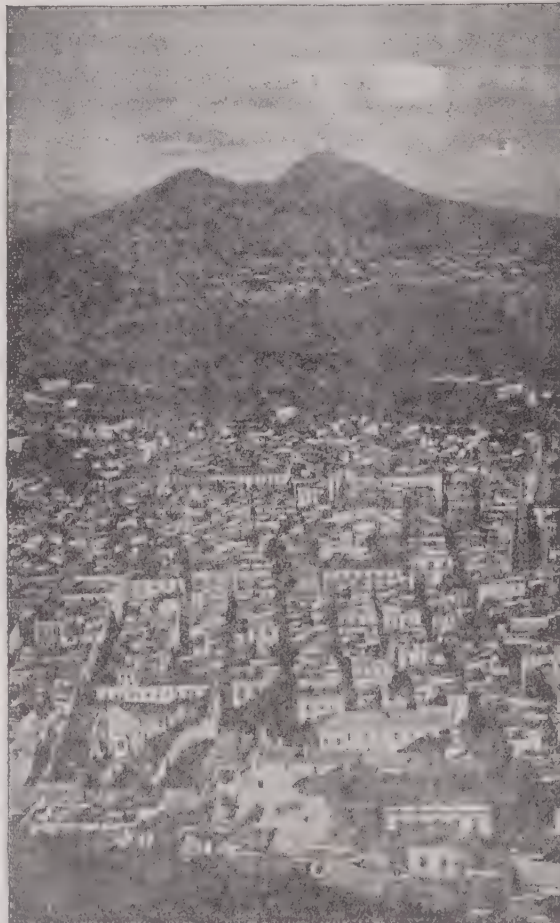
### PROMINENT MINISTERS

and

COLLEGE  
PROFESSORS  
will lecture and  
preach.

LETTERS OF  
MUTUAL  
INTRODUCTION  
to all members of  
the "Christian  
Work" party.

SPECIAL SOCIAL  
RECEPTIONS  
and entertainments.



BIRDSEYE VIEW OF NAPLES AND VESUVIUS.

© 1909 by Underwood & Underwood.

### BEST HOTELS ON SHORE

Carriage Drives,  
Guides, etc.

Special chartered R.  
R. trains to Jerusa-  
lem, Rome, Cairo,  
etc.

DR. D. E. LORENZ,  
Author of "The  
Mediterranean  
Traveler" and Man-  
aging Director,  
of Clark's Cruises,  
will have full  
charge of our party.

CAREFUL ATTEN-  
TION to LADIES  
traveling alone or  
with friends.

### PERFECT MEDITERRANEAN CLIMATE

Surpassing California  
or Florida.

65-61 days, with optional stop-overs in Europe. Return trip tickets good first-class on the Majestic, Olympic, Homeric, Adriatic, Baltic, etc.

### WHY NOT JOIN THE "CHRISTIAN WORK" PARTY?

A Souvenir Illustrated Book of 70 pages and Ship Diagram mailed free postpaid. Mention Cruise Preferred.  
Address

THE CHRISTIAN WORK

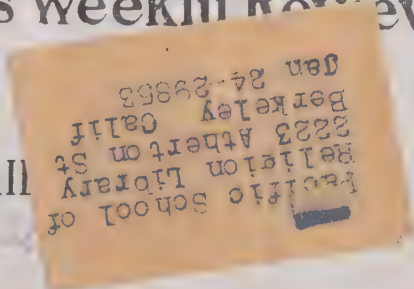
::

70 Fifth Avenue, New York, N. Y.

# THE CHRISTIAN WORK

A Religious Weekly Review

APRIL



Real Progress Toward Unity

Frederick Lynch, D.D.

Beer and Light Wines

Charles E. Jefferson, D.D.

Dr. James Roscoe Day

Observer's Letter

The Divinity of Jesus

Harry Emerson Fosdick, D.D.

Prodigal Daughters: Instalment IV.

Joseph Hocking

## LITERARY SUPPLEMENT

Three Dollars a Year

Ten Cents a Copy



REV. S. PARKES CADMAN AND THE  
RADIO

By George Wilson Jennings

A few Sundays ago it was my privilege to call at the home of a life-long friend who has been for a long time a helpless cripple; but notwithstanding his great trouble, he is a man of marvelous optimism, and also gifted in his love and knowledge of books, music and painting. My friend insisted upon my remaining that afternoon and "listening in" on the radio, which his progressive son had installed in the apartment. The contrivance the young man arranged regarding the radio for his father was indeed unique. With the outfit the service of the men's conference at the Young Men's Christian Association was an innovation. Rev. S. Parkes Cadman's address was as clear and plain as though this meeting was held in the little room in the lower part of our city. I shall never forget the look of eager joy on the invalid's face as he intently listened to Dr. Cadman's address, his earnest prayers, and the hymns sung at the time.

Dr. Cadman's utterances are the language of the heart—the language which "comes from the heart" and "goes to the heart"—always simple, always gracious, and graceful, full of power, thought and study. He is profound and eloquent, broad visioned, one who can treat humble subjects with delicacy, lofty things impressively, and moderate things temperately. This world-renowned preacher and lecturer deeply impresses a thinking man. The doctor knows it is the first rule in oratory that a man must appear such as he would persuade others to be, and that can be accomplished only by the force of his useful life.

Dr. Cadman's closing prayer on that Sunday appealed directly to my friend's heart and needs, for it was the expression of a faith reflective, clear, bringing the presence, the sympathy of the Being to whom the prayer was addressed. Reflecting on that Sunday afternoon, I asked myself: What wonders God hath wrought in these marvelous discoveries? Using mankind as an instrumentality in His hands to bring about what might be called a miraculous discovery, "broadcasting" over the entire country where many, many thousands of people in every walk of life have rare opportunities in this special line—those who are afflicted and helpless are in this enlightened age benefited and instructed as never before.

The words of Hawthorne recurred to the writer at this time—"Great men need to be lifted upon the shoulders of the whole world, in order to conceive their great ideas or perform their great deeds. That is, there must be an atmosphere of greatness about them."

To-day the radio is helping, and helping aright, in bringing Christian thoughts and teachings closer and more thoughtfully to the human family.

Brooklyn, New York.

## IMPORTANT ANNOUNCEMENT

## The Returning Tide of Faith

By Bishop Neville Talbot of Pretoria

A statement of the cardinal issues of the Christian faith for the man in the street in quest of a clear understanding of what he really believes today.

P. WHITWELL WILSON SAYS: "This book is written by one whose beliefs have been tried as by fire, who emerges with a triumphant faith in the Incarnation and the Resurrection, and with a faith, obviously profound." \$1.50.

## VANCE

## Being A Preacher

A Study of the Claims of the Christian Ministry

James Sprunt Lectures 1923

By JAMES I. VANCE, D.D.

This lecture course is a forceful, well-reasoned plea for the honor and usefulness of the Christian Ministry. \$1.25

## McKEEHAN

## Great Modern Sermons

Edited by Hobart D. McKEEHAN, S.T.M.

A collection of sermons representative of the best in modern homiletics. Sermons by Canon Barnes, Drs. Burrell, Cadman, Fosdick, Hillis, Hutton, W. R. Inge, Jefferson, John Kelman, Newton, etc. \$1.50

## DAVIDSON

## The Fascination of the Unknown

And Other Sermons

By THOMAS W. DAVIDSON

Mr. Davidson is the successor of one of the most eloquent of living American preachers, Dr. Frederick F. Shannon, and, in a marked degree, reflects the color, picturesque style of his predecessor. \$1.25

## MacALPINE

## What Is True Religion?

By ROBERT J. MacALPINE, M.A., D.D.

Dr. MacAlpine is minister of Buffalo's largest church, and his preaching has attracted wide attention. His sermons present the old Gospels in strikingly new and practical form. \$1.50

## COWDEN

## St. Paul on Christian Unity

An Exposition of Paul's Letter to the Ephesians

By JOHN B. COWDEN, D.D.

By a writer who regards that important letter of the Apostle to the Gentiles as an eloquent plea for the oneness of the Church. \$1.50

## SODERBLOM

## Christian Fellowship

The United Life and Work of Christendom

By NATHAN SODERBLOM, D.D.

The duties and problems of Christendom; the barriers which divide her; a survey of the efforts made. A valuable work by an unusually able historian. \$1.50

## DAVIS

## Preaching by Laymen

Foreword by Roger W. Babson

By PRES. OZORA S. DAVIS

(Chicago Theological Seminary)

A new book, is a layman's manual of practical instruction, showing: Why Laymen Should Preach; Texts and Subjects; Sermon Style; Methods of "Follow-Up," etc. \$1.50

## McLEOD

## The Revival of Wonder

By MALCOLM J. McLEOD, D.D.

Minister, Collegiate Church of St. Nicholas, New York

Dr. McLeod utilizes apt illustrations drawn from everyday life—from the fountains of literature and from the commonly-shared experiences of humanity. \$1.25

## BOWIE

## The Armour of Youth

By WALTER RUSSELL BOWIE, D.D.

Rector, Grace Church, New York

Dr. Bowie is one of the comparatively few preachers who really know how to talk to children. \$1.25

## WALKER

## Five Minutes with the Boys' and Girl's Congregation

By WILLIAM H. WALKER, Ph.D., D.D.

For thirty years the author has been specializing in preaching to children. All these talks to young folks are of a straightforward, practical sort. \$1.25

## SELL

## Stories in Sermons

By HENRY T. SELL, D.D.

Author of Sell's "Ten Books of Bible Study" Five-Minute Talks to Young Folks. Dr. Sell has followed the method of first telling a brief story, and then, in a few well-chosen words, applying its lessons and teaching. \$1.25

## DICKERT

## Sermons for the Junior Congregation

By THOMAS WILSON DICKERT, M.A.

Pastor, St. Stephen's Church, Reading, Pa. With an introduction by Paul Seibert Leinbach, D.D., Editor Reformed Church Messenger. \$1.50

## Third Edition

## Christianity and Progress

By HARRY EMERSON FOSDICK

"A marvelously lucid and vital book. Deals with the issues involved in a forthright and stimulating manner, vital insight matching felicity of phrase, seeking, as a wise teacher, to make the past glide into the future without loss of the precious inheritance of faith."—*Christian Century*. \$1.50.

Order from your Bookseller or

Fleming H. Revell Company

New York, 158 Fifth Avenue  
Chicago, 17 N. Wabash Avenue

## BOOKS RECEIVED

The Black Panther. By John Hall Wheelock. Charles Scribner's Sons. \$1.50.  
Skylines. By Halford E. Luccock. Abingdon Press. \$1.25.

## "New-Idea" Service Table

A sturdy, neat and well finished oak table, unexcelled for general household purposes carrying entire meal and returning dishes to kitchen. How many steps will this save you? Sixteen 15 x 34 inches covered with cork material, not affected by heat, water, etc. Sent parcel post, with return privilege—not sold in stores. Price \$8.50 plus postage or express. Weight 20 pounds. Circular on request. Redda Mfg. Co. 10 S 18th St. Phila., Pa.

Price \$8.50  
Parcel Post

1922 PASSION PLAY beautifully illustrated by 58 colored slides, with lecture, for rent at \$2.50, or for sale at \$26.60. Also Wm. J. Bryan's "Back to God" and 400 other excellent illustrated lectures and sermons. Write for information

VICTOR ANIMATOGRAPH CO., Inc.  
276 Victor Bldg. Davenport, Iowa

UNIVERSITY BIBLE EDUCATION at home. Prepare for fall and winter study. Finest books. Best courses. Hundreds studying. Catalogue free. Lose no time from your regular work. Write Prof. C. J. Burton, Bible University, Eugene, Ore.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Duford Trifold Company, Asbury Park, N.J.

When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 14.

New York, April 7, 1923.

Whole No. 3017.

### CONTENTS

THE WORLD OF TO-DAY.....	419
EDITORIALS:	
Real Progress Toward Unity: Rev. Frederick Lynch, D.D. ....	423
Beer and Light Wines: Rev. Charles E. Jefferson, D.D.....	424
THE OBSERVER'S LETTER:	
Dr. James Roscoe Day.....	425
THE WEEKLY SERMON:	
The Divinity of Jesus: Rev. Harry Emerson Fosdick, D.D.....	426
LITERARY SUPPLEMENT: .....	431
GENERAL ARTICLES:	
Prodigal Daughters: Instalment IV: Joseph Hocking.....	441
Bringing Christ to Outlying Communities: David R. Piper.....	442
COUNTRY CHURCH DEPARTMENT:	
Why Help the Farmer? Paul L. Vogt, Ph.D.....	443
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For April 22: Moses: Liberator and Law-giver.....	445

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### PROTEST AGAINST EXECUTION OF ARCHBISHOP OF MOSCOW

A Russian tribunal has condemned the Roman Catholic archbishop of Moscow and several priests to death and sentenced several other priests to prison for refusing to give up their church treasures for famine relief. The two million Roman Catholics of Russia are practically all Poles. The action against the archbishop and his associates has a good deal of politics mixed with it. The Soviet government charges the ecclesiastics with treating with an enemy state, *i.e.*, Poland. Naturally the Poles and Roman Catholics everywhere have protested against the sentence. Pius XI has

asked the Russian government to spare the archbishop on the ground that he is "my subject." That is an extraordinary assumption on the Pope's part in this day and generation. Secretary Hughes also has protested through Ambassador Houghton at Berlin, where there is an official representative of the Soviet government. The Russians have commuted the archbishop's sentence to ten years' imprisonment, but have confirmed the death sentence on his vicar general. Our government must take an equal interest in the trial of the Metropolitan Tikhon, a man of incomparably greater importance than this Roman Catholic archbishop. The Secretary's protest should constitute a precedent. Hereafter when an Armenian or Greek priest in Turkey is persecuted, or a Stundist preacher in Russia or a rabbi in Rumania or Hungary, our government should protest as it has in this case. It ought to exert itself immediately in behalf of the forty-five hundred Armenian refugees in Messina, of whom we speak in another column. They are in a far worse case than this Roman Catholic archbishop. Let us as a government be Christian enough to be a friend to the least, to those men who need friends far more than do the great people of the earth.

#### THE TROUBLES OF THE CLERGY IN RUSSIA

The foreign Roman Catholic archbishop of Moscow is by no means the only ecclesiastic in Russia who is in difficulty. The last new invention for troubling the members of the regular Church is that every clergyman of any grade must secure an authorization in order to have the right to officiate. The price of this authorization is, for the present, put at six hundred million rubles a year. That is only about two dollars in American money, but very few Russian priests can pay such a sum. This strikes another direct blow at the worship, and will close many churches. While the Soviet government is disposed to welcome any religious workers who will help to break up the Orthodox Church, it is not inclined to welcome Christian work in behalf of Jews. As everyone knows, a large proportion of the Soviet leaders are Jews. Probably none of them keep up their religious observances. But it looks as though they did not want their fellow Jews to turn Christian. The Bolshevik government some time ago admitted a representative of the London Mild-



# THE WORLD OF TO-DAY

may Mission to the Jews to do relief work. When the authorities learned that the man was a missionary to the Jews, however, they forced him to leave Russia. The communists have done something to stimulate a Bolshevik movement among the Orthodox Jews, however. The head of this organization has just landed in New York. We do not know whether our own government will deport him as a Bolshevik agent or not.

## PROPAGANDA IN BEHALF OF DEATH

The "New York American" is read by eleven hundred thousand people every morning. The Hearst press altogether has a daily morning circulation of five million. What Arthur Brisbane writes appears in ten million papers each day. The other day the Hearst papers in Arthur Brisbane's column discussed the British proposals for an increase in their air force on account of the strength of the French air squadrons. Brisbane followed it up with this paragraph: "And what about that famous 'League of Nations'? If it can't keep England from worrying about her 'dear ally,' France, how will it prevent war in general? And why should this nation become mixed up with a league that cannot even protect Allied nations from fear of each other's flying machines? Great Britain's Air Ministry has developed a 1,600-horsepower flying engine that will burn crude oil instead of gasoline and carry ten to one hundred passengers across the Atlantic. Such an engine, properly developed, is worth more to England than half a dozen Leagues of Nations." This is the sort of talk that prepares the world for more war. We say that liberty of speech and of the press do not allow advocacy of crimes and violence. What is such a paragraph as this but the most insidious advocacy of violence, the sort of violence that leads to the death of men by the thousand and million? Would it not be a healthy thing if the law forbade the airing of such sentiments? In the Rhine area occupied by the Allies, Colonel Stone, of our forces, suppressed papers which published cartoons that excited international bitterness and would not allow the discussion of the question, Who started the war? because it would only fasten international hate in the children's minds. Why should not our laws say that war and international bitterness are crimes, and whoever stimulates them breaks the law?

## HISTORY FOR THE SCHOOL CHILD VERSUS FACT

At the recent conference of the American Section of the Women's International League for Peace and Freedom, Harold R. Peat, one of the soldiers of the World War who is now devoting his life to the cause of peace, pointed out the great weakness in the teaching of history in our schools. "When I was in school," he said, "when I read of a war or read of a soldier I always thought of glory, romance and heroism. I never once, in any of the grades of my school as a Canadian boy, read the story of war as war is. I never read a chapter or a line that would have caused me as a child to hate war, and if my school teachers did not teach me to hate war, then they certainly taught me to glorify war." His examination of the text books of different nations has shown him that the word defeat does not appear in the pages of text books. It would be an excellent idea to

have a conference of the ministers of education of all the nations to draw up an international history showing the facts relating to war, not how we have "licked" one another in the past. The Women's Conference agreed to make a special campaign against the National Defense Act which was passed in 1920. That act provides for a "citizen army" similar in many respects to the military policy of Germany before 1914. The conference plans also for a national summer school for peace education.

## THE MOVEMENT FOR AN INTERNATIONAL LANGUAGE

Some four years ago F. G. Cottrell, an eminent American chemist, served on the committee to plan for the meeting of the International Research Council at Brussels. The committee agreed that the official languages of the conference should be French and English. This was all very simple, but when the Italian delegates arrived the whole scheme was blown into a thousand pieces. That incident impressed Professor Cottrell. Although a chemist, he became so deeply interested in the development of an international medium of intellectual exchange that he was made chairman of the committee on the subject appointed by that Brussels meeting. The movement in behalf of an international language is gaining in strength. In the autumn of 1921 the League of Nations appointed a committee to consider the topic. The League committee reported that Latin is too difficult to serve as an international auxiliary language, and that the acceptance of any modern national language would excite jealousy, and that therefore an invented language would be the best. The committee held that Esperanto and Ido are suitable, but it was not prepared to decide between them. The first of the modern international languages was Volapük, the invention of Monsignor Johann Martin Schleyer, a Roman Catholic priest of Baden. He brought it out in 1880. The roots in Volapük were mainly based upon the English language because, as Monsignor Schleyer said, it was spoken by one hundred million people, but the roots were so modified that people would not recognize them. Volapük means "world speech." Nevertheless, by 1899 there were 283 Volapük clubs spread all over the world and some thirty periodicals appearing in the language or dealing with it. In 1887 a Polish student, Louis Lazarus Zamenhof, brought out Esperanto. "Esperanto" was the pseudonym over which Zamenhof published his pamphlet. Esperanto is based on roots taken from English, German, French, Italian and Latin. Dr. Zamenhof really worked out his language practically in the same fundamental ideas as those of Schleyer, but he made it a good deal simpler. Esperanto had a wide growth. At the Paris Exhibition in 1900 Monsieur Leau, a French professor of mathematics, led in the formation of a "delegation for the adoption of an auxiliary language." After seven years of work the committee decided to adopt Esperanto in principle, but with certain modifications indicated by the secretaries' report and by the "project of Ido." The "project of Ido" was an anonymous pamphlet really written by the Marquis de Beaufront, at that time the most eminent supporter of Esperanto in the world. The supporters of Esperanto, however, would not accept the co-operation of the "delegation for the adoption of an auxiliary language," so that very unfortunately two languages now are contending for the place as the international tongue. There

## THE WORLD OF TO-DAY

are three other suggestions based on Latin also before the international public—one called Pan-Roman or Universal, another called Latino Sine Flexione, and the third Romano. For anyone acquainted with Latin these three are very simple to understand. A goodly number of learned societies, including the American Council on Education, the American Classical League, the American Philological Association, and the National Research Council of America, have appointed committees to consider the question. The committee of the National Research Council is now undertaking real propaganda. Many of the labor organizations are much interested in the project. Indeed, Professor Cottrell reports that he found it possible to converse at first-hand with leaders of labor organizations in Europe in *Ido*. The advantages of an international language are so obvious that they do not need to be enumerated. If we are to come to an age of complete understanding we must be able to talk with each other directly and not depend on interpreters. Earl Grey believed that the war of 1914 never would have occurred if all of the parties to it could have talked one language. The committee of the National Research Council would be glad to know the names of people who would enter a class for the study of one of the international languages.

### SUICIDE IN AMERICA

Seven years ago Rev. Harry March Warren, D.D., who was then a Baptist minister in New York City, founded a society to help keep people from suicide. On the board of this Save-a-Life League were some of the most prominent ministers and physicians of New York. About twelve thousand persons committed suicide in this country last year, one-third of them women and girls. The oldest suicide was a centenarian great-great-grandmother and the youngest a child of five years. The number of known suicides in 1921 was 8,410 males and 3,734 females. One of the great insurance companies estimates the number of suicides in 1922 as 13,530. If the number included the unknown suicides and those who made a deliberate but unsuccessful attempt to destroy themselves it would be doubled. A large number of suicides are educated, socially prominent and financially prosperous. Among the number last year were thirty-eight college students, fifty college professors and school teachers, nineteen preachers and leaders of religious work, fifty-two judges and lawyers, eighty-four physicians, about one hundred presidents and heads of large business concerns, seventy-nine millionaires, forty-six wealthy women and eighty-eight bankers, several of them bank presidents. In New York City alone 839 persons ended their lives last year. Some parts of the country report a sort of epidemic or suicide wave, one girls' suicide club having been discovered. Several persons killed themselves because of gossip. One girl committed suicide because she became depressed after bobbing her hair; one man because he was forced to quit playing golf. A woman killed herself after missing two trains. A man because he feared the end of the world was at hand. Another man because of a row over a cat. A designer was driven to suicide trying to guess the coming spring styles for women. One recently ended his life rather than face another cold winter. A young man killed himself "for the fun of it." And a woman left a note saying she was taking poison "just to get a new thrill." In 1919 477 chil-

dren committed suicide; in 1920 there were 707; in 1921, 858; in 1922, over 900, or nearly 3,000 in four years. The average age of boy suicides is sixteen, of girls fifteen. When five school girls in four days commit suicide it is time the public asked the reason why. The conclusion reached probably will be that they were temperamentally disordered, or home conditions were intolerable, or that the school system is at fault. All three are the chief causes for child suicide. Child marriage is another serious cause. In 1920 there were sixteen hundred boys and twelve thousand girls fifteen years of age in the United States listed as married, and nearly five hundred of them were recorded as widowed or divorced. The married boys of sixteen numbered 3,222; those of seventeen, 7,690; those of eighteen, 24,644. Girls married at sixteen numbered 41,620; at seventeen, 90,930, and at eighteen, 186,645. Many of these children soon after marriage find that they have made a great mistake in their choice, quarrel, separate, get divorced and supply many of our suicides as well as homicides. Parents and teachers should educate children to avoid emotional excesses, to meet bravely the unpleasant things of life and to consider others as well as themselves. Dr. Thomas W. Salmon says that most suicides are preventable. The league has proved that people tempted to end their lives will first come and "talk it over," and that in most cases they can be saved. The Save-a-Life League believes that with proper equipment it could save thousands every year. "The weakening of religious belief in many persons," says the League's report, "is to blame for many suicides. The lack of the understanding of life's true value and a lack of communion with God and obedience to God's laws is the whole trouble. The fear of a possible punishment hereafter is an important deterrent factor, although not the only one, for true religion requires a man to think less of himself and more of others. . . . This spiritual counsel, calm reasoning and timely assistance (medical, legal or financial) will save almost anyone in despair."

### HERESY IN THE MISSION FIELDS

The perturbation over modernism and heretical preaching in the pulpits and the teaching of heretical doctrines in the seminaries is not confined to Great Britain, Germany and America. It is manifesting itself in the mission fields in as emphatic form as one finds it at home. There is a conflict between the "Fundamentalist" and the "Modernist" going on in China that is as violent as it is becoming in America. Thus the Bible Union of China in its recent bulletin, entitled "Contending for the Faith in the Councils of the Church," deals with the efforts of Evangelical Traditionalists to withstand the inroads of Modernism. The bulletin abounds with citations of a militant and pessimistic character, of which the following is a good example. It is the utterance of a conservative editor on the other side of the Atlantic:

The rationalists parley no more. They are out to win. . . . It is necessary that all bodies of evangelicals stand together, regardless of minor differences. It is not necessary to abandon our distinctive views or organizations any more than it was necessary for Great Britain, France or America to abandon their distinct nationalities. But it is necessary that we find some way of united action, as did the Allies. The best plan now presented is that of the fundamentalists. The rationalists are great on strategy, and they are now determined to divide the conservative evangelical



# THE WORLD OF TO-DAY

body. They are loudly proclaiming that the fundamentalists are a body of extreme, exclusive premillennialists, and that that movement simply represents that particular view. This is all untrue. The fundamentalists, as their name implies, are a body of evangelical believers who hold differing views upon non-essentials, such as the form of baptism, form of government, the emphasis upon human agency and divine sovereignty, etc., but who are soundly, thoroughly and intensely solidly one upon the great fundamentals of historic Christianity, such as the infallible Bible, the Trinity, including the deity of Christ, his supernatural teachings and works; his vicarious blood atonement, his bodily resurrection, his ascension, and his personal, bodily, sudden return to earth.

Mr. Watkin R. Roberts, of the Bible League of India, Burma and Ceylon, asserts that out of four thousand missionaries now working in those parts, not more than two thousand "believe in the Bible as the inerrant and infallible Word of God." Higher criticism is responsible for this, and "we now," he adds, "have to face the most appalling form of apostate teaching." Missionaries belonging to the Anglican, Methodist, Presbyterian, Congregationalist, Baptist and Y. M. C. A. bodies are all infected, and many of the Mission High Schools and Colleges in India are staffed by these people. Even Christian periodicals admit the contributions of Modernist writers.

His remedy is a very simple one. It is to appeal to headquarters. He declares that:

Unless the Christian Church in the homeland takes immediate and most drastic action independently, if necessary, on the missionary societies, these anti-Christian theories will so grip the modernist missionary community and its Indian Christian followers that our missionary propaganda will eventually degenerate into a merely ethical movement of social reform—with our Lord Jesus Christ classed as a mere reformer, along with heathen philosophers, and the whole movement finally culminating in an apostate world-federation of religions.

It is a great pity that the conflict should extend itself to the mission fields. We can stand it in America and Britain. Christianity is established and a little debate over the great problems of the faith helps rather than hurts the cause. It shows that the people still have some interest in the great doctrines of the faith when they will heartily contend for their interpretation of them. But it is different on the mission field. There it is necessary to present a united front to heathenism. In a great city there may be but two Christian Churches, both there to present Christianity to a hundred thousand who know nothing of it. If the two protagonists of the faith fall into dispute between themselves the cause suffers terribly. The heathen wonders if they do not laugh. As the Hindoo nurse in Maugns play "East of Suez" intimates that she had to be baptized by all the communions, Roman Catholic included, to make sure she was saved. It is greatly to be hoped that both those missionaries belonging to the Fundamentalist school and those belonging to the Liberal school will exercise great charity toward each other and refrain, so far as possible, from criticizing or attacking each other's theological positions and work in closest co-operation and unity in preaching the gospel. After all the missionary goes out to preach the gospel, not any particular theology, nor any particular view of the Bible. Theologies are many, the gospel is one.

## THE BATTLES FOR OIL

There are three broad petroleum areas now known in the world—one which includes the seven oil fields in the United States; a second in the Caribbean basin, which includes Mexico, Central America, Colombia and Venezuela; a third

in the Caspian-Black-Sea-Eastern-Mediterranean region, which includes southern Russia, southwestern Siberia, Mesopotamia and Palestine. It is estimated that the original oil content of these three fields is roughly ten billion barrels. If an allowance of ten billion barrels is made for undiscovered resources, we have a total of forty billion barrels of original deposits, one-fourth of which belonged to the United States. Of the ten billion, however, which belonged to the United States approximately one-half has been used up. Hence, Mexico, with an estimated four and one-half billion barrels, falls not far behind the actual present oil resources of the entire United States. Mr. Joseph E. Pogue, one of the best authorities on power resources in the United States, states in "Economics of Petroleum" that "the resource situation is serious, if not critical," and that "the rate of extraction of American petroleum must soon slow down," no matter what the unmined supply may be assumed to be. More efficient methods of mining and a more economical use of oil for a given unit of power may be expected to offset in considerable measure the decline in output. About three years ago the president of the Standard Oil Company of New Jersey estimated that in 1925 the requirements of the petroleum industry in the United States would approximate 650 million barrels, which is 220 million million barrels more than the requirements of 1919. This is very far in excess of the most optimistic estimate of the production of our own oil fields. Thus the importance of oil as a factor in determining international relationships is at once apparent. The war greatly stimulated interest in petroleum, not only by accentuating its importance, but by calling attention to the limitation in supply. Again quoting Mr. Pogue, it appears "that in 1917 the United States exercised political (or territorial) control over sixty-seven per cent. of the petroleum produced throughout the world, and commercial (financial) control over a slightly greater part, seventy-two percent. Proportions of substantially the same order of magnitude obtain for 1920." In addition to its own fields, those controlled predominantly by the United States are Mexico and Peru. The use of the terms "financial control" and "political control" interchangeably is of the greatest significance. Surveying the changes in the political and commercial map of the world during the last few years, Mr. Pogue finds that "there is an unmistakable correlation to be observed between the territorial adjustments and the unmined supplies of petroleum." The exhaustion of nearly fifty per cent. of the original petroleum resources of the United States means that about seven-eighths of the estimated resources of the world now lie outside the boundaries of the United States. Thus, while America has territorial control of two-thirds of the world's actual production of petroleum, she has financial (and political) control over only about one-eighth of the resources. It is a maxim of international relations that a government undertakes to the full limit of its power to protect the property rights of its nationals in foreign countries. In the light of these facts, it is not strange that there has been a tendency in the last few years, especially among smaller independent countries, toward nationalizing petroleum resources. This has been matched by keen rivalry among the greater powers for control of the petroleum resources in the Eastern Hemisphere. The acuteness of the present Near East controversy is apparently due even more to the existence of petroleum in Mesopotamia than to the extraordinarily grave human questions involved.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William O. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## Real Progress Toward Unity

THERE can be no doubt that the world at large has been greatly disappointed in the progress toward unity since the famous appeal for unity was issued by the Lambeth Conference over two years ago. Perhaps the hopes of the Church Universal had never been raised so high as by that document signed by practically all the Episcopal bishops of the world. For the first time the great Anglican communion recognized all the other Protestant communions as true churches. The tone of the appeal was irenic and conciliatory, and the bishops expressed themselves as ready to make all concessions conscience would permit. The various Free church bodies of Great Britain received the appeal in the same kindly spirit in which it was offered, but, after careful consideration, declared that while they were willing to enter into further conferences—one or two such conferences have been held—yet some of the statements in the appeal presented such insuperable difficulties that there was not much hope of arriving at any real unity on the basis of the appeal. The great obstacle was that of orders, not of faith. Also, the cleavage between the sacramental and evangelical conception of the faith was a chasm too wide to be bridged. (Dr. T. Reaverly Glover dwelt mostly upon this point in his book on the Free Churches and the Lambeth Appeal, which book Dr. Clifford said expressed the point of view of the Free Churches as a whole.) The American churches have not

been more hopeful in their attitude toward the appeal than have the British churches.

On the other hand, if the outcome of the Lambeth Appeal has not been encouraging, it should be noted with gratitude that in other directions the progress toward unity is making steady progress. This is apparent from the excellent summary prepared by the Continuation Committee of the World Conference on Faith and Order. This shows that in many places and in many branches of the Church not only is the plea for unity being uttered, but real steps toward it are being taken. This summary is so full of encouragement that we are glad to share it with our readers:

"Everywhere Christians are recognizing that the only hope of the world is the establishment of Christ's law of peace and righteousness and love, and that, until the churches are visibly united, they cannot proclaim that law effectively. Local efforts for partial reunion are, therefore, being made all over the globe, and the effort for the World Conference on Faith and Order to prepare the way for the unity of the churches is arousing increased interest.

"In Canada, the Congregationalists, Methodists and Presbyterians have reached almost the final stage of union, and Methodists and Anglicans are appointing commissions to confer.

"In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian and Presbyterian churches held remarkable conferences last winter.

"In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists and Presbyterians are discussing the matter seriously.

"In South India, the United Church and the Church of England are continuing their hopeful negotiations.

"The Presbyterians, Church of England, Methodists, Congregationalists and other missionaries are continuing their efforts at Kikuyu in East Africa. Informal discussions are going on in the West Indies.

"The Church of Scotland and the United Free Church of Scotland have almost completed their reunion.

"In China, a National Christian Council has been formed by members, foreign and native, of most of the Christian missions, which it is hoped will prepare the way for direct efforts for one Church in China.

"In Egypt, members of the Church of England and the Greek Orthodox, Coptic, Syrian Orthodox, Armenian and Presbyterian churches are continuing hopeful conferences.

"In Ireland, the Presbyterians and the Church of Ireland are considering the matter.

"The recognition by the Ecumenical Patriarchate of the Holy Orthodox Eastern Churches of the validity of Anglican orders is a long step toward reunion between the Eastern Orthodox churches and the Anglican communion. The decision of the Ecumenical Patriarchate will need the assent of the other patriarchates and autonomous Eastern Orthodox churches before it becomes effective. The Ecumenical Patriarchate and the Old Catholic churches of Europe are approaching each other, and the relations between the Eastern Orthodox and the Armenian and Coptic churches are closer.

"Viscount Halifax has been having conversations with Cardinal Mercier as to reunion between the Churches of Rome and England.

"In the United States, the Episcopal Church has made canonical provisions by which its bishops will be enabled to



# EDITORIAL

give to ordained ministers of other churches an Episcopal commission.

"While federation is not a substitute for unity, it is a step toward it, and the Federal Council of the Churches of Christ in America is becoming more and more effective. The Federal Council of the Free Churches in England is likewise gaining in importance and efficiency, and federation movements are well advanced in Germany and Switzerland.

"The Northern and Southern bodies in the United States of the Methodists, Presbyterians and Baptists are still continuing their negotiations. Two of the largest bodies of Lutherans in the United States have united under the name of the United Lutheran Church of America, and the Evangelical Association of North America and the United Evangelical Church have just united under the name of the Evangelical Church, which has voted to destroy all records of the division which separated them many years ago."

The Commission on Faith and Order might have added two other hopeful instances to this list. One is that of the actual establishment of inter-communion between the Anglican and Swedish churches. The writer happened to be the guest of the Archbishop of Sweden on the day when the document signed by the Archbishop and two Swedish bishops, which concluded the agreement, was dispatched by special messenger to the Archbishop of Canterbury, and there was great rejoicing in Sweden. The Archbishop felt that one of the greatest steps for generations toward unity had been taken. The other incident to which reference should be made is that of the conference between a group of Anglican leaders and several leaders of the Free churches held at Lambeth Palace last year. Although the delegates did not officially represent their communions, yet they were among the most prominent men in both groups. The significant thing about the statement issued by the Conference was the distance the Anglican leaders went in recognizing the Free churches as real churches and the distance the Free churchmen went in recognizing the value of some form of bishopric in the Church. The statement was warmly criticized by many in both groups, but it was a sign of the times. No such statement could have been agreed upon twenty-five years ago.

F. L.

## Beer and Light Wines

**I**N dealing with momentous and vexing problems it is important that we keep close to facts. We gain nothing by indulging in rhetoric, or falling into passionate and ugly moods, or by playing with fantasies and phrases. Many Americans do not like the Eighteenth Amendment, and are calling for a law which will legalize the sale of beer and light wines. The persons who join in this cry are of two classes. A small group of them are fully informed and know exactly what they are saying and why they are saying it. The majority have never studied the problem and are carried away by popular clamor, repeating the things which others say. Those who know the facts know that the Eighteenth Amendment will not be repealed. The American people have put it into the Constitution, and there it is going to stay. It required a two-thirds vote of Congress to submit the Amendment to the States. It required three-fourths of the States

to put the Amendment into the Constitution. Forty-six States have ratified the Amendment. It is a solid and indestructible part of the organic law of the land.

To get rid of it, the only thing possible is to nullify it. The most plausible way of nullifying it is to induce Congress to legalize the sale of beer and light wines. A light wine is a wine containing any proportion up to thirteen per cent. of alcohol. To advocate the sale of beer and light wines without specifying the per cent. of alcohol is to advocate the sale of drinks which are undeniably intoxicating. The Eighteenth Amendment prohibits "the manufacture, sale, or transportation of intoxicating liquors within the United States, and all territory subject to the jurisdiction thereof, for beverage purposes." When people demand that the Federal Government shall legalize the sale of beer and light wines, they demand that the Government shall legalize what the people in their Constitution have expressly prohibited. That is something which no honorable Government is likely to do.

If it be said that drinks containing a low per cent. of alcohol, say four or five or six per cent., are not intoxicating, the answer is that that depends on the person who drinks and the quantity of liquor drunk. The Army medical experts in the war found that a liquor containing only 1.4 per cent. of alcohol will intoxicate the average healthy soldier if a sufficient quantity be imbibed. Thousands of men and women get drunk on beer and light wine. Moreover, beer and wine create in multitudes the appetite which demands drinks which are stronger. The case against alcohol even in small quantities is complete and unanswerable. The experience of mankind has demonstrated that alcohol as a beverage is a plague and a curse. The physiologists, the life insurance experts, the great employers, the railroad companies, the social workers, the reformers, and the minister of the church of God, have been brought face to face with the facts. They all see that alcoholic drink is a continuous cause of pauperism and crime, insanity and degeneration. It is not fanatics or faddists, puritans or bigots who have decided that alcohol as a beverage must go. It is the nature and unshakable conclusion of the common sense and sober judgment of the sanest and best informed men and women now alive.

When people in the State of New York ask the Legislature to legalize the sale of beer and light wines, they ask the Legislature to do a foolish and futile and dangerous thing. New York State is a part of the nation. It is not an independent and sovereign power. It is bound by the laws passed by the United States Congress. If it defies a Federal law, it becomes a rebel State. No matter what the New York Legislature may do, the sale of beer and light wines cannot be legalized in this State, so long as Congress prohibits such sale. The United States Government has full authority to prohibit the sale of beer and light wines in the Empire State, even though our Assembly and Senate and Governor should all declare that such sale is legal.

Moreover, if the sale of beer and light wines should be legalized by Congress, that would be a nullification of the expressed will of the people declared in the manner prescribed by the Constitution. If the sale of liquor containing five per cent. or six per cent. of alcohol should be legalized, it would be absolutely impossible to prevent the sale of liquor containing eight per cent. or ten per cent. No conviction in a court would be possible without a chemical analysis of the contents of every bottle or glass. There are not enough chemists in the world to conduct the business which would be made necessary by the passage of such a law. The Chief

Justice of the Supreme Court, Mr. Taft, has clearly stated what every informed person knows: "No such distinction as that between wines and beers on the one hand and spirituous liquors on the other is practicable as a police measure. Any such loophole as light wines and beer would make an Amendment a laughing stock." The brewers and distillers all know that the Prohibition Amendment will be a dead letter if once a beer and light wine bill is passed.

If Congress should legalize the sale of beer and light wines, the breweries and wineries would all be reopened. If wine and beer are to be drunk, there must be organizations to make them, and if they are to be sold, there must be places for selling. The saloon would come back, and with it the old gang which had debauched and terrorized so many communities that decent people declared it no longer endurable.

The effort to nullify Prohibition by allowing the sale of beer and light wines is an old trick which has been tried again and again. Beer amendments have been up in Michigan, Colorado, Washington, Oregon and Ohio, and in each of

these States the beer amendment was overwhelmingly defeated. Such an amendment can never pass in a State where the majority of the voters are intelligent and informed. Georgia tried the experiment. In 1907 she passed a prohibition law, but a few months later she legalized the sale of near beer. The experiment was disastrous. Her law could not be enforced. By a great majority she finally gave up the experiment, and took her place in the list of prohibition States.

Three things are certain. We cannot have beer and light wines and prohibition too. We cannot have beer and light wines without the saloon and all the other abominations which go with it. We cannot have the legalization of the sale of beer and light wines in the State of New York as long as the Volstead Act is in force without defying our Government and insulting the United States flag.

A long time ago it became a proverb—"There is a way which seemeth right to a man, but the ends thereof are the ways of death."

C. E. J.

# THE OBSERVER

Dr. James Roscoe Day

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

WHEN the great architect Richardson, big in brain, body, soul and personality in general, and beloved friend of Phillips Brooks, died the great preacher said: "It is like as though one awoke in the morning and looked out the window to see the mountain that was always there and found it was gone." One has something of that feeling as he reads of the passing of Chancellor Day of Syracuse University. He, too, was big in body, brain, heart and of tremendous, dynamic personality. His very presence when he went into the pulpit dominated the congregation before he began to speak.

When I read yesterday of his death there immediately came back to me a beautiful August Sunday in the Adirondacks. It must have been fifteen years ago. I was spending the summer at the Lake Placid Club and Dr. Day was in a cottage near Lake Placid. One day it was announced that he would preach in the Methodist Episcopal Church the approaching Sunday. It was a glorious Sunday, brilliant sunlight, air crisp and clean. We rowed across the shining lake and found great throngs besieging the church. It was always so when he preached. For an hour and ten minutes he held us spellbound (how the idea of long sermons never injects itself into our consciousness when the real preacher, the prophet, speaks). He talked on the personality of Christ, how far was it capable of appropriation, adoption by ourselves. He dwelt upon several phases of Christ's character. I recall so well that while he was speaking of the gentleness of Christ and our assimilation of it he exclaimed: "What a commentary upon our humanity that the squirrels fear us and run and the birds fly away as we approach!" But he did not confine himself, as some do, to the gentleness of Christ's character. He said one of His superbest traits was

His capacity for indignation. He said he himself would not give a penny for a man who would not grow white hot with indignation over wicked men and evil deeds. He liked the man who occasionally burst his collar with wrath over some egregious act. Christ was the Great Hater as well as the Great Lover. The real Christian to-day could hate as well as love. It was great preaching, virile at times, tender at times as a mother over her babe, lit up with imagination, rich in real pathos, and real humor, ringing with trumpet tones, then as conversational as though we were at dinner table together. When it was over it was with sort of a jolt that we came back to the world after journeying through the immensities.

My readers will remember that this capacity of denunciation and Christian hatred of which Dr. Day spoke at this service was occasionally demonstrated in his own career. To take one instance only, on the question of accepting the Rockefeller money for religious and educational purposes, he burst out with volcanic heat. His words went round the world. In the first place, he thought the objection to the money was the softest, mushiest expression of sentimentality any weak woman could be accused of. It was a sign of the whole tendency to reduce all morality, public and private, to fantastic, unreal sentiment. These people who were condemning the Rockefellers could not conceive of conflict as playing any part in life. Their only conception of life was a perpetual honeymoon. Of course, the Rockefellers made their money by competition. Every red-blooded man did. He, for one, would hate to see a world where competition and contest were obliterated. He could not live in one, because he hated weak-kneed, sentimental men so much. The Rockefeller incident led him on to express himself hotly



against the whole attitude of the government and the people toward big business. He thought government interference and regulation of business was the most ominous sign of the times. Men would not continue to risk their lives and capital in those great business enterprises necessary to our vast, complicated industrial structure if they were to be plagued and hampered and checked at every turn. The whole thing had its origin in the jealousy and envy of the unsuccessful and cheap politicians, attacking wealth and capital because they thus curried favor with the workingmen. If the workingmen only had sense they would see that the great corporations were the greatest blessing to labor that had ever been evolved in history. It put employment on a steady basis and wages had always increased with the growth of wealth. He resolutely refused to consider the Rockefeller, Carnegie and Gould money as "blood money" and took all he could get of it.

In the same way he hated agitators. He insisted on believing that most of them were unsuccessful men who turned against the established order, or young men too lazy to go to work, who took up socialistic agitation to earn a living. He used to say the world would be reasonably happy and make good, steady progress if people would stop agitating and settle down to good hard work. He had a real feeling, I think, that most of the ferment and unrest came from a dread of work more than from unjust industrial conditions. I imagine he rather felt that if all the workingmen would keep sober and work hard, trying to produce all they could, instead of trying to produce as little, the economic order would be improved more than by all the agitation of new theories of government in the world.

Socialism did not appeal to him in the least. He could

not see how a new political or economic order would improve anything, where business men were all as eager for gain as they are now and the workingmen just as lazy. A tremendous individualist himself, and an eager, indefatigable worker, he could not conceive of a society where individuality and work were not the chief factors. It must not be inferred from what I am saying that Dr. Day was a stiff-necked, stand-pat man, satisfied with things as they are and fearing changes. Not at all. He knew all that was being said and written, but he said he knew human nature, too, "and," he used to say, "these agitators and prophets of revolution don't." He had no scorn for Utopias, but he did not believe you could get to them by one flying jump. He admitted that changes should be made, but that the only way to make them was by steady, orderly progress. He used to say that most revolutions left people in as bad a condition as they were before, if not a worse.

Dr. Day was a shining example of what one man can do who has the passion for achievement and the capacity for hard work. For years he was pastor of big churches and great throngs hung upon his words. At that time he preached almost daily, twice in his own church in New York, then here and there during the week. He wrote books. He developed Syracuse University into one of the great national institutions. He took active part in all the great controversies of the day. He was a doughty fighter, not because he loved fighting—some of his brethren have accused him of enjoying it—but because he believed in earnestly contending for the faith which was in him.

He greatly resembled Theodore Roosevelt in temper and personality, and Roosevelt was his ideal type of manhood.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Divinity of Jesus\*

By Rev. Harry Emerson Fosdick, D.D.

Preached at the First Presbyterian Church, New York, February 11, 1923

WE shall consider this morning what we mean when we speak of the divinity or deity of Jesus. One must sympathize with the man upon the street when he sees a question like this tossed into the newspapers, or, hearing churchmen call one another Arians, Monotheletes, Apollinarians, and other unpronounceable kinds of heretics, and wonders what it means. So much confusion is there in this realm that some people believe in the divinity of Jesus who are not quite sure what that signifies, and many others want to believe in it and try to believe in it, but find it so entangled with metaphysical questions, difficult to answer, that they have no freedom and joy in their belief at all. It ought to be useful to at least some of us if we talk simply and frankly about this fundamental assertion of the Christian faith. For the divinity of Jesus is the central assertion of the Christian faith, and at its heart it is not a dry-as-dust

theological speculation, but a warm and vital assertion of the religious life.

No passage in the New Testament leads us more directly to the heart of the matter than the fourteenth chapter of John's Gospel, beginning with the eighth verse:

"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in Me?"

Some people think this passage a verbatim account of Jesus' words and some consider it John's interpretation of Jesus' words after he had gone, but in whichever way the passage be taken, it is one of the early assertions from the first church about Jesus' relationship with the Father.

At the beginning it is evident that whatever difficulty there

\*Copyright, 1923, by Harry Emerson Fosdick.

may be about the Master's divinity, there is no question about His humanity. Philip and Jesus sit eating together at the table, and they converse as man to man. Philip has been living with Him now for a long time and, while evidently he still has difficulty in understanding the Master's relationship with the Father and needs to be admonished about that, he takes for granted the basic and indubitable fact of the manhood of his Lord. I am sure that this needs to be emphasized. A great deal of the unreality that is associated with the current discussion of the divinity of Jesus arises from the fact that it has quite lost touch with His real humanity. Jesus was real man and His divinity must always be asserted and interpreted in such ways as will not cast doubt on that unmistakable fact.

Surely, this is clear in the Gospels. The body of the Master was a normal body like our own: it grew, it was weary, hungry, thirsty: it suffered and it died like ours. Moreover, the Master had a normally human emotional life. Sometimes He was astonished, as at the people's lack of faith or the centurion's excess of it. Compassion often deeply moved His heart, as when He looked on the unshepherded multitudes or swung around the brow of Olivet and saw Jerusalem crowned with the Temple's golden dome. Often indignation swept His spirit as when He saw His Father's house made a den of thieves or poured out His anger against the hypocrites. Sometimes He rejoiced, and sometimes He was so depressed that He cried, "My soul is exceeding sorrowful even unto death," or "My God, my God, why hast thou forsaken Me?"

Moreover, it is evident that the Master's mental life went through the development of a normal, human youth. As Luke says, "Jesus advanced in wisdom and stature, and in favor with God and men." He went to the synagogue school and, sitting on the floor with His fellow pupils, recited in concert the lessons which the rabbi dictated. The information which His mind used was gathered, as ours is, by observation, and retained by memory. All His teaching is stamped with the impress of His recollection of the home in Nazareth. The cost of sparrows in the market place, putting patches on old garments, the working of leaven in the dough, hens gathering chickens under their wings, the sound of the wind blowing down the village street—how innumerable are the evidences of His observation and His memory!

More important for our immediate purpose is it to note the beautiful humanness of His spiritual life. You see it in His prayers. He relied on prayer to the Father for power to do His work. Sometimes He prayed in triumph, as on the Transfiguration Mountain, when His face shown. Sometimes He prayed in grief, as in Gethsemane, where it is written, "being in an agony He prayed more earnestly." Sometimes He prayed all night, or went out early in the morning to the hills alone, or at sunset time withdrew in solitude to open His heart to the inflowing tides of divine help. At the very center of His spiritual life was this filial dependence in God. He said, "The Father is greater than I." When men praised Him fulsomely He resented it: "Why callest thou Me good? none is good save one, even God." All His life was lived, His work done, His sorrows borne, and His temptations faced, with a humble, filial dependence on God.

With this clear assertion of the real humanity of Jesus in the Gospels most of us are familiar. But many are not familiar with the fact that throughout its early history the Church fought some of its most serious theological battles to maintain this real humanity of Jesus against those who cast doubt upon it. Many people seem to think that the central struggle of the early Church was to get people to be-

lieve in the divine origin of Jesus. Upon the contrary, after the Church got under way and Jesus was exalted as Lord, the current philosophy made it comparatively easy for the people of the second, third and fourth centuries to believe that Jesus came from the supernal realm, but made it comparatively difficult to believe that at the same time He possessed a genuine human life. Some of the greatest heretics of the early Church did not deny the divine origin of Jesus; they denied His humanity. The Gnostics did not doubt the heavenly origin of Jesus; they asserted it; but they doubted His real humanity. And the Church fought the Gnostics tooth and nail for years, until she drove them out. The Docetists, some of whom were Gnostics and some of whom were not, did not doubt the deity of Jesus; they asserted it confidently; they doubted His humanity—He only seemed to be born, they said, seemed to possess flesh and blood, seemed to suffer and to die. And the Church fought the Docetists and drove them out. The climax of this effort of the Church to maintain its hold upon the real humanity of Jesus came with Apollinaris. Suppose that I should tell you that Apollinaris was one of the great heretics of the Church and that his heresy concerned itself with the person of our Lord; you would think, would you not, that he denied the deity of Jesus. On the contrary, he asserted it completely and absolutely. What he denied was that Jesus had a human will and a human soul, and the Church condemned him utterly and threw him out. All through the early Church some of the most serious battles were fought in the endeavor to keep a firm hold upon the real humanity of the Master.

There are some Protestants in our day who pride themselves on being orthodox who need to take this very much to heart. I have heard them take a phrase, "Jesus is God," not to be found either in Scripture or the creeds, and set that up as a standard of regularity in doctrine. But to suppose that the phrase, "Jesus is God," is an adequate expression of the Christian faith about Christ is to display an abysmal ignorance of what the Church has stood for. That statement alone is not orthodoxy; it is heresy. It leaves out of account the plain and unmistakable fact that Jesus was also man. Jesus was man and He must be God in what sense He can be God, being assuredly man.

Here, then, we ground ourselves and start where the first disciples started. They did not begin with Jesus as God. They started with Jesus as man, and even here at the Last Supper Philip had not gotten so far beyond that as to prevent the Master saying, "Have I been so long time with you, and dost thou not know Me, Philip?"

## II.

While, however, we start with the Master's manhood, we cannot stop there. To say that the disciples found humanity in Jesus and nothing more would be to leave out the major part of what they found. A visitor at one of the services of Frederick Denison Maurice in London, when that preacher was at the height of his power, came out completely awed and subdued, and said, "There was something there not of this world." To say that the disciples felt so about Jesus is to put it mildly. They were sure about his manhood, but it was manhood suffused and irradiated by a light that never was on sea or land. It subdued them, it awed them, it fascinated and mastered them, until the glory of their life came to be that they had known Him, loved Him, believed in Him. They did not start by believing in opinions about Him or doctrines concerning Him; they started by believing in *Him*. The objective of their faith was not a theory; it was His personality, His life. And the older I grow, the more certain



I am that that is what we always believe in when we believe hard: we are believing in somebody's life.

When, for example, we assert our faith in the monogamous ideal of the family, how little of the ardor and vividness which are associated with our feeling spring from any sociological theory of marriage! At times our shame over disintegrated family life is hot, our desire strong to re-establish in America firm ideals of the monogamous relationship. But at such times most of us are thinking of concrete homes that we have known, perhaps of our own fathers and mothers. We are believing in them and the lives that we saw them live. Some of us had beautiful homes, which, if multiplied, would be the salvation of America. When we defend the Christian ideal of marital relationship we are not so much believing in a theory of monogamy; we are believing in life that we have seen.

This principle ought not to be hard for us to understand on the day before Lincoln's birthday. Do we believe in the theory of democracy? I suppose we do, but sometimes it is very hard. Democracy often works so poorly that we wonder whether or not it can persist, and arguments drawn from sociology and political economy are not altogether satisfying, for one always can think of arguments upon the other side. But when one stops thinking of democracy as a theory and thinks about Abraham Lincoln, how different the effect is! We do believe in him. The more we know about his life the less can we help believing in him. He was democracy personified. And if one searches the deep secrets of America's confidence in democracy to-day he will find that it is not quite so much believing in a theory of government as it is believing in lives like that which democracy makes possible.

So, if one would get back to the vital centers of Christianity he must go behind our metaphysics, philosophies and doctrines to Christians who, like those first disciples, have believed in Jesus. That was the center of the first Christianity. They believed in Jesus. They knew that in His life they had found the life sublime. As another put it, "They would have had difficulty sometimes to tell you what they believed, but they could always have told you in whom they believed."

Nor has vital Christianity ever shifted its center from that kind of faith in Him. Do we believe in the theistic interpretation of the universe? I suppose we do, but if we are frank we must confess that sometimes it is very hard to do so. This universe is a queer place, and sometimes it is cruel. As John Stuart Mill says, "In sober truth, nearly all the things which men are hanged or imprisoned for doing to one another are nature's every-day performances."

When the poets are through singing about the beauties of nature there is something to be said on the other side.

"And then my heart with pleasure fills,  
And dances with the daffodils."

That is part of the truth, but not all.

"O mother, praying God will save  
Thy sailor—while thy head is bow'd,  
His heavy-shotted hammock-shroud  
Drops in his vast and wandering grave."

That is the other side. Life is too mysterious, too cruel to make it always easy to believe in the theistic interpretation of the universe. But just as soon as one stops thinking about a speculative theistic theory and begins to think of Jesus, what a different effect! We do believe in Him. The more

we ponder on His life, the more sure we are that it is life sublime. To live like that, in faith and service, in hope, love, deathless trust, that is life indeed, and the fact that that life has emerged out of the universal life must mean something significant. Sometimes I think I believe in God largely because I cannot help believing in Jesus Christ.

Now, when Christians come to Christ like that and find in Him the quality which so differentiates Him from the rest of us, what are they going to do with it? So far as I see, there are just two things they can do. They can regard it as an accident or a revelation, one or the other. So a man might handle pieces of iron until for the first time he found a piece of magnetized iron. Something new is there. A strange and powerful element has come into his ken. What is it? It might be an accident. It might not mean anything at all. Or it might be a revelation of a universal force that can take hold of iron and transform it.

So these first disciples faced the Master, and they could not believe that that light in Him which was not of this world was an accident. Do *you* think it was an accident? That quality in Jesus is the most beautiful thing that ever was seen on this earth. It is the best we know. It is the loveliest possession that the race has to show for all its millenniums of travail on this planet. It has made more difference to the spiritual life of man than anything that ever happened here. And you think that it was an accident! I say that solution is impossible. That is the most irrational thing you can say about it. No, it is a revelation of the creative reality that lies at the heart of the universe.

So these first Christians went out into the Roman Empire with an ardent and convinced assertion on their lips. They had found God. When they tried to put their conviction into intellectual form they inevitably used such categories as were already in their minds—Jesus was Son of David, Messiah, Logos—but behind all such contemporary formulations of the truth was their basic experience. God had welled up among them, had taken hands and feet, had gotten him a face and a voice, and had spoken to them words of life. God could come into human life!—that was their message. God *had* come into human life, and they had seen the effulgence of His glory in the face of Jesus Christ. There was the Life where they could find God and where God could find them. So vital was that first Christian faith in the divinity of Christ!

### III.

This experimental approach to our subject leads me to the two things which I wish particularly to say.

In the first place, how easy it is thus to believe in the divinity of Jesus! If you say it is hard, I answer that, upon the contrary, if a man have a spiritual interpretation of life at all, this ought to be a natural, spontaneous and glad expression of his faith. We are all wrong when we make this matter of believing in the divinity of Jesus a tangled philosophical affair. It is not that in the New Testament. Those men of the New Testament were not primarily philosophers, metaphysicians, theologians. They were plain folks. I believe they would have agreed with George Eliot in Adam Bede. Said Adam Bede, "I look at it as if the doctrines were like finding names for your feelings." Just so! Those first Christians had really found God in Christ, and when they constructed doctrines they were simply giving names to their experience.

In case some one here has been puzzled about this matter because it has been tangled up with the phrases of the historic creeds—the so-called Apostles' Creed, the Nicene Creed, the Athanasian Creed—let us speak about them for a

moment. Personally, I was brought up in an ecclesiastical tradition which never used those classic creeds for the expression of its faith, and never in my life have I subscribed to them or repeated them. Such was my training from my youth. But, standing thus outside the ecclesiastical tradition which has used these creeds, when I hear some fresh and flippant modern mind condescending to them, treating the fathers who wrote them as quibblers and fools, I am strongly tempted to come in from the outside and bear a hand in their defense. For much of this modern talk about the creeds is founded on sheer ignorance of the circumstances out of which they rose and the real meaning which their words convey.

Take the Nicene Creed for example. When that welled up out of the heart of the Church as the expression of the generation's best religious faith, this is the problem which the Church faced. A current philosophy that had been borrowed from the Greeks had rent God and man apart. On the one side, it put God away off, pure Being, absolutely incapable of coming into contact with human life, and, on the other side, it put man down in the darkness of matter, incapable of being touched by the Divine. That was the current philosophy. God and man were torn utterly asunder. And that current philosophy was invading the Church and making people say that, because real God and real man never could touch each other, therefore, on the one side, Jesus could never have been really divine, but merely a superior angel, or, on the other side, when on earth He could not have been a real man, but only a phantom that looked like a man. And to save her very life the Church fought that destructive philosophy which so hopelessly separated the human and divine. Now turn to the Nicene Creed and read it with that current philosophy in your thought. It is saying that very God of very God became man. To say that is its central and consuming interest. Not for the sake of theology, but for the sake of a vital religious life, the Nicene fathers broke over that hopeless chasm between the divine and the human and proclaimed to all the world that God can come into human life.

If you say that this great and necessary truth of religion was there stated in terms of that generation's philosophy, the answer is, of course, assent. What else could they do? It never would occur to me to use the Nicene Creed as the natural expression of my faith. But the pith of the matter which the Nicene Creed was driving at is my faith. It is the faith of the whole Church, and if ever the Church loses it the Church is as good as dead. For Christianity is the religion of incarnation, and its central affirmation is that God can come into human life.

Now, the truth that God can come into human life, which was so hard for the people of the Nicene age to believe, ought not to be hard for us. We have no more in the background of our minds that old Greek philosophy which tore God and man apart. Our poets and prophets have been singing and preaching to us for generations that, wherever God is, He is here. "Where love is, there God is also." We even sing it:

"And every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone."

In our thinking no longer are God and man like oil and water that cannot mix; rather, all the best in us is God in us. When Livingstone goes down to Africa, how can you explain it? Will you say, "God sent him"? That is true, but you must go farther than that. Will you say, "God went

with him"? That is true, but you must go deeper than that. Will you say, "God went *in* him"? Aye, that is the Christian affirmation: God went *in* him.

No more characteristic distinction separates the New Testament from the Old than this. In the Old Testament God is the lawgiver, who governs His people by rules, or He is a king, "that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers." There are other emphases, to be sure, but they are not dominant. Just as soon, however, as you step over the borders of the New Testament you begin to find yourself in another world. Where is God in the New Testament? "God is love; and he that abideth in love abideth in God, and God abideth in him;" "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me;" "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" You see, my friends, Christianity is the religion of incarnation, and its central affirmation is that God can come into human life.

When, therefore, those Christians of the New Testament rose up with joy to say that they had found God in Christ, their statement was no tangled, speculative, philosophical matter; it was the glad and spontaneous expression of their religious experience. Not if I can help it will I see Christianity reduced to lower terms than that. I hate this minimized religion, frozen, shrunk, dried up and presented in a formula. I believe in God, the real and living God, not far off, but here, and I have seen the effulgence of His spiritual glory in Jesus Christ. I will not quibble about a supposed difference that is not really there between His deity and His divinity. That distinction rests back on the old endeavor to think of God in terms of metaphysical substance, pure Being, conceived apart from spiritual quality, and then to define Christ's relations with Him in the same terms—an endeavor useless for religion and properly outlawed from good philosophy. In everything that matters to our spiritual life, very God came to us in Christ. To be sure, nobody should ever go to Jesus, to His manger and His cross, to find the omnipotence which swings Orion and the Pleiades. Omnipotence in that sense is not revealed there. Nobody in his senses ever went to Jesus for the latest news in physics or astronomy. Omniscience in that sense is not revealed there. "He that hath seen me hath seen the Father"—such was the Master's statement of the truth. That fatherly side of God—character, purpose, redeeming love—we do find incarnate in Christ.

My friends, if we have not laid hold on this central matter in terms of our own thinking, it is a cheap waste of time to criticize our fathers who did lay hold on it in terms of their thinking. So much of this modern attitude to the past discovers small faults and neglects great business. For example, Tennyson once wrote a poem that had this phrase in it, "the ringing grooves of change." He wrote that because he had just taken his first ride on a railroad train. He did not know that a railroad train ran on rails; he thought that it ran in grooves; and when next he wrote a poem he spoke of "the ringing grooves of change." That seems to us ridiculous. There is not a four-year old child in a New York home, we say, who does not know that a train runs on rails. Yes, but that is just the trouble with our modern age: there are multitudes of people who know that railroad trains run on rails and many other things like that, but some truths which folk like Tennyson knew well they do not know at all:

"Strong Son of God, immortal Love,  
Whom we, that have not seen thy face,



By faith, and faith alone, embrace,  
Believing where we cannot prove;

"Thou seemest human and divine,  
The highest, holiest manhood, thou:  
Our wills are ours, we know not how;  
Our wills are ours, to make them thine."

#### IV.

We may well dwell, in conclusion, upon the fact that this vital faith in the divinity of Jesus is important if we are going to imitate Jesus, take Him for our ideal and try to be like Him. The argument is often put in precisely the opposite way. Sometimes in a Unitarian church one will hear the minister say, "We want Jesus for an ideal; we want to imitate Him and try to be like Him. But if He is the incarnation of God, that separates us utterly from Him. No, He is a good man! You must think of Him that way. Then you may try to be like Him." I never heard an argument that seemed so to stand the truth on its head. Jesus is, indeed, an extraordinarily good man. As Sidney Lanier sings:

"What if or yet, what mole, what flaw, what lapse,  
What least defect or shadow of defect,  
What rumor, tattled by an enemy,  
Of inference loose, what lack of grace  
Even in torture's grasp, or sleep's, or death's—  
Oh, what amiss may I forgive in Thee,  
Jesus, good Paragon, thou Crystal Christ?"

Jesus is, indeed, a marvelously good man. His goodness was about the only thing He had with which to make His impress on the world—no wealth, no prestige, no worldly learning, nothing but His goodness—and every year that goodness looms so much the higher that there are millions of us who are sure that its chief influence lies, not behind, but ahead. He was a marvelously good man—what words can do justice to His goodness? And now, my Unitarian friend, do you mean to tell me that being a good man *like that*, I can cheerfully and hopefully set out to imitate him? The proposition makes me feel like a sick man in a hospital, surrounded by other sick men, while an athlete, perfect in physique, stalks up and down before us saying, "Be like me; imitate me." Who would not like to do that? But it is not within our reach; it is beyond us. If Jesus is only a good man, He is an absolutely isolated phenomenon in human history.

If, however, that is not all the truth, if He is not simply a good man, if it was God in Him who created His quality, and if the same God is seeking entrance to our lives, trying to live out in us, according to our degree and capacity, the same spirit, then we may hope. Let us say it abruptly: it is not so much the humanity of Jesus that makes Him imitable; it is His divinity. If He be only a good man, He is an isolated phenomenon, like Shakespeare or Napoleon in other realms. How can I, pulling on my own bootstraps, set out to lift myself by imitation to the likeness of such? But if Jesus is divine and if divinity hedges us all about like the vital forces which in winter wait underneath the frozen ground until the spring comes, that is a gospel! While the trees of the wood are still bare the crocuses bloom, but if they were only crocuses, that would be no good news. If, however, they reveal the vibrant life which runs through all the arteries and veins of the waiting world, that news should make all the trees of the wood rejoice before the Lord; for He cometh in the springtime to redeem them all.

Such is the Gospel of the New Testament about Jesus and His relationship with our lives. He is not an isolated phenomenon. He is "the first born among many brethren." "Now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him;" "until we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." And here in this very passage where Jesus says that He is in the Father and the Father in Him, He also prays "that they may all be one; even as thou, Father, art in Me, and I in Thee, that they also may be in us."

Why is the New Testament so full of hope about redeemed humanity? Not alone because Jesus was human, but because Jesus was divine, the revelation of the living God who seeks to be incarnate in every one of us. If one says that we cannot hope to be fully equal to Him here, surely that is painfully obvious. As Emerson says, "A drop of water has the properties of the sea, but cannot exhibit a storm." So we reveal God without the deeps and tides and currents which Jesus knew, without the relationships with the world's life which His influence has sustained. Yet the God who was in Jesus is the same God who is in us. You cannot have one God and two kinds of divinity, and while like drops of water we are very small beside His sea, yet it was one of the supreme days in man's spiritual history when the New Testament started men singing that they were "children of God: and if children, then heirs; heirs of God and joint-heirs with Christ."

Of all foolish things, I can think of nothing more foolish than to look back over our race's history to discern amid its tragedy and struggle this one outstanding figure spiritually supreme, the "Son of the Most High," and then to cry, "Minimize Him; tone down your thought of Him; reduce Him so that we can all be like Him." No! Exalt Him. If God be not in Him, God is not anywhere. Lift Him up! The best hope of the race is that the living God is in Him and through Him may flow down through all the secret runnels of the race.

A French painter once came down from the provinces where all his life he had daubed along at his painting according to his ability, and in Florence saw for the first time a magnificent painting by Titian. He never had supposed that there was anything like that in all the world. After looking at it for a long time he was heard to say with mingled humility and pride, "I, too, am a painter." So Christians stand before the Master. O Christ, thou art the Lord of glory! Yet, Son of God supreme, Thou hast this effect upon Thy followers, that with mingled humility and pride we say, "I, too, am a son of God."

#### PRAYER.

Eternal God, our Father, we beseech Thee that Thou wilt give us the grace to love the highest when we see it and to believe in it with all our hearts. Give us a new and vital and living faith in Christ. He is the best we know, and because He is the best we know in man, He is the finest that we know from God. Help us to live for Him and through Him, that we may be sons of God, evermore to grow more like Him. In his name and for His sake we pray. Amen.

# LITERARY SUPPLEMENT

## Missionary Books

### AMERICANS IN EASTERN ASIA

By TYLER DENNETT. *The Macmillan Company, New York.* Pages 725. \$5.

This is a volume of unusual value. It can hardly be called popular in contents or style, and it is therefore not likely to appeal to the general reader who has no special interest in the subject and who simply wants something bright and readable. It is a solid and weighty discussion of a solid and weighty subject. The book is literally packed with facts. It gives evidence that the author has consulted an astonishing range of books bearing upon his subject and upon diplomatic and government publications, treaties, agreements, pamphlets, magazines, newspapers, and endless dispatches of American consuls to the Department of State. Each chapter closes with the bibliography dealing with the topic of that particular chapter, and at the end of the volume there is a general bibliography indicating the sources from which the author drew his materials. There are several important phases of the Far Eastern question which the book does not discuss, and those who are interested in those phases will have to go to other volumes. Mr. Dennett has set himself to the one special task indicated in the title, namely, "Americans in Eastern Asia." He has given a study of the origin and development of American policy in China, Japan and Korea, with some passing attention to Siam and the regions of the Indian and Pacific Oceans. The viewpoint of the book is Washington and not either Tokyo or Peking. While the subject has been treated in briefer form by a number of other writers on the Far East, no one else has taken the particular subject of Americans in Eastern Asia and made such a critical review of the policy and methods of the United States. He discusses this policy from the beginnings of American commerce in the East India trade, immediately following the close of the American Revolution down through the co-operative policy represented by every stage of the succeeding decades to the rise of Japan and the disintegration of the Chinese Empire. The volume weighs three pounds, so that it is not light either in the hand or to the mind, but the American who wishes to know just what his country has done, what it has stood for and what mistakes it has made in dealing with the Far East will find himself well rewarded by a careful study of this book.

### JAPAN IN TRANSITION

By LORETTA L. SHAW, B.A. Pages 126. *George H. Doran Company, New York.* \$1.25.

This book is so interesting and indicates such carefulness of observation and soundness of judgment that one wishes that it were longer. It is not possible for even the most competent of writers to give an adequate account of "Japan in transition" within the limits of 126 pages. However, as a readable sketch and a bird's-eye view, this little book is well worth while.

### IN THE VANGUARD OF A RACE

By MRS. L. H. HAMMOND. *Published by the Council of Women for Home Missions and the Missionary Education*

*Movement of the United States and Canada. Cloth, 75 cents; paper, 50 cents.*

The subject matter of this book is entirely biographical with one exception. The introductory chapter traces the history of the development of the Anglo-Saxon race and shows how, in the past four or five hundred years the English-speaking world has evolved its ideals and the conventions of its social structure. The long and difficult upward trail is used as a striking illustration of the difficulty that the negro race has had to adjust itself to a similar evolution within the course of one or two generations. In the remainder of the book Mrs. Hammond sketches the careers of the Negro men and women who have made a contribution to the development of their own people. Booker T. Washington stands in the van, but there is wide variety in the occupations of those whose achievements are described in the book. Such fields as medicine, music, education and the ministry are illustrated in the characters selected.

Mrs. Hammond is a Southern white woman who knows the conditions of Southern life intimately and who writes from the standpoint of one who is in close and sympathetic touch with both races. She is the author of "In Black and White: An Interpretation of Southern Life," which has been a popular and useful book.

## Social Studies

### RURAL NEW YORK

By ELMER O. FIPPIN. 381 pages.

### RURAL CALIFORNIA

By E. J. WICKSON. 399 pages.

### RURAL MICHIGAN

By L. ALLEN CHASE. 492 pages. *The Macmillan Company, New York.* \$2 each.

These three volumes are the first of a series which, if public demand warrants, will cover every State in this country and every province in Canada. The books are a real contribution to the knowledge of rural life within the States of which they treat. They cover the physical and climatic conditions, soils, the history and development of agriculture, agricultural and animal industries, marketing, highways, and transportation, educational and recreational resources, and governmental work for country life. Valuable statistical appendices give many facts in great detail. The book on Michigan, in addition, includes an excellent chapter on rural living conditions. The other two books would have been enhanced in value by similar chapters.

A religious weekly is no place for an extended criticism of works of this character. They differ somewhat as the States differ and according to the individuality of the author. They are readable save that in the volume on California there is a rather tiresome reiteration of the climatic and other "unusual" attractions of that State. Quite apart from their technical information these books have a great deal of value to the church administrator and to the country minister. It is



FREDERICK LYNCH, Chairman

CLEVELAND H. DODGE, Treas.

JOHN P. XENIDES, Secy.

# EMERGENCY COMMITTEE

## FOR THE

# RELIEF OF PROTESTANT REFUGEES IN GREECE

Hugh Black  
Arthur J. Brown  
John Bates Clark  
Cleveland H. Dodge  
William I. Haven

Hamilton Holt  
Harry S. Huntington  
Walter Laidlaw  
Herbert F. Laflamme  
Frederick Lynch

John W. Mace  
William B. Millar  
Charles V. Vickrey  
Talcott Williams  
John P. Xenides

151 FIFTH AVENUE  
NEW YORK

Funds to be Administered by  
NEAR EAST RELIEF

TELEPHONE  
ASHLAND 7480

The successive waves of persecution, massacre and deportations that befell the Near East have also struck heavily the little group of Greek Protestants. Since early in the 19th century, as a result of the activities of our missionaries, Greek Protestant Churches had been formed in Smyrna, Manissa, Samosun, Ismid, Ordou and other places near Marsovan, Talas and Cesarea.

All these churches have been destroyed and the members, including pastors, teachers and other leaders have been killed or deported and the survivors, mostly women, children and old men, have taken refuge in Greece.

The Little Greek Protestant Churches in Athens, Piraeus, Salonica, and Janina are now overcrowded for worship. Many of the refugees are still without shelter and deprived of the simple necessities of life. Among them are pastors, teachers and their families—or families of deceased workers and leaders.

The brethren in Greece have done their utmost to help their fellow Christian refugees, but the task is simply beyond their power. They appeal to the Evangelical Churches in Great Britain and America, to whom they have been always turning for help and guidance in normal times and all emergencies as to a mother.

These Protestant refugees were a real moral and spiritual power in their respective communities in Turkey, they will doubtless exercise similar influence in their new surroundings in Greece. To help them is really to help the future of all Greece. It is more than giving bread to the hungry. Besides, they are appealing as those of the household of faith.

In addition to what you have already given repeatedly towards the general relief in the Near East, would you not send at once some further aid towards the relief of this special group of homeless refugees in Greece, mostly women, children and old men?

All contributions should be sent to Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York City, marked Greek Protestant.

FREDERICK LYNCH.  
TALCOTT WILLIAMS.  
HUGH BLACK.

COPY

## INCOMING CA LEGRAM

Near East Relief  
151 Fifth Ave.  
New York CityVia Commercial  
Constantinople

March 14, 1923.

Vickrey, N.Y.

To-day's shipload of exiles from Asiatic Turkey increased to 32,000 the total number of refugees now at Constantinople, on their way to Athens. Sick, destitute and without food, clothing or homes to go to, they present a tremendous relief problem calling for prompt energetic action if they are not all to perish.

Constantinople is menaced by the worst epidemic of diseases in its tragic history. Near East Relief has gone to their assistance with American doctors, nurses, medicines, food-stuffs and clothing, thus assuming a new responsibility severely taxing its limited resources.

In the harbor, crowded with twenty-one warships of seven different nations, are four refugee ships crammed with deportees from Asia Minor, who have waited for days to be landed. Ashore, at eleven different places along the beautiful Bosphorus, earlier arrivals are huddled together in windowless, doorless, leaky buildings, under conditions beyond description. Afloat and ashore, smallpox, typhus, dysentery and pneumonia go unchecked. Yesterday's death toll in Bosphorus camps was seventy-two. Weakened by days of travel, by wagon and on foot from interior Anatolia to the Black Sea ports, Trebizonde and Samsoun, these wretched people fall easy victims to disease. Many of those who survived their march of terror to the sea died on shipboard and 60 per cent. of those who lived through the voyage on filthy, crowded ships, were diseased on arrival here. On one ship 200 died out of 2,500, and Doctor Wilfred Post, of Princeton, called it a "Black Hole of Calcutta."

At Scutari, where the worst conditions prevail, 10,000 deportees are existing in Selamlı Barracks and stables. Deaths average 25 daily. Typhus to-day claimed the last member of a family of twelve to fall victim to that disease since arrival here. The fourth physician to die of the same malady while attending refugees succumbed yesterday. Dr. Post, on one of his rounds, counted 100 dead bodies. Wrapped in bundles of rags, death had come days before the living knew it. One room contained 53 bodies. Refugees were afraid to bury them for fear of contracting disease. 3,000 people, who a few weeks ago were prosperous farmers in Anatolia, live on mud floors of stables, where many of them become staring skeletons from undernourishment, and are waiting to die. Children are brought into the world a few feet from where the village priest offers prayers over the dead.

No less terrifying are scenes at Boadjikeuy Camp and other depositories of the destitute and starving exiles. Especially heart-rending is the plight of 1,200 dumped into a shelterless cove at Asiatic Kavak a few days ago, where they are exposed to cold and rain and where pneumonia is mowing them down.

Turkish gendarmes who guard these concentration camps have strict orders from Angora prohibiting taking photographs.

Word has just been received that the Turkish steamship Guljemal which brought 4,000 from the Black Sea to San Stefano is returning to Trebizonde for additional deportees to dump into these overcrowded camps to await removal to Greece. This notwithstanding fact that Greece has absorbed more than 1,000,000.

Jaquith.



# THE LITERARY SUPPLEMENT

inconceivable that anyone going to work in any of these States should take up his task without thoroughly digesting the information here afforded. Anyone of these books furnishes to the social and religious worker a perspective and background. The knowledge of assets which can be used is invaluable. For the lack of such knowledge many a man has made serious mistakes. It is greatly to be hoped that the series can be completed.

## SOCIAL CHANGE, WITH RESPECT TO CULTURE AND ORIGINAL NATURE

By WILLIAM FIELDING OGBURN, *Professor of Sociology at Barnard College. B. W. Huebsch, Inc., New York City.* 365 pages.

This book is one of the most significant of recent contributions to sociological literature. It is undogmatic. It has no air of finality. It is a discussion, with little claim for solutions. In Part One, Professor Ogburn is concerned first with social heritage, traditions, customs, laws, knowledge, moral standards, institutions, arts, etc., and second, with our biological heritage, instincts, emotions, etc. Part Two contains an interesting résumé of social evolution. Professor Ogburn points out that though biological change has been slight, if indeed it has happened at all, cultural change has been very marked and extensive. Also, there seems to be "no correlation between cultural changes and biological changes." "The significance of the biological factor for the study of social evolution is thus somewhat more limited than is usually thought." Part three is given over to "Cultural Inertia," Part Four to "Social Maladjustments, Part Five to "Adjustment Between Human Nature and Culture." A special point in Part Five is the opinion that man made civilization has not gone ahead very much more rapidly than man himself. The actions of man go on freely in various cultures. But the solution in cases of maladjustment seems to be rather to try to modify culture than to change the nature of man. Professor Ogburn also warns that changing culture on a large scale is an exceedingly hard and slow process, much more difficult than is usually thought.

## THE LITTLE COUNTRY THEATER

By ALFRED ARVOLD. *Published by the Macmillan Company.* 220 pages. \$2.50.

From the point of view of literary style and arrangement of material, it would be easy to find weaknesses in this book, but such criticism has no place in the review of a work which is the only one in its field, and which is of such tremendous usefulness to all who are interested in rural life. Nearly ten years ago Alfred Arvold and some of his students turned an old, dingy, dull-gray, second-floor chapel of the Administration Building of the North Dakota College of Agriculture into a little country theater. With home-made scenery, and simple green curtains, they began a significant work which is an example of what can be done with hundreds of village halls, school houses, vacant stores and church basements.

The book is a record of the achievements of this theater and of the spread of the country theater movement through North Dakota and beyond. One of the most valuable portions of the book is the appendix, which lists a large number of plays suitable for amateur production in rural communities. It also gives hints on the presentation of plays, a bibliography on presentation, costume, make-up, scenic effects and stage lighting, and the promotion of plays through the newspapers. A glossary of stage terms is appended, and in the final appendix there are the pictures and plans of certain buildings and open air theaters. One entire play, written by a student, is given, as well as portions or stories of several others. The volume should be invaluable to rural young people's societies and to socially-minded ministers and school teachers.

## SOCIAL WORK IN THE LIGHT OF HISTORY

By STUART ALFRED QUEEN. *Lippincott Series on Sociology, edited by PROFESSOR E. C. HAYES.* 327 pages.

This is the first volume in the Lippincott Series on Sociology which is designed to cover both pure and practical sociology. It is also the first presentation of social work in the light of history. Social work is defined as the "art of adjusting personal relations, of helping to overcome difficulties which may arise, for example, between the native and foreign-born, between employer and employee, between school and home." The first part of the book deals with social work as it is to-day. In succeeding parts the author traces the steps by which we have come through nineteenth century humanitarianism to the English poor law and back to the philanthropy of the churches and communities of the middle ages. This rather unique arrangement leaves one with the impression that the bulk of the book is concerned with the giving of alms and the development of alms-giving to the high state of organized efficiency which we have to-day. The book closes with a summary chapter and conclusions. Specialists in different fields of social work might feel that the book was inadequate because it omitted or perhaps minimized their own particular interest. The reviewer, however, knows of no other volume in the English language which gives such a thorough-going glimpse of the total field of social work from the time of King Alfred of England on to the present.

## RURAL SCHOOL SURVEY OF NEW YORK STATE

By THE JOINT COMMITTEE ON RURAL SCHOOLS, GEORGE A. WORKS, *Chairman, Ithaca, New York.* Volume I. 75 cents.

The first volume summarizes the other eight studies of this survey which have appeared or will shortly be off the press. The Committee of Twenty-one, which directed the inquiry, had on it three representatives each from the Grange, the Farm and Home Bureaus, the Dairymen's League, the State Department of Education, the State Teachers' Association, and the State College of Agriculture. The study was financed by The Commonwealth Fund, Inc., of New York City. There is a study of rural school teachers, a special point being the inexperience of the teacher of the one-room school. This teacher also comes from families unable to give their children professional education. The New York State system of examinations is rather roundly condemned, and consolidation, greater community activity, scholarship aid, rural departments in normal schools are recommended. Perhaps most significant in the study of the administrative phases is the recommendation that there be a new unit of local administration, the community, to be made up of the village and those school districts in its trade area. The committee got the views of 4,467 rural school patrons in regard to rural school improvement. The majority of these patrons wants the superintendent of schools elected by popular vote, opposes consolidation, and wants qualifications for school elections different from those of general elections. On these three points the committee disagrees. However, it commends the suggestions from patrons for a more flexible and varied curricula, more mature and trained teachers, and better distribution of tax money and State aid. The Committee has done an admirable piece of work in calling the attention of the public to the inequality of opportunity between the city and rural child. It holds, as do we, that the opportunity should be equal and that the resources of the State should be used to achieve that end.

## THE GRANGE MASTER AND LECTURER

By JENNIE BUELL.

## THE AGRICULTURAL BLOC

By SENATOR ARTHUR CAPPER.

# THE LITERARY SUPPLEMENT

## THE COUNTRY AGENT AND FARM BUREAU

By M. C. BURRITT.

*The first three volumes of the Farmers' Bookshelf, published by Harcourt, Brace and Company, New York. With introductions by PRESIDENT K. L. BUTTERFIELD, editor of the series. \$1.25 each.*

The author of the first volume is secretary and past lecturer of the Michigan State Grange. The book is written to be of the most practical service to the local grange master and the lecturer, especially in setting up a more varied and interesting meeting. Senator Capper, of Kansas, who succeeded Judge Kenyon as head of the Farm Bloc, writes the first book which has appeared on this group which has so successfully engineered legislation during the past year and a half. A good part of the book is given to justifying the bloc's program, under such topics as "The Crisis in Agriculture," "The After-War Depression," "The High Cost of Living," "Deficiencies in Farm Finance," "The Burden of Transportation," "The Problems of Marketing," "The Struggles of Co-operation," "Protection for Agriculture," etc. There is then an exposition of "The Bloc's Program and Its Record." Mr. Burritt's book is the second to deal with the Farm Bureau and county agent. It is written for the farmer, much more than for the public. It is the most detailed of the three volumes. Part 1 deals with the County Agent's Service, and Part 2 with The Background and the Means of Service. The Farmers' Bookshelf adds interesting and popular literature to the growing volume of material on rural life.

## THE SOCIAL GOSPEL AND PERSONAL RELIGION

By F. ERNEST JOHNSON. *Published by The Association Press. 49 pp. 25 cents.*

Mr. Johnson, writing for the Federal Council, of which he is a secretary, voices the new feeling in Protestantism that the Church, through its machinery for religious education and through its pulpits, may help direct every current of American life. He says, "Its ministry is spiritual . . . but it is the essence of the ministry that the Church should be able to offer a spiritual diagnosis of every maladjustment in our social life, and that its treatment should extend not merely to individuals, but to the social structure itself. "For this postulate he could no doubt have furnished abundant evidence from Wyclif, Knox, Wesley, Calvin, Carey and Livingstone. He has a chapter on the "Social Creed of the Churches."

## Religious Education

### THE CHURCH AT PLAY

By NORMAN E. RICHARDSON. *Published by The Abingdon Press. \$1.25.*

This is a manual for directors of the social and recreational work of a church. The last four years have broadened the Church's program wonderfully. Pageantry came with a rush, for it filled a hole which the moving pictures had cut in church attendance. Recreational work has been a more gradual development, too often unrelated to the educational agencies of the Church. This book is for the recreational specialist, but attempts to relate the work to that of religious education. It covers the Scouts, the Camp-Fire and similar organizations. In a chapter on dramatics the dramatic club is recommended. A third of the book is on indoor and outdoor stunts and games.

## A HAND-BOOK OF GAMES AND PROGRAMS

By WILLIAM RALPH LAPORTE. *Published by The Abingdon Press. \$1.*

Professor Laport is in the U. S. C. at Los Angeles, where the recreational methods of the churches have been greatly developed. The whole book is on stunts and special programs, for indoors and outdoors, for young people and adolescents. It is to be compared with Miss Geister's "Ice-Breakers."

## A STUDY OF THE PRIMARY CHILD

By MARY THEODORA WHITLEY. *Published by The Westminster Press, Philadelphia. 60 cents.*

Dr. Whitley is a professor in the Religious Education Department of Teachers' College, where the methods of teaching have gone through a revolution in recent years, but her book is revolutionary only in the sense that it puts the child at the center. She writes simply and beautifully, and her chapter about the first Sunday after promotions shows storytelling ability. In the clearest way she tells what the great experts on child-study are talking about. Nowadays there is a lot of new knowledge about children's health concerning which the modern primary teacher ought to be informed; for, as few people know, "hardly any child has all four of the sixth-year molars in good condition," and teeth are the point of entry for the infectious diseases of childhood.

This little book tells what children see in pictures—i.e., animals or people, and not backgrounds or colors; that first-graders know three thousand words; that nothing can be more unwise than to tell a child he must never fight; that a child learned the end of the Twenty-third Psalm as "Surely good Mrs. Murphy shall follow me all the days of my life," and why; and dozens of other things everyone who loves children will want to know about. Dr. Whitley says that the chief means of developing the attitude of oneness with the Church (which is what our Sunday-schools often miss) is doing, working together, engaging in a common activity, working out a project together and learning thereby sympathy, good-will and helpfulness. We recommend this book not only for training classes, but also for general reading.

## THE SUNDAY SCHOOL AT WORK IN TOWN AND COUNTRY

By WILLIAM MOUZON BRABHAM. *Published by the George H. Doran Company. \$1.50.*

This book is from the Methodist Church South and is by a layman trained in the school of experience, who for years was in charge of the rural Sunday-school work of that denomination and now heads its Sunday-school administration. There is practically nothing about the newer methods of teaching (which are of great importance for the future), nor about through-the-week work. But there are two good chapters on winning the life of the pupil, and the plans for a one-room church building are away above the average. For many schools it should be a helpful book.

## Poetry

### THE BLACK PANTHER

By JOHN HALL WHEELOCK. *Published by Charles Scribner's Sons. \$1.50.*

There can be no question that Mr. Wheelock is one of the



## THE LITERARY SUPPLEMENT

most authentic poets writing to-day. He is possessed with the piercing sweetness of the mystery and uncertainty of life. There is an element of the prophetic in him. Evidently he communes much alone with his soul. This appears in this his late volume of poems, in which he brings the whole universe to express the feeling that demands expression in himself. The title of the book and the first sonnet in it are the symbol of this fact:

"There is a panther caged within my breast;  
All day I feed him with my living heart;"

Spending his childhood in Long Island, Mr. Wheelock has absorbed the strange sense of immensity that dwells on those long sea-beaches and level marshes and rolling sand-dunes, and also something of the melancholy,

"The loveliness that haunts the world with pain—  
Light out of Paradise!"

One of the most beautiful of his poems, "Sea-Horizons," written from the background of these memories, comes to an exquisite conclusion in the last stanza:

"Inexorable Compassion, may I never  
Reach the last verge and limits of your love!  
Beyond me, still beyond me melt forever  
The eternal margins, fading as I move."

Mr. Wheelock has a very sure way of capturing the immediate sense of spiritual moods, as when he describes the coming of night by the seaside:

"Night swallowed up the sun,  
And darkness, like a hood,  
Sank—and the sea breathed on;  
In silence and solitude  
The eternal will was done."

He meditates on the conflict between

"the carnal world forever well and young"

and the appeal of

"the defeated Christ  
That for your love upon the cross tree hung."

He wrestles with the issue of immortality in the poem on Tschaikowsky's Fifth Symphony, and "The Divine Fantasy" is one of the most extraordinary poems I have ever read on the struggle between the conception of a universe and a world of disorder. A brief quotation will suffice for a foretaste of this remarkable poem:

"Brother, what news out of the night, what word  
From the frontiers of mind beyond our ken,  
Of mysteries unimagined yet of men,  
Compassed by travail of your spirit? O  
Could you but reach us! Could we but know  
Across the imperturbable old Dark  
Some answering glimmer of the ancient Spark  
Lifted—some token, tangible to sense,  
Of the indomitable Intelligence  
That thrones on matter—language visible—  
Crying, "Eternity—and all is well!  
Brother, be of good cheer; we, too, have known!  
Not lonely moves, not utterly alone,  
Your sad fraternity through the dark of God:  
But the confederate legions are abroad,  
Life's flag advances on the starry way,  
And Consciousness, still battling, still at bay,  
Holds the bright forts against Oblivion—  
What answering thrill would 'round the planet run!"

## DEVICES AND DESIRES

By FRANCIS C. MACDONALD. Princeton University Press.  
\$1.50.

Mr. MacDonald's poetry contains a modern note in its general expression, although like all good poetry its main interest is the eternal aspect of varying moods. He is in love with beauty of all kinds, especially the beauty of fellowship and comradeship. He loves not only youth, but youths, and writes with a vigorous style, sometimes lacking in polish, but always permeated with strong feeling. I suppose one should not look in poetry for a conventional expression of either morality or religion, and yet one comes from this book with a strong conviction of the whole-souled religion and sane morality of the poet. There is a profound sense of good underlying these poems, as appears in "Optima Memoriae."

"Once, within a desolate place,  
Broken, I cried aloud for grace;  
Silence and night surrounded me,  
Immortal, in eternity.  
I waited, desperate, for a space.  
A light, a voice! I slipped my fear  
Back into time; my sight came clear  
To heavenly vision, and I saw!  
And with the joy of comradeship  
His name came bravely to my lip:  
His, whom we name but do not know,  
And have misjudged a fear, an awe,  
A scourge! I did not find him so!"

There is a vigorous demand for sane conduct and for the direction of life on the basis of the clearest reality a man can find. For example, in "Vladivostok Harbor":

"Thistles are gay, but bear no figs,  
Grapes are not gathered from the thorn;  
Soldiers and prostitutes and pigs . . .  
Of such what destiny is born?"

"Deep in the heart of man and race  
Purpose and faith must interlock:  
Time will be tyrant for a space  
And have his will of Vladivostok."

Mr. MacDonald revolts against the aimlessness of much of life and calls for its purification at any cost, as in the poems "To an Alchemist" and "On an Uncertain Day in Winter." His love and his pity for human nature are apparent in many poems, witness his picture of the young man:

"Of those whom noble death has saved  
From life's inevitable shame.  
Life would have been too strong for him who braved  
The lesser assault of fame."

This poem is a strong picture of the disintegrated young man suddenly made one by the call to war.

Mr. MacDonald's travels through many countries of the East, Japan, China, Siam, and the islands of the sea, are the source of many exquisite pictures in verse. Like the "Sweet-Meat Vendor" (Bangkok), he has watched with an observant eye the conflict between the Christian and pagan religions, and in several poems he gives sidelights on this conflict. In "Paganism" he points to the tremendous hold that native gods have on people through their long association with the soil and the beloved scenes of childhood. In "The Native Christian to His Forsaken God" he pictures the conflict in the soul of a converted native in love with an unconverted woman. Again he stands amid the ruins of an ancient Buddhist temple, speaking of its past glories and its present desolation.

"Where now one priest, with toothless prayers,

## THE LITERARY SUPPLEMENT

Chants to a tinkling modern bell.

"The sacred tree has rooted there  
And overturns a sacred shrine;  
And here beside a shattered stair  
A god is rescued—by a vine!

"Faith after faith has flourished here,  
Nor wrath nor pity been preferred;  
And still from fruitless year to year  
Prayer shall be offered—and unheard!

"Unheard? I may not say as much!  
Nearby I see the Christian cross:  
Shall Buddha perish at the touch,  
Nor Christ be poorer for the loss?"

Other poems in the book offer lovely sketches of natural objects. Mr. MacDonald has a beautiful sense of the value of sounds, especially in the names of places; and a keen observation of colors. One poem at least is written in a pure vein of whimsy, where he describes the meeting of the four queens in the desert of Gobi,

"Away from friends and family,  
And manners, and fuss, and chairs."

## LAST POEMS

By A. E. HOUSMAN. Published by Henry Holt and Company. 79 pp. \$1.50.

Mr. Housman, in a brief foreword to this volume, says: "I publish these poems, few though they are, because it is not likely that I shall be impelled to write much more." Indeed, one wonders why he should have been *impelled* to write some of these poems, because many of them are simply cries of despair—melodious and technically exquisite cries, but still despairing cries. He writes of life with irony and strikes often the chord of the vanity of all effort. At times there is a kind of grim courage about the verses:

"The troubles of our proud and angry dust  
Are from eternity, and shall not fail.  
Bear them we can, and if we can we must.  
Shoulder the sky, my lad, and drink your ale."

But sometimes he expresses merely a puny and helpless cry:

"I, a stranger and afraid  
In a world I never made."

and again:

"Keep we must, if keep we can,  
These foreign laws of God and man."

Mr. Housman is certainly a discouraged imperialist and much occupied with the purely fatalistic aspects of soldiering, as is witnessed in the "Grenadier" and the "Lancer," and again in the verses,

"Oh stay with company and mirth  
And daylight and the air;  
Too full already is the grave  
Of fellows that were good and brave  
And died because they were."

Two poems seem to me to stand out strikingly from the melancholy tone of the book. "Epithalamium" has something of Miltonic power in its use of language and beauty of thought. One feels that the poet here has been touched by a genuine personal interest in other people and has turned

away from lonely meditation upon the futility of mortal affairs. Also the untitled poem numbered XXXII has a beautiful turn to it, and expresses a noble experience of life:—the contrast between the youth's imagining himself about to die for his friends, and his finding as life goes on that he could save them, but that they did die for him.

One wishes that the exquisite poetical talent of Mr. Housman were oftener expended on the worthier themes of these latter poems, rather than on the melodious bewailing of death and fate and imperialism. And yet he has his place as all pessimists do in an imperfect world.

## THE WALLS OF HAMELIN

By C. W. KENNEDY. Published by Princeton University Press. \$1.50.

Mr. Kennedy writes with classical grace and with much of romantic passion. His mastery of metre is exquisite. His use of words is direct and precise. One feels that he is a real master of his instrument. In a certain way his poems lack something of the force of the more rigorous handling of the themes, but perhaps they make up for this in the memorableness of their expression. He is always in love with beauty and has something of Keats' sense of swooning under its power.

"O still and beautiful, brave death!  
O swift, sweet pain!  
To be made fey with beauty until breath  
Is softly slain!"

But he does not find beauty solely in far-off romance, as one sees in "O Where doth Beauty Dwell."

"O not on honey-dew  
Is beauty fed;  
She doth her life renew  
With wine and bread.

"She stands where thou dost stand,  
Is where thou art;  
Nearer than foot or hand,  
Near as the heart."

As in all true poets, association and memory blend in the melody of his singing, and the very sense of the transitoriness of life deepens the poignant joy of the passing moment.

Mr. Kennedy's love of the sea and of ships, of the sea-shore and sand-dunes of Cape Cod, forms a delightful background in all his poetry. Something of the pathos of all those who love the sea appears in the writing,

"The sea winds murmur of dim to-morrows,  
Joys of the brown earth, grief of the wave;  
Tongueless wailing of old sea-sorrows  
In the gray marsh whispering finds a grave."

Mr. Kennedy has the poet's ability to enter into the feeling of other people, and he does so beautifully in "As I went down to Provincetown," where he pictures the old man whose senses have left him, sitting in the sun,

"Skin like russet apples,  
And shaking hands;  
Eyes that searched for something  
Beyond the sands."

And again in "A Preacher in the Market," and "Princeton, 1917," and most exquisitely in his picture of a woman's self-renunciation in "Beside the Hearth." "Day after Day" is one of the most powerful and moving pictures of sacrificial service that I have read. The last two lines, depicting the force of reaction, are instinct with perfect understanding:



# THE LITERARY SUPPLEMENT

"Then strength grew dead within her—and she wept—  
Great tears of generations of despair."

There is a series of lovely songs for Christmas which would well repay memorizing. The last poem in the volume, "The Walls of Hamelin," may perhaps be called the summing up of the whole book, if a poet ever does such a thing.

"Except ye seek as a child,  
With a child's heart,  
Loveliness defiled  
Shall be your part.

"Love goeth where love will  
By land and sea,  
Breaking all bonds until  
The world is free.

"Love is the heart's desire  
For the moon—for the star,  
With frail wings that aspire  
To all heavens that are. . . ."

## CAROLINA CHANSONS

By DuBOISE HEYWARD and HERVEY ALLEN. Published by the Macmillan Company. 130 pp.

The reading of poetry interpretative of local communities is one of the best ways of increasing one's understanding of people. Personally I have long believed that the way to avoid the deadening provincialisms and yet obtain the value of the local color of any community is by entering into the mental and emotional experience of other places than one's own.

"These poems are impressionistic attempts to present the fleeting feeling of the moment, landscape moods, and the ephemeral attitudes of the past. Legends are material to be molded, and not facts to be recorded. Above all here is no pretense of propaganda." So say the authors of these delightful pictures of life in the semi-tropical landscape of the low country of coastal Carolina.

One can hardly write about these vivid pictorial poems of strange splendors and mysterious deeds. One is more inclined to quote. Here are pictures of pirates like Bonnet, who swash-buckled into the coast towns:

"The Orient flamed out in shawl and gown,  
Until a sudden and unholy splendor  
Irradiated all the quiet town.

And those who should have known, shared in the revels,  
And passed their neighbors with averted face."

Here is a poem on the first landing of LaFayette near Georgetown. And another on the legend of the loss at sea of Theodosia, daughter of Aaron Burr; and the horrible legend of the "Leaping Poll." Here is a poem on the "Blockade Runner," which is worth a whole history of the Civil War in describing the feeling still existing in some of the backwaters of Southern life. "The Last Crew" describes the exploit of the "Fish-boat" said "to have been the first submarine vessel to sink an enemy ship in time of war." The exploit caused the death of the whole crew of the submarine, as indeed was clearly foreseen before the attack was made. The poem aches with the pathos of the fact of the incongruity of war in such a land:

"These sunny islands were not meant for wars;  
See, how they curve away  
Before the bay,  
Bidding the voyager pause.  
Warm with the hoarded suns of centuries,  
They laugh like happy bathers, while the seas  
Young with the garnered youth of many Springs,  
Break in their open arms,

And the slow-moving breeze  
Draws languid fingers down their placid brows.  
Even the surly ocean knows their charms,  
And under the shrill laughter of the surf,  
He booms and sings his heavy monotone.

Of course the picture of the Negro appears constantly in these pages:

"I hear them singing in the fields  
Like voices from the long-ago;  
They speak to me of somber worlds  
And sorrows that the humble know;  
Of sorrow—yet their tones release  
A harmony of larger hours  
From easy epochs long at peace  
Amid an irony of flowers."

We see them on the way to Church:

"Sundays, along the moss-draped roads,  
The beribboned black folk go to church  
By threes and twos, carrying their shoes,  
With orange turbans, gingham, rainbow hats;  
Then bucks flaunt tiger-lily ties and watchet suits,  
Smoking cob pipes and faintly sweet cheroots.  
Wagons with oval wheels and kitchen chairs screech by,  
Where Joseph-coated white-teethed maidens sit  
Demurely,  
While the old mule rolls back the ivory of his eye.  
Soon from the white-washed churches roll away  
Among the live oak trees,  
Rivers of melancholy harmonies,  
Full of the sorrows of the centuries  
The white man hears, but cannot feel."

Especially in an age when so many people live their lives in the rush of a modern city we do well to read such poems as these which present so vividly the tone of life in other days and other fashions and give us glimpses apart from all propaganda of the backwaters of the human soul.

## UNDER THE TREE

By ELIZABETH MADOX ROBERTS. Published by B. W. Huebsch, Inc. 87 pp. \$1.50.

This volume contains a number of verses written in a tone of childlike *naïvete*. The themes are slight and are often delicately treated; but occasionally they verge on pathos.

Two poems describe the observations of a child on people in church. For example: "Mr. Pennybaker at Church"—

"He holds his song book very low,  
And then he stretches down his face,  
And Mother said, "You mustn't watch,  
He's only singing bass."

"He makes his voice go walking down,  
Or else he hurries twice as fast  
As all the rest, but even then  
He finishes the song the last."

Another represents the wonder of a child watching the hens settle down to sleep in the barn. The "Crescent Moon" pictures the exuberant delight of playing children when they suddenly discovered

"The little new moon above the tree."

It is in occasional little glimpses of minute and accurate observation that Miss Roberts is at her best. As when she describes (always through the eyes of a child), a chicken coming under a bush in a shower:

# THE LITERARY SUPPLEMENT

"He shivered a little under his skin.  
And then he shut his eyeballs in."

This is naïf description of careful and sympathetic observation. But one may justly inquire if this is poetry in any real sense.

Perhaps the most poetical of all is "My Heart," which records the habit of little children of setting words to any sound which keeps on going—even the beating of their own hearts. There is real poetry in that thought. I think the book will recall to many the moods and questions of childhood and their quaint associations.

## Miscellaneous

### HIS CHILDREN'S CHILDREN

By ARTHUR TRAIN. Published by Charles Scribner's Sons. pp. 391. \$2.

This is a salutary novel portraying briefly but pointedly the life of three generations in New York. There is Peter B. Kayne, "Pirate Emeritus" who established the family fortunes and now lives as remnant on the top floor of his son Rufus' house and occupies himself chiefly by sitting in Central Park and dreaming over children and squirrels enlivened by a pathetic interest in the youngest generation. Rufus Kayne and his wife, prosperous and worldly, conducting themselves according to the accepted conventions of the society to which they have aspired, seem hardly to notice their children. Claudia has married an English fortune hunter and finds herself involved in the terrible toils of the outlandish English divorce laws. Diana is saved from shipwreck chiefly by her devotion (acquired independently of all parental guidance) to outdoor life and the entrance of Maitland, the strong hero. Sheila, the youngest, is pictured "going the life" of the society débutante. Many other figures pass across the scenes of these pages and all of them seem drawn to the life. Pepperill, the bird-like lawyer; Larry, the millionaire sporting man; Dr. Dhal and his Butterfly Club, with the mysterious hold of this Eastern fakir on poor society dupes; Mercedes, the dancer; the silly youths that join the social whirl; the skilful managers of society affairs. The whole is a mirror of truth held up to the follies, foibles, and innate weakness of such a life. Nowhere does the author preach in the narrow sense of the word. Yet his story is a tremendous appeal to common sense, decency and ultimately to religion. The final scene is in a way an epitome of the whole book. Rufus Kayne involved in unjustified employment of the funds of the trust company of which he is president, finds it necessary to liquidate his own personal assets to meet the obligations. His fashionable house comes under the auctioneers hammer, and the usual mob of people is there to gather up the remains. A great tapestry which hangs in the hall is being bid for. Old Peter B. Kayne (from whom the events are being kept lest he be broken by the shame of his son), senses something and creeps down stairs to a gallery above the hall where the auction is proceeding. Somehow he dislodges the fastening which holds up the big tapestry and it falls, disclosing on the wall behind it a tablet unseen for many years on which the architect had inscribed: "Except the Lord build the house they labor in vain that build it."

The novel is well written, with sympathy and candidness and in a straightforward style, terse and delicate. The reader will find it both engrossing and stimulating.

### THE CALL OF THE MOUNTAIN

By LEROY JEFFERS. Published by Dodd, Mead and Company. \$5.

This is a book to thrill the heart of every one who loves the mountains. To those who know them not intimately, it will come as a real call. We hardly see how anyone can resist starting out to conquer one of our great western mountains or even starting for Switzerland itself, after he has read this book. It is a story of personal adventure, and such adventure!

Mr. Jeffers passed through all sorts of experiences, facing the "imminent deadly peril" in almost every hour of his ad-



THE CALL OF THE MOUNTAIN

ventures. The book is full of the joy of conquest, but more than that it is full all of the glory and wonder of the world. No one has caught the message of the mountains in fuller measure than has Mr. Jeffers, and no one has more beautifully interpreted their beauty to the world. It will become a classic of our American mountains as Whympers book has become the classic of the Alps.

Mr. Jeffers also dwells upon the inspiration of mountain climbing, both for physical health and faith in the great spiritual verities of the universe. The book is superbly illustrated and will find a place in the library of every lover of nature.

### PROPHETS OF A NEW ERA

By DR. NEWELL DWIGHT HILLIS. Published by Fleming H. Revell Company. \$1.50.

The criticisms of Dr. Hillis are never uninteresting. In this book he handles seven prophets, Dante, Savonarola, William the Silent, Cromwell, Milton, John Wesley, Garibaldi and Ruskin. He carries us through eight centuries beginning



# THE LITERARY SUPPLEMENT

with the Dawn after the Dark Ages and ending with the Diffusion of the Beautiful. An indictment frequently brought against leaders in the world's work to-day is that they are weak. Diplomats, statesmen, rulers, religious leaders are blind men leading the blind bringing mankind at intervals into a ditch. It is fair criticism. Our need is strength. Now is the time to turn to the prophets for direction and stimulus. We need to listen to Savonarola as he faces the great man of Florence, Lorenzo the magnificent.

In one of the most interesting of the illustrations contained in this book Dr. Hillis says: "One day the Prince was seen walking in the garden of the monastery. An attendant came to Savonarola and announced that Lorenzo the Magnificent was in the garden. "Does he ask for me?" "No," replied the young monk. "Then let him walk." Shortly afterward the Prince sent a deputation to wait on the new Prior, telling him that it was not good form to preach against the Prince, who was the patron of St. Mark's to which Savonarola replied, "Did I receive my position from Lorenzo, or from Almighty God?" Savonarola's eyes blazed and he spoke in tones of thunder and the answer was, "From Almighty God." "Then," went on the Prior, "To Almighty God will I render homage." The Savonarola spirit is needed to-day. What an incentive his life to ministers of religion is. The world has lost its way because governments and peoples have refused to let Christ reign over them. The church of the Living God is doing a mighty work, but it can do more. It could do more if it would catch the fire of the great prophets. There are too many soft concealments, not courage enough to say the things that bite into the consciences of men who sit on industrial and political thrones. All timorous leaders should come to this book. It is a renewer of faith and enthusiasm and courage. It is blocked in with illustrations gathered to inspire the namby-pamby to action. It is a book of power, and that is the need of the age.

## Three Best Books of the Year

The following are additions to the symposium published in our edition of February 24, in answer to the question, "Which three books among the publications of the last year have made the deepest impression upon you and why?"

**ARTHUR J. BROWN.**

Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

"Belief in God," by Bishop Gore, for its clear and strong vindication of the necessity and the reasonableness of faith.  
 "Outline of Science," by J. Arthur Thomson, for its readable presentation of the latest scientific theories and discoveries.

"A Gentleman in Prison," by Tokichi Ishii, for its intense human interest and its moving account of the transforming power of the Gospel of Christ.

**FINIS S. IDLEMAN,**

Minister of Central Christian Church, New York

"The Approach to the New Testament," by Moffatt, because it does "approach" the New Testament with all the light of modern research, and it gives the touch of truest mysticism.

"Jesus in the Experience of Men," by Glover, because it reflects the development of Christianity out of human environment.

"Aspects of Religious and Scientific Thought," by R. H. Hutton, because it is the work of one of the greatest minds in the Christian Church in recent years and reveals the range of

Christian ethics and principles to widely varying themes. It is written in clear and simple language and every page is fascinating.

**J. C. MASSEE,**

Pastor of Tremont Temple Baptist Church, Boston.

"A Handful of Stars," by F. W. Boreham, appealed to me very strongly because the author has developed very highly the sense of homiletical meditation. His ready pen makes many a commonplace bush in the wilderness of thought glow with a living flame of a divine presence and message. Somehow he makes men and their life motives live in this volume. The book stimulated my faith, awakened my aspirations of holiness and strengthened my resolution to preach worthily the Gospel committed to my trust.

"His Appearing and His Kingdom," by Fred Eugene Hagin, was of unusual interest to me because of its faithful exposition and Scriptural basis for a great truth loved, but neglected by many. The book is altogether sane, reasonable and belief-compelling. I have not read its equal on the subject.

**FRED B. SMITH,**

Chairman of the Commission on Councils of Churches

The following named books have been read with great interest and help:

"Christianity and Progress," by Fosdick.

"The Mind in the Making," by James Harvey Robinson.

**ROY B. GUILD,**

Executive Secretary, The Commission on Councils of Churches

The following books have been read with great interest and with help:

"The Church in America," by Williams Adams Brown.

"The Mind in the Making," by James Harvey Robinson.

"Introduction to Rural Sociology," by Paul L. Vogt.

## Visitors from European Churches

Prof. Karl Beth, of Vienna University, is in this country at present giving lectures in a number of our theological seminaries and also making contacts which will be helpful in the relief of the intellectuals of Austria. He is making his headquarters at the Federal Council.

Chaplain Eli Bertalot, of the Italian Church at Geneva, at present visiting in this country, received the degree of Doctor of Divinity at Ursinus College, Pennsylvania, on "Founders' Day."

Five hundred clergymen, attending the annual Council of Cities of the Methodist Episcopal Church, unanimously passed a resolution calling upon President Harding to liberate the remaining fifty-three war-opinion prisoners. They pointed out that all other nations had liberated such prisoners, and reminded the President that this country had long been regarded as the home of freedom of speech and press. They expressed the profound conviction that the best interests of democracy would be served by granting amnesty to the politicals. Passage of the resolution followed a stirring appeal for free speech by Bishop Francis J. McConnell, of Pittsburgh.

# Prodigal Daughters\*

By Joseph Hocking

## SYNOPSIS:

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Being warned by Mrs. Trelawney that Eleanor, aged 21, and Peggy, not quite 18, were no longer susceptible to discipline, he decides to observe them for himself, while he finishes some very important work at the War Department. Arriving home about eight o'clock one evening, he finds the girls have "gone out," but where their mother confesses she has not been told. He decides to wait until they return. About three o'clock he hears voices at the doorway and he follows them as they make their way into the school room.

## IV. 'THE STORM BREAKS.

**B**OTH girls started as they saw him. Each of them sat in an armchair, their legs crossed, smoking.

Eleanor was the more restrained of the two. Although the entrance of her father was unexpected and startling, she kept her seat and went on smoking. Peggy, however, started to her feet, her eyes flashing and her lips quivering, as though she were preparing herself for a storm.

"Excuse me for intruding," said the Colonel quietly, "but I thought I would just let you know that I am not asleep."

Both of them were speechless. There was something in the quiet tones of his voice, something, too, in his very presence that made them afraid.

"I did not get home till eight o'clock," he went on, "and was naturally surprised not to find you here. I was still more surprised to know that your mother did not know where you were gone."

"She did not know, because we didn't think it best to tell her," replied Peggy, evidently ready for battle.

"I see," remarked the Colonel quietly. "May I ask why?"

"Because we thought she might tell you."

"Was there any objection to that?"

"There might be," was Peggy's curt reply.

"I see. You thought I might forbid your going."

There was a touch of anger in his voice which he could not repress. Peggy was quick to note this, and it gave her the courage to say what she and Eleanor had spoken about many times.

"It would have made no difference if you had."

"Indeed, is that so?" he replied quietly. "Anyhow, it gives one an idea how we stand."

He was on the point of saying more, when he looked at the child's angry, defiant eyes. In spite of everything she was a pretty, attractive girl. His memory called up a laughing-eyed, untidily dressed, wilful, but loving little maid, who found it difficult to enunciate her r's. He remembered her as generous hearted, too, difficult to deal with, certainly, but a tender-hearted little thing all the same, and he crushed back the words he was going to utter.

"Children," he said quietly, "you and I will have to understand one another. Naturally, on coming back after so many years I find things changed. But we Trelawneys have always been very proud of our women. We have idealized

them somewhat. However, I need not speak about that now. I was much surprised to learn that this is not the first time you have gone out alone, and have returned in the early hours of the morning without getting your mother's consent. Also, you've been out without a proper chaperon. But we'll not discuss it to-night. I'm too distressed to speak as calmly as I ought, while you are not in the frame of mind to receive what I shall have to say in the right spirit. All the same, we shall have to come to an understanding, for I can assure you that this kind of thing must come to an end. To-morrow we will discuss everything fully. Meanwhile it is best that you should know that I am trying to look at things from your point of view, and that although your old dad has been away so long he loves you both very dearly. Good-night, or rather, good-morning. You'll want to go to bed."

He held the door open and waited for them to pass through. He did not offer to kiss them; he did not think it best. He saw the hot, rebellious flash in Peggy's eyes, and noted the supercilious and slightly bored attitude which Eleanor had assumed.

When they had gone the Colonel went back to his den and sat for a long time in deep thought. He had never dreamt of such a position and did not know what to do.

The next morning the Colonel knocked at Eleanor's door. "It's ten o'clock," he said pleasantly; "you'll be late for church if you aren't quick."

The girl did not speak.

"Did you hear me?" said the Colonel in a louder voice.

"Yes, I heard you."

"That's right. You'll be down in a few minutes, then?"

"No, I'm tried. I don't propose getting up yet."

"I say, I *am* disappointed," said the Colonel. "I had looked forward to your going to church with me on my first Sunday home."

"No, thank you," replied Eleanor, "I don't propose going."

The Colonel hesitated and seemed on the point of saying something more, but evidently decided to be silent. Then he made a movement as if to go to Peggy's room, but again stopped. There was a dangerous flash in his eyes as he went down-stairs, but he said nothing to his wife.

"Going to church, John?" he asked as the clock neared eleven.

"If you wish, dad," replied the boy.

When the Colonel and John returned an hour and a half later the former was very quiet.

When lunch came to an end the girls were preparing to leave the room, but were suddenly arrested by their father's voice.

"Will you all come into 'The Treadmill,'" he said quietly. "I want a little talk with you."

"I hope it won't take long," remarked Peggy; "I have an engagement at three o'clock."

(Continued on page 444)



# Bringing Christ to Outlying Communities

## A Story of the Outstation Work of Imperial Community Church

By David R. Piper

Editor of the "Community Churchman"

A SHADY green park in Imperial, California, which less than twenty years ago was a barren waste, was last spring the scene of a noteworthy gathering. The occasion marked the close of a membership contest in which the Bible school of the community church of Imperial had challenged the combined strength of its own four outstation Sunday-schools. And the outstation schools won the contest by a margin of thirty new members! An inspiring service on May 7 brought the contesting schools together as hosts of the parent school, and the pastor, Rev. John A. McGaughey, preached on the theme, "Victors." Following the church service the crowd, in number more than three hundred, had luncheon under the shade of the pepper trees, while a gentle breeze from the Gulf of California blew refreshingly over them; then all reassembled in classes for Bible study—representatives, these, of fifteen different evangelical denominations.

The Community Church of Imperial has from its inception been a home mission church. No, not a church receiving home mission aid. For it transplanted several such churches. But a church doing mission work at home. Perhaps that is because the members took seriously from their organization in January, 1920, that portion of their simple "Statement of Belief" which says: "It is my purpose, to the extent of my ability, to co-operate with my brethren in the support of His Church and in the extension of its influence." At any rate, the pastor, who came in April, 1920, has had the united support of his people in the extension work which he has carried forward almost from the moment of his arrival on the field.

It was a clear call. For while Imperial had been over-churched, the surrounding districts were without Protestant church privileges. The town churches were miles distant from many of the ranches. And the ranchers were themselves probably farther distant in spirit from the church than they had been in the eastern homes from which some of them had emigrated.

The first extension work to be undertaken by the Imperial church was in the Mesquite Lake district, the bed of a long-vanished inland lake located eight miles northeast of Imperial. Here the Mesquite schoolhouse was requisitioned for services and a sturdy little Sunday-school is now organized and flourishing under the leadership of a superintendent discovered living in the district itself. In conformity with the policy of the Imperial church, local leadership is being developed, and Mesquite now has some Bible teachers of exceptional ability.

Eight miles west of Imperial lay the Fern district. Here the soil is hard and the population constantly shifting, presenting a discouraging outlook. Nevertheless, two men, one a high school teacher and the other the head of a large mercantile business, joined hands with a consecrated determina-

tion to develop this community, and they are succeeding with a splendid little Sunday-school. Several of the Fern scholars have already become church members.

Two other outstations have recently been opened, one of them twenty miles southwest of Imperial on the international boundary at Mt. Signal, and the other eleven miles southeast in the rich and beautiful section known as Meloland. Although it is the newest, already Meloland is the largest of the four outstation schools. The combined average attendance at these four schools is now about 155.

Two Christian Endeavor Societies have also been organized, one at Mt. Signal and another at Mt. Rose, where as yet there is no Sunday-school.

Not content with its religious work, this busy church conducts four Americanization classes at its outstations for Mexicans. Last year it held a school of missions with eighty-four scholars enrolled.

One feature of the social work in town is a monthly get-together supper, at which all business of the congregation is discussed, followed by a general good time, with games for the younger persons present.

So thoroughly do the people of Imperial believe in their inter-denominational church that they voted, in the face of the hardest times the Imperial Valley had ever seen, to abolish the collection plate, because the results of their every-member canvass were found sufficient to meet all the needs of their expanding work. They also employed last fall an associate pastor at a salary of \$1,800 to supervise the outstation work and assist in the expansion of the program of the mother church.

This section of California, largely as a result of the influence of the Imperial church, has developed a strong sentiment in favor of inter-denominational or community churches. The Congregationalists have for some time had two very successful community churches here, one at Seeley and the other at Calapatria. The Union Church of San Jacinto, formed by a federation of Disciples and Congregationalists in the same year the Imperial church was organized, is another strong influence making for inter-denominational reorganization in the communities of Southern California. One of the newest and most promising churches, a direct outgrowth of the influence and work of Dr. McGaughey of Imperial, is the Community Church, undenominational, of Calexico, which has recently called its first pastor.

In writing of the origin of the Imperial church, Dr. McGaughey states that it was an effort of local laymen, conceived under the inspiration of the Interchurch World Movement. And from this and numerous other evidences one is prone to believe that the Interchurch World Movement is like John Brown. Its body may be mouldering in the grave, where it was placed with tears—some of them crocodile tears—but its soul goes marching on.

# COUNTRY CHURCH DEPARTMENT

## Why Help the Farmer?

By Paul L. Vogt, Ph.D.

IN a letter recently written in reply to an inquiry as to the activities of the Board of Health of a certain State with reference to rural health, the following question is asked: "By the way, why is it that farmers need help? They seem to have gotten themselves into a condition that makes it necessary for outside intelligence to come in and lift them up. I know that the Government is not called upon to help the lawyers, nor to help the preachers, nor to help the dry goods dealers, nor to help the bankers. Indeed, the bankers and the dry goods dealers have to be weighted down a little. We are compelled to put sinkers on them or they will rise too fast, yet the farmer needs help. I expect, after all, the best way to help the farmer is to breed good farmers. It is true that all live upon the products of the farm, and we are interested in having the products come to us promptly, and if the farmers are not equal to farming, then, of course, the city folk and the university folk must take up the work. It is my observation that the average 'renter' is a moron. He reaches forty-five or fifty years of age and has acquired no property and is not raising enough farm products to give him the least bit of independence. If a man with brains takes up farming he will need no help to further his health, nor to further the production of farm products."

It is assumed that the inquiries and statements in the above quotation are made in entire good faith and are based upon conclusions arrived at after considerable thought. It is not known how nearly they represent the thought of the city business or professional groups generally. But they do represent questions that come up separately quite frequently and an attempt will be made to explain and to correct, if necessary, some impressions that such questions and statements indicate are somewhat widespread.

In the first place, it is not so certain that farmers need help more than other groups. A State Board of Health, for instance, does not devote its attention exclusively to farmers. They have regulations and policies that have to do with city health as well as rural; as, for example, regulation as to reporting and quarantining of contagious diseases; reporting of deaths, births, sanitation and inspection of health conditions. The only difference is that in the development of many health programs much greater advance has been made in looking after health in congested city centers than in isolated rural communities. The modern movement toward looking after rural health is not an uplift matter at all, but is simply an extension of *service* to rural communities that has long since been developed in cities and paid for out of the common wealth produced by the efforts of farmers as well as city people and made available by taxation. It is a recognition of the right of the farmer, in common with city people, to *public service* and does not imply a charitable program for the weak and helpless farmer.

Again, there is little evidence that the condition of the farmer is worse now than it was two or three generations

ago, so far as health is concerned. It does appear, however, that rural populations have not advanced so rapidly as city populations in health care or in other ways. There are many reasons for this. One is the isolation of the farm family. Another is that the farm has contributed much of its brightest mentality to professional leadership in the cities, and the cities have benefited by this leadership instead of the country. A third reason is that in the general distribution of wealth economic organization has given to the city the advantage in taxable resources, and it has been able to go ahead in providing comforts and conveniences far ahead of those yet available in the country. This includes health care, hospitals, medical inspection of school children and visiting nurses.

It is not strictly accurate to say that the Government is not called upon to help bankers, lawyers, preachers, etc. The Government has been importuned, with considerable success since the days of Alexander Hamilton, to protect "infant industries," and some not so weak, by protective tariffs, subsidies, etc. With the exception of the sugar industry and the wool growers farmers have benefited very little except indirectly from a protective tariff policy. These tariffs have gone far to help build up wealthy city centers and to prevent a distribution of wealth that would give the farmer an equitable share in the commonwealth. The lawyer, banker and preacher in the city has been benefited by contact with the "help" the Government has given to business, industrial and commercial.

The popular impression that farmers are being helped by "outside" people is erroneous. Most of those engaged in rural service at the present time are products of the farm. And, although convenience in travel makes it necessary for them to live in cities, their contacts and interests are rural. And they are serving farmers and are a part of the agricultural or rural-minded groups just as surely as the lawyers, doctors and preachers in large centers are city-minded and interested primarily in the city.

The agricultural colleges and experiment stations have done a great work in agricultural education. They have led in taking educational facilities to the people. Yet the cities now have their extension courses in business, there are bureaus of economic research in connection with great educational institutions, and the tendency is to extend to city people the type of service agricultural colleges have pioneered in for their constituencies. This is one type of advance in which the farmers appear to have had the advantage of their city brethren.

The statement that the average renter is a "moron" is rather hard on the farm population when it is remembered that a large proportion of owners, particularly those who have passed life's meridian, have been renters at some time in their lives. It is also rather hard on the farmers in the better agricultural sections of the country, since in many



sections where the most fertile land exists the majority of farmers are now renters, and their number is increasing. It is also somewhat of a credit to the ability of the "moron" because it certainly takes a high-grade of intellectual ability to successfully operate a farm that must yield a rent to an absentee landlord on land worth \$200 to \$600 per acre. It is no mere novice nor half-wit that can go into debt, handle gas-power machinery, buy and sell co-operatively and do the many other things required of the modern farmer, whether owner or renter. The facts are, that investigations in many sections of the country indicate that the renter secures a larger personal income than does the owner who operates his own farm. Ultimately, the tendency is for the landowner to appropriate margins through rising rents, but immediately the renter has the advantage. "Morons" could not do this. Investigations also indicate that the percentage of mental defectiveness in rural communities is not so very much greater than in urban centers. It is manifestly impossible, as proved by careful scientific investigation, that the average tenant farmer could be a "moron." There are not enough of them in the general population, rural or urban.

The recent advance in rural service is not "help" in the charitable sense. It is recognized as an economic advantage to prevent illness by a rural nursing program which teaches hygienic living. A healthy population can produce more wealth than one suffering from the misery of illness from typhoid, hookworm or tuberculosis. It is recognized as an economic advantage to have directors of recreational and social life, since leadership in providing wholesome forms of recreation is the most effective prevention of those forms of social activity that are degenerative in their influence. This is the spirit of the modern movement toward professional rural service, and, except in the case of those who are motivated by sentiment instead of sense, it is not charitable "help" of the weak but an extension of service to those who have a right to as much and as good service in the country as their fellow-citizens in the urban centers. In the truest sense it is not "help," but service that is given.

## Prodigal Daughters

(Continued from page 441)

"I'm not quite sure how long our conversation will take," replied the Colonel. "It may be best for you to contemplate breaking your engagement, whatever it may be."

"Girls," he said, "have you given up going to church?"

There was no reply.

He repeated the question.

"Yes," replied Eleanor, "at least I have. Are you looking for your cigarettes, Peg? Have one of mine," and she threw her a case.

"Are *they* the cause of it," asked the colonel, motioning to the cigarettes. "You never saw your mother use those things."

"Because I have no use for religion," replied Eleanor, coolly ignoring his reference to their smoking.

"Ah, is that so? Then, may I ask why?"

"Really, father, I didn't expect to be asked to pass a theological examination. I have no use for religion because I can't see what use it is to me. I believe there are a few people, even yet, who find use for it. But that is their affair."

"But *you* have one?"

"None. That is as religion is ordinarily understood."

"I don't quite follow you."

"I'm sorry. The religion I was brought up to believe in

doesn't appeal to me. It doesn't seem to hold water. I can't see the good of going to church. One is simply bored. Of course, I imagine most people have a religion of some sort; but again, that is their own affair. It's purely a personal matter."

"May I ask whether you've given up the ethics of the Christian religion?" asked the Colonel.

"Really, father, I've never considered the matter. The world's ideas have grown during the last two thousand years, and I imagine if one needs a religion one will have to think the matter out on his own lines."

"That's very interesting. Then from what you say I suppose you do not regard the Christian religion as having any authority over you?"

"I don't see why it should have."

"Eleanor, my dear, for shame! How can you say such things?" cried Mrs. Trelawney helplessly.

Although the girl was very pale, and her lips trembled somewhat, she retained remarkable control over herself. She extracted a cigarette from the case which Peggy had handed back to her and lit it with fairly steady fingers.

"Why for shame, mother?" she asked. "I suppose father doesn't want me to tell him any lies. He has asked me questions, and I have tried to answer him to the best of my ability."

"Then the Commandments are, according to your point of view, obsolete, I suppose?" asked the Colonel, taking no notice of his wife's interruption.

"Perhaps yes, perhaps no. What particular commandment do you refer to?"

"Honor thy father and thy mother," was the Colonel's reply. "Don't you believe in that?"

"Not in the sense in which you regard it. It may be that one's father and mother do not deserve honoring."

"There is another Biblical precept," went on the Colonel.

"Children, obey your parents.' Don't you believe in that?"

"Not necessarily. It may be all right for kiddies; but when one has grown up, one must use one's own judgment."

"I see," and the Colonel's voice became hard as he spoke; "then we'll leave the abstract aspect of the question and come to the personal. Do you regard it as your duty to obey me?"

Eleanor thought a few seconds before replying. Up to now she felt that she was going through her catechism very well. She saw, too, by the triumphant flash in Peggy's eyes that her sister thought she had carried her points triumphantly. But now she felt on less sure ground. Try as she might against it, there was something in her father's presence that awed her. Not so much because he was a strong, clear-headed man, but because he was her father. Had another man made any assumption of authority she would have strongly resented it, but she felt that for some inexplicable reason her father was different. Still she would stand by her guns. As she had told her sister more than once, she felt that the tug-of-war was coming, and she thought she was ready for it.

"Not if your commands opposed my judgment and hindered my freedom," was her answer.

"I see," replied the Colonel, "and I presume Peggy also has the same views."

"Yes, only a bit stronger," replied Peggy, and the tones of her voice bordered on the insolent.

The Colonel gave a quick glance around the room and saw his wife's anxious, almost horror-stricken look; noted, too, the eager interest in John's face. He felt that an important hour had come in the history of his family.

(To be continued)

# International Sunday-School Lesson

April 22, 1923

## Moses: Liberator and Lawgiver

EXODUS 14:10, 13-22.

*"Fear ye not, stand still, and see the salvation of Jehovah."*

—Exodus 14:13.

**A**MONG the men of the dawn, clear-cut on the horizon of his dim and distant time, stands the figure of Moses, liberator and lawgiver, not for his age and people alone, but for all the generations of men. The descendant of an immigrant, a member of an oppressed people, the son of a peasant and the adopted child of royalty, he became the "earliest of labor leaders," the founder of constitutional government and the most eminent character in the world's hall of fame. When, on the mount of his transfiguration, Law and Prophecy met Him in whom they were fulfilled, Moses was one of the two men chosen as the highest representatives of the righteousness and glory of Jehovah to confer with our Lord on the exodus which he was to accomplish at Jerusalem. When he came down from the summits of Sinai, where he had received the vision of Jehovah and the knowledge of the law, "the skin of his face shone by reason of his speaking with Him." In the years since his face has been a shining one for all who have read the story of his life and pondered its relation to the history of the world.

The immigrants from whom he had descended had manifestly deteriorated during the years of their sojourn in Egypt. Their spiritual fiber had relaxed. The pious customs of their native land had largely fallen into disuse. Little by little they were blending into the luxurious and worldly atmosphere by which they were surrounded. Now, practically enslaved, hope was dying in their breasts. As a "peculiar people" they were rapidly losing their identity. The parents of Moses, however, must have been an exception to this fact. The mother, at least, seems to have preserved undimmed the light of her faith in the living God. Through the success of her plan, suggested by the keenness of mother love, her babe receives the two-fold influence of childhood training in the faith of his fathers and in the learning and culture of the great nation of the southland. By the one, he was protected from the religious contamination which was poisoning the minds of his alien countrymen; by the other, he was saved from the ignorance, poverty and lowering conditions which their life of practical servitude was bringing upon his countrymen in Egypt. In the first few but molding years of his childhood his mother nurse breathed into him the Hebrew's passion for his native land and his country's God. In a land which knew not Jehovah, his character was rooted in faith in Him. This is evident from the fact that, in the future, there is no record of any "conversion" in the experience of Moses as from a religion which he discovered to be false to one which he came to know was true; nor of any religious experience in his life which would indicate that he had shared in the spiritual deterioration of his captive countrymen and must be "born again." Rather, with singular evenness of experience, his life unfolded on the basis of his early instruction, faith and character into that strength of faith and fulness of surrender to Jehovah which made him

the fitting agent of the divine purpose in the development of the Hebrew race.

To this determination of his character in his childhood training in the faith of his fathers were added, through his adoption into the royal family, the broadening and enriching influences of his opportunities in the house of the Pharaoh as the favorite of the princess. Such training as the sons of the court received was his. Before the Sanhedrin, Stephen said, "Moses was instructed in all the wisdom of the Egyptians" (Acts 7:22). We may call this his university training. Tradition has it that he was educated for the army. At any rate, to him opened the life of the schools, of the court, of the army, of the best the nation had to give. He must have become thoroughly familiar with the thinking, the spirit, the manner of life, the resources and the needs of Egypt, with which nation his future was to be so bound up in his struggle to free his people. In the very land with which he was to battle he learned those things which were to be indispensable to him as the leader of the industrial and social revolution he was to inaugurate.

By faith (Heb. 11:24-29) when he had come to manhood he chose to share the persecutions and shame of his people rather than the preferments and luxuries of the court of Egypt. By faith he forsook the land of his birth, enduring a hard lot because he saw the invisible God. By faith he established the institutions of God in a nation that felt no sympathy for them and gave him no word of cheer as he struggled for righteousness. By faith he was made strong to stand still and see the salvation of God. By faith he beheld the vision of a righteous nation and was given courage to perform the pioneer work of an industrial reformer, of a religious leader, of a nation builder. There is no better illustration of what Christ says about faith than this man who never saw him in the flesh. Christ told Peter that faith could do the impossible; it could remove mountains; that the smallest amount of faith of the real kind could overcome the largest impossibilities; if it were as a grain of mustard seed the mountain would remove to another place at its command; that everyone could have this power for his task, for whosoever, with faith, would say to the mountain, "Remove," it would remove and nothing would be impossible to him. More than any other word, faith expresses the dominating quality of Moses' character. His spirit of prayer (Deut. 3) was manifest as an atmosphere in his life. As Christ's face was lighted with the light from within in his transfiguration experience, so the face of Moses shone as he came down from his secret audience with God on Sinai, not with a light added to him, but with a light shining from the inner exaltation of his spirit. In the materialism of his day he gave evidence of a singular sense of the spirituality of the worship of God. His wrath against the lapse of the people in the worship of the golden calf (Ex. 32) was like the wrath of Christ when he drove from the Temple those who were making a house of merchandise of the place of prayer. In his character, the great contribution of Moses to his own and following gener-



ations was that in his life he set forth the power of a living faith, the consciousness of the presence of God with him which made him a model of courage and hope, and that he was so forceful an example of the truth that "God is a Spirit; and they that worship him must worship in spirit and in truth."

For the one act of impulsiveness, harassed as he was by the unreasonableness of the people (Num. 20:11), he was not permitted to enter the land of his hopes. Because in this one act he had failed to honor God, had disobeyed the divine directions, he could see the promised land only from afar, "Sweet fields beyond the swelling flood." His humble acceptance of his punishment marked his spiritual greatness and insight. His last days were filled not with repinings and murmurings because of

## Church Wants Loan

**O**F not less than \$500, and not over \$1,000 wanted by church. To run six months or more. Will pay legal rate in this State, 10 per cent.

*For particulars write L. L. S.*

1406 Park Avenue  
Indianapolis, Ind.

## Says Doctor

### Charles E. Jefferson

Minister, Broadway Tabernacle,  
New York

"Wherever I go among men, east and West, I find they are reading The Christian Century."

#### EDITORIAL STAFF

Charles Clayton Morrison	Orvis F. Jordan
Herbert L. Willett	John R. Ewers
Joseph Fort Newton	Edward Shillito
Lynn Harold Hough	Thomas C. Clark
Alva W. Taylor	

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Mail Coupon to-day. Foreign postage extra.

*The*  
**CHRISTIAN CENTURY**  
508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of ( ) "The Reconstruction of Religion," by Ellwood, or ( ) "The Crisis of the Churches," by Leighton Parks, or ( ) "The Mind in the Making," by Robinson, or ( ) "What Christianity Means to Me," by Lyman Abbott.

Name .....

Address .....

C.W.

## 5,000 CHRISTIAN WORKERS WANTED

To sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher  
Dept. No. 10, Monon Bldg. CHICAGO, ILL.

THE AMERICAN SEAMEN'S FRIEND SOCIETY  
76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President. GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.



**MENEELY BELL CO.**  
TROY, N.Y. AND  
198 BROADWAY, N.Y. CITY.  
**BELLS**

## Send for Booklet today!



**L**EARN how to make a safe investment and secure an assured income for life yielding as high as 8% with

**No Anxiety  
No Fluctuations  
No Inheritance Taxes**

A real bond with a donation feature endorsed by leading churches of all denominations

Write for Booklet No. 29

**Every Style of Bible for Sale**

**NEW YORK BIBLE SOCIETY**  
Oldest Bible Society in New York  
5 East 48th Street New York



## THE MONDAY CLUB SERMONS

—FOR 1923—

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N.Y.

## Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene—the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.



Introduced in 1879 **Vapo-Cresolene** "Used while you sleep"

Send for Descriptive Booklet 63C For Sale by Druggists  
VAPO-CRESOLENE CO. 62 Cortlandt St., New York

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.



his blasted hopes, but with unrelenting efforts to secure the results of all he had tried to do for God. In the most earnest way he impressed the people with their need of keeping in closest fellowship with God. He gave himself to prayer for one to succeed him, who shall lead the people in the way of God. He planned for the custody and preservation of the Book of the Law; and then, with words of blessing for the children of Israel, he went to the top of Pisgah, where, with the far-spread hills of the Promised Land before his eyes and the voice of his God in his ears, he died; to be buried in a grave which no man knew, yet to live in all lands and through all years.

REV. JOHN ELLERY TUTTLE, D.D.

Tioga Presbyterian Church, of Philadelphia, has tried a novel scheme in its prayer meeting. It has asked the people to give their impressions of the Bible characters whose names begin with a given letter. The first week the members told of Adam, Abraham and Andrew. The next week came the B's, and so they are going through the alphabet.

## The COMMUNITY CHURCHMAN

*A Monthly Magazine for  
all churchmen who are  
community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

**THE COMMUNITY CHURCHMAN**  
2822 Annette St., Indianapolis, Indiana

## Specimens of Biblical Literature

BY JAMES MULLENBERG  
of the University of Nebraska

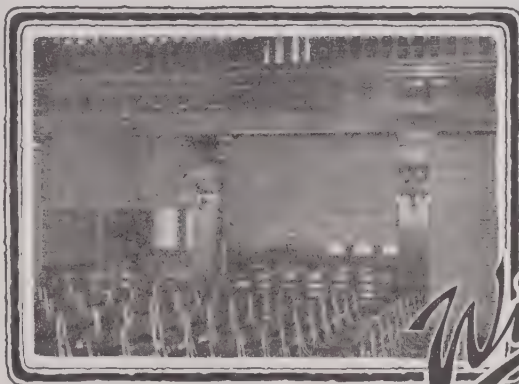
THE author's purpose has been to stimulate a reading interest in the Bible—to treat it as pure literature. He has selected typical bits of poetry, prose, history, prophecy, parable, and the like, and presented them in their proper literary guise. All notes are relegated to the back of the book, so that the reader's attention is not distracted, but for the student careful helps are provided and parallel readings suggested. To many persons this book will present the riches of the Bible in a new aspect.

*8vo. cloth special net \$2.50. Through your  
booksellers, or by mail. Postage extra*

THOMAS Y. CROWELL CO.

426 West Broadway

New York



A big little church  
in St. Louis. Partitions  
in use 29 years  
without repair or ad-  
justment.

*Wilson*

## Is Yours A Big Little Church?

IN St. Louis, there is a church building so large that, except during Sunday service, it is only partially used. But it is run on strict business lines. It has been equipped throughout with Wilson movable partitions.

Now no meetings have to be held in big poorly heated or lighted rooms. There is always the right size room

ready for the small clubs and societies that meet there daily. Nor has a meeting ever been over-crowded.

For Wilson partitions turn one room into many as well as many into one.

And the best part of it is, that the saving in light and heat has almost offset the cost of the partitions. May we send you a booklet that tells how you can do the same.

**J. G. WILSON CORPORATION**  
17 East 36th St., New York  
Offices in Principal Cities



### Communion Ware of Quality

Best materials. Finest workmanship  
ALUMINUM or SILVER PLATE  
Send for Illustrated Catalog with  
REDUCED PRICES  
INDIVIDUAL COMMUNION SERVICE CO.  
Room 304 1701-1703 Chestnut Street, Philadelphia, Pa.

**McSHANE BELL FOUNDRY CO.** BALTIMORE  
MARYLAND

Church, Chime and Peal BELLS

Memorials a Specialty

**VICTOR Portable  
STEREOPTICON**

THE  
PERFECT  
LANTERN SLIDE  
PROJECTOR

SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR  
RENT OR FOR SALE

ASK FOR CATALOGS  
AND TERMS

**VICTOR  
ANIMATOGRAPH CO. INC.**  
276 VICTOR BLDG. DAVENPORT, IA.



### Pulpit Gowns

and Choir Vestment

Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

**Cox Sons & Nining**

131-133 East 23rd. New York City

When answering advertisements please mention The Christian Work



*An Invitation to Join the Enthusiastic, Congenial "Christian Work" Party*  
 now organizing to sail for the  
**Holy Land--The Mediterranean--Egypt**



CAIRO--SPHINX AND PYRAMIDS OF GIZEH

An irresistible opportunity to visit first hand the scences which are creating world-wide interest today

**Summer "Baltic" Cruise**

61 days, Sailing  
 JUNE 27, 1923

**COST**

**First Class, \$600 and up,  
 according to size and loca-  
 tion of stateroom.**

**Winter "Baltic" Cruise**

65 days Sailing  
 FEBRUARY 2, 1924

**ITINERARY**

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Naples, Athens, Constantinople, the Bosphorus and Black Sea, Haifa, Jerusalem, Bethlehem, Bethany (Sea of Galilee, Nazareth, Samaria, Jericho, the Jordan and Dead Sea), Alexandria, Cairo, Helipolis, Monaco, Monte Carlo, Cherbourg (Paris and French Battlefields, London), Liverpool and New York—A Wonderful Travel Program. On Winter Baltic Cruise special side trips to Damascus and up the Nile to First Cataract can be included.

**THE SHIP**

24 Imperial Suites and Chambers de Luxe with private bath. Two Great Promenade Decks, largely devoted to sumptuous Public Rooms. All B and C Deck rooms have beds, windows, running water, etc.

Inspiring Services and Lectures, Travel Club meetings, Concerts, Entertainments, Deck Sports and Contests.

Unexcelled cuisine of the highest White Star Standard.

Staff of Trained Directors for Shore trips—two Lady Chaperons, Physician, Nurses and Ship Hospital.

Stop Overs in Europe with return trips included on the Majestic, Olympic, Adriatic, Cedric, etc.

**NINETEEN ANNUAL CLARK CRUISES**

on such steamers as the Rotterdam, Celtic, Arabic, Lacomia, Empress of Scotland, etc., insure perfected and satisfactory arrangements. 61 or 65 days, \$600 and up, including regular shore trips, landing, carriage drives, guides, hotels, first-class railroads, fees, etc.—everything first-class.

**OUR "CHRISTIAN WORK" PARTY** is being organized by D. E. Lorenz, Ph.D., author of "The New Mediterranean Traveler" and Managing Director of Clark's Cruises.

*Illustrated booklet and ship diagram sent free upon request.*

State which Cruise  
 preferred

Address  
**THE CHRISTIAN WORK**  
**70 Fifth Avenue, New York City**

Write and make reser-  
 vations at once

# THE CHRISTIAN WORK

A Religious Weekly Review

APRIL 14, 1923

---

The Revival of Anti-Semitism

Frederick Lynch, D.D.

Three Supreme Missionary Reasons

R. F. Horton, D.D.

Living Masters of the Pulpit

Observer's Letter

The Call to the Ministry

Willard L. Sperry, D.D.

The Situation in the Near East

Articles by

Rev. E. Guy Talbott

Rev. Ernest W. Riggs

Henry A. Atkinson, D.D.

Samuel M. Zwemer, D.D.

---

Three Dollars a Year

Ten Cents a Copy



## VOCATIONAL EDUCATION IN HOME ECONOMICS

In 1921-22 approximately fifty-six all-day departments for vocational education in home economics, enrolling 2,719 girls, were maintained in public schools for colored children. One state reports that in the past year this work has more than doubled, and that there are keen interest and fine co-operation wherever these departments have been organized. Another reports that nine colored schools have signed a blank signifying their interest in vocational education in home economics and their willingness to observe the half-time program for vocational education. In one state twenty of the seventy-five schools applying for approval in 1922-23 were colored.

Five years ago these schools gave much attention to models in sewing and to individual cookery, and little to large problems of food, clothing, and other activities of the home. To-day proper food and clothing for the individual and family, care of the home, expenditure of income, home nursing, and care of children occupy integral and prominent places on the home-economics program.

Realizing the great need of qualified teachers to carry out a vocational program of home economics, a special effort has been made to raise the standards of instruction in teacher-training. The results have been very encouraging, both in regard to the number of students and in quality of work.—*Adelaide C. Baylor in the Southern Workman.*

## THE FUNDAMENTALS

EDITOR CHRISTIAN WORK:

I just want to express my personal appreciation for the article in the March 17th number of THE CHRISTIAN WORK entitled "What Are the Fundamentals?" It is something that we regret everyone does not see nor is able to understand. The article appealed to me as a very rational statement of what the fundamentals are; and I did appreciate your conclusion especially, for we are truly allowing the spirit of Roman Catholicism to dominate us when we try to make our laymen and clergy to accept interpretation as well as the inspiration itself.

D. C. T.

Duluth, Minnesota.

EDITOR CHRISTIAN WORK:

Your article, "What Are the Fundamentals?" in last week's paper, is wonderfully illuminating to one of the many "perplexed ones." Thank you.

M. L.

Newburgh, New York.

EDITOR CHRISTIAN WORK:

I wish to express my hearty approval of and thank you for your article on "What Are the Fundamentals?" I am writing from a sick bed, but hope to give public expression to these ideas when opportunity offers.

J. McC. L.

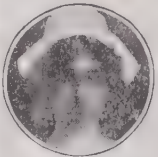
## "LOST AND FOUND" IN ATHENS

The ancient royal palace in the Greek capital is being used not only as a shelter of refugee orphans, but as the headquarters for the Near East Relief. Among the activities of the organization of great importance is the Lost and Found Bureau. Not for articles lost and found; the refugees have lost countless pieces of property and they are lost irretrievably. The bureau is for the bringing together of families and friends lost in the transfer from Anatolia or Thrace or Constantinople or in the struggling crowds of the new life.

In one month 12,000 inquiries, many of them from America and England, were received at Athens and posted at 500 refugee centers. Two thousand of the missing have been restored to their friends. Miss Myrtle Nolan, of Minneapolis, and Miss Louise MacLachlan, of Detroit, are managing this important work.

## INDIAN RIGHTS

People who are interested in the welfare of our Indian tribes and in the Church's work among them will find much enlightenment in the fortieth annual report of the Indian Rights Association (905 Drexel Building, Philadelphia), an organization for promoting the civilization of the Indian. The report contains several favorable mentions of our mission stations. The peyote evil among the Indians is discussed at some length, one Roman priest reporting that his church now refuses to bury those who use peyote, and that all who receive the rite of confirmation take a vow to abstain from the habit.



## R.N.

### BE A NURSE

But be a Good One

**St. Barnabas Nurses among the best**

Pupils rec'd 18 to 35 years.  
Free maintenance and training,  
\$15 monthly, vacations, Course 2½  
years leads to R. N. (Registered Nurse)  
N. Y. Bd. of Regents

Apply Supt. of Nurses  
St. Barnabas Hospital  
NEWARK, N. J.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President. GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,038 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies. REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec. WILLIAM PHILLIPS HALL, President. Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

# THE MONDAY CLUB SERMONS

## FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 15.

New York, April 14, 1923.

Whole No. 3018.

### CONTENTS

THE WORLD OF TO-DAY..... 451

#### EDITORIALS:

The Revival of Anti-Semitism: Rev. Frederick Lynch, D.D..... 454  
Present Conditions in the Bible Lands: Rev. E. Guy Talbott... 455  
Three Supreme Missionary Reasons: Rev. R. F. Horton, D.D.... 455

#### THE OBSERVER'S LETTER:

Some Living Masters of the Pulpit..... 457

#### THE WEEKLY SERMON:

The Call to the Ministry: Rev. Willard L. Sperry, D.D..... 459

#### GENERAL ARTICLES:

The Present Missionary Situation in Turkey: Rev. Ernest W. Riggs ..... 462  
The Present Status of Evangelism of Moslems: Rev. Samuel Marinus Zwemer, D.D..... 464  
Princes in Poverty: William Willard Howard..... 465  
A Day with the Mohammedan Worshipers in Constantinople: Rev. Henry A. Atkinson, D.D..... 468  
Prodigal Daughters: Installments V and VI. By Joseph Hooking ..... 471

#### INTERNATIONAL SUNDAY SCHOOL LESSON:

For April 29: Ruth, the Faithful Daughter..... 475

#### ONE BOOK A WEEK:

The Returning Tide of Faith..... 476

The Christian Work: Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### THE FAIRNESS OF THE FOSTER TRIAL

The whole conduct of the trial of William Z. Foster at St. Joseph, Michigan, has been in line with the best traditions of America. Judge White has proved himself a true judge, ruling impartially between the two sides, with the sole desire that the truth might be brought out and judg-

ment might be rendered according to the law. Lawyers for the prosecution and for the defense have been courteous and fair. There is no doubt that Foster attended the convention of the Communist Party at Bridgeman last August, and, of course, there was no doubt that the convention was held. The jury had to decide whether the Communist Party was a society formed to advocate criminal syndicalism as defined in the Michigan law, and whether Foster himself came to the meeting "with the conscious design and purpose to further and promote the teaching and advocacy by the Communist Party of the doctrines of criminal syndicalism." The Michigan statute defines criminal syndicalism as "the doctrine which advocates crime, sabotage, violence or other unlawful means of terrorism as a means of accomplishing industrial or political reform." As the judge well said, "The statute is not aimed against any advocacy of change in our industrial, political or social institutions, no matter how far-reaching or drastic such proposals for reform may be, unless there is coupled with such proposals the advocacy of criminal acts as a means or method of bringing them about." It is not against the law to prophecy that these changes will be accomplished by violence. "Such changes in our form of government," the judge said, "can only be lawfully brought about in the manner provided by the Constitution," that is, either through constitutional amendment or through a constitutional convention. Judge White warned the jury that the case they were trying was one which by its very nature might arouse their prejudices. He cautioned them to be extremely careful in analyzing the testimony and to weigh it carefully, honestly and conscientiously. The jury voted six for conviction to six for acquittal, so that it had to be dismissed without verdict. The comment of the one woman who served on the jury, Mrs. Olson, if she is typical, suggests a body of very sound sense in the people of Michigan. "The stage setting of the prosecution," she said, "seemed overplayed, with such a display of detectives and under-cover men that it appeared more like trying to railroad Foster than like prosecuting him." In her opinion, that was the reason that half of the jury voted to acquit him. She summarized the question at issue thus: "It was really a big battle for human rights. Any one has a right to advocate any doctrine he may wish, however absurd, provided he does it by peaceful means. It is



# THE WORLD OF TO-DAY

the right of each individual to think for himself, but he must not act contrary to human justice, and he must not seek to force his views on others by violence." So long as the dominating public opinion in America sees the real point at issue as clearly as did Mrs. Olson we may expect orderly progress in this country.

## THE EPISCOPIANS AND UNITY

The Episcopalians at the meeting of the Continuation Committee of the Conference on Faith and Order at Kew Gardens, New York, last week, showed that some of them are facing the actual situation. They are beginning to see that they have a considerable distance to go before their propositions for church unity can be taken very seriously. Somehow or other, the Episcopalians in their thinking in regard to the Church have lagged behind most of its sister communions. The Church of Scotland a generation ago took about the position that the Episcopalians do to-day. They tended to consider themselves "the Church" and to think that other Christian communions must become Presbyterian. We shall have to be patient with our Episcopal brethren. The idea of exchanging pulpits with men of other communions is still an "adventure" to them. That is only an index of their somewhat primitive state of mind. With the passage of time it will dawn on our Episcopal brethren that a Church itself must play the Christian, and that to be a real Christian one must be a gentleman. What should we think of a man who coolly said to his acquaintance, "I am better than thou?" We should simply call him a cad. The gentleman accepts the Mexican from Tuxpan or the Jew from Kiev for what he is in himself without regard to "the pit from which he was digged." We have perfect confidence that in due time the Episcopal Church will play the gentleman to its fellow churches. In the meanwhile, let us who are without its fold stay our souls in kind-hearted patience and pray earnestly that the time may be hastened when the Episcopalians may be vouchsafed a sense of humor.

## ELLIS ISLAND AGAIN

It is part of the tradition of America that this land should be the refuge for the oppressed. Yet to-day when Russian refugees come to Ellis Island, orders are given in not a few cases for their return to Constantinople. So conservative an agency as the American Red Cross says that it is perilous for any of these Russians to go back to that region because when the proposed Lausanne treaty is signed and Turkey again possesses Constantinople, her treaty with Soviet Russia will compel her to send all the Russian refugees within Turkish territory back to their native land. That means death for the refugees. The Russian Refugee Relief Society of America has promised our Government that these Russian immigrants will not become public charges. There ought to be no difficulty in letting them in. Can it be that we are such Nietzscheans as to slam doors in the face of these people and send them back to death along with the Armenians and Greeks? In our immigrant policy we must practise the Golden Rule, and we must begin to apply it now.

## EFFECTS OF LORD ROBERT'S VISIT

Men who have traveled through the center and west of our country in behalf of the League of Nations have found the people as a whole very ignorant about the League but very much interested in it. Apparently those political humorists who have described the League as dead have been taken seriously in some quarters. When people learn that the League practically is proving the major hope of Europe politically, and is without a rival in humanitarian work in the world, they begin to see the League in a new light. Lord Robert Cecil's visit has done an immense amount of good in giving people a view of the actual working of the League. Some of those who have been classed among the "irreconcilables" have discovered that they had erected a man of straw in their description of the League as a militaristic combination of the victors in the World War, ready to drag any League members into war in order to protect their ill-gotten gains from the Treaty of Versailles. Lord Robert remarked that before the League was in practice it may have been all very well to examine its language with a microscope and imagine all the evils that might possibly develop from some twist of the language, but now the meaning of the Covenant may be discovered by the history of the action of the League. Open-minded men recognize the force of that plea. The League's record in preventing three wars in as many years is an index of its spirit. In such a case as that of Vilna, held up as a League failure, the fact is that the trouble came because the League recommendation was rejected, not because it was accepted. Lord Robert has emphasized everywhere that the League depends on public opinion for the enforcement of its decisions. One of the most hopeful developments from Lord Robert's visit was Senator Pepper's announcement last Saturday that he now favors our entering the League with certain changes made in the Covenant. How great a change that marks is obvious when we consider that three years ago Senator Pepper was head of the anti-League organization known as the Association for the Preservation of American Independence.

## INDIAN IGNORANCE ABOUT TURKEY

Most of us have listened with a great deal of skepticism to British accounts of the concern felt by Indian Moslems as to the fate of the Turks. But contact with the Indian Moslems proves that among millions of them such an interest does exist, a tremendous, utterly untutored and fanatic sympathy for the Turks in all their new ways and ambitions. Probably not one Moslem in ten thousand in India really knows the first elements of the Near Eastern problem or understands what it would mean for India if the Moslems there used the same methods as the Turks have used. When Moslem graduates in Christian Colleges in India hear the plain, unvarnished truth about the Turk, they are struck with amazement, and hardly know whether to be enraged or to weep for bitter disappointment. They have imbibed the idea that the Turks are a blessing to the human race and especially to the Moslem section of it. As one keen, young Moslem exclaimed when he learned the truth, "No one ever said such things to me before!" The fact is that the natives and the English in India seem to know far less of the Near East than would be expected. The general drift in India on all

# THE WORLD OF TO-DAY

sides is an unreasoning sympathy with the Turks no matter what happens. The British themselves in India repeatedly express the wish to avoid another war at any cost. To-day "Civilization" would rather see a race murdered by wholesale than run the risk of a scratch on its hand.

## THE HUGUENOT-WALLOON TOUR

The proposed Protestant tour in Europe next summer in connection with the celebration of the tercentenary of the Huguenot-Walloon settlement of America presents a great opportunity to Christian people. Those who go on it will meet many people of distinction and will see many things which the ordinary tourist never has the opportunity to see. Largely through the Knights of Columbus, a number of Roman Catholic tours have recently been made in Europe, tours which have had a real "advertising value" to the Roman Catholic Church. They have tended to create the impression that the Roman Catholic forces were very strong in America. So far as we know, there has never before been a distinctly Protestant tour of the Continent. When Protestants go to Europe they have not in the past made contacts with the Protestant forces there. But a fine group of church people, interested in the history of Protestant development, will help make countries like France, Italy and Belgium understand this country and the strength of the Church here. The governments concerned, the Dutch, Belgian and the French especially, plan a special welcome to the members of the party. The tour is open to the public. Those who are interested may learn full particulars from the Huguenot-Walloon New Netherland Commission, 105 East Twenty-second Street, New York City, or from Dr. H. W. Dunning, 188 Rawson Road, Brookline, Mass.

## PRESBYTERIAN REORGANIZATION

The Presbyterian Church is now carrying out its plan for the combination of its sixteen boards and agencies into four boards. The new Board of Foreign Missions met for the first time recently. It combines the work of the former board and that of the Women's Board of Foreign Missions. Of the forty members of the new board twenty-two were nominated by the former Board of Foreign Missions, fifteen by the Women's Board and three by the Committee on Work in Europe. Among the members of the new board are: Dr. J. Ross Stevenson, D.D., the President of Princeton Theological Seminary; Dr. Eben B. Cobb, of Elizabeth, N. J.; Dr. Cleland B. McAfee, of McCormick Seminary; Dr. Charles C. Albertson, of the Lafayette Avenue Church, Brooklyn; Dr. George Alexander, of the First Presbyterian Church, New York; Dr. John Kelman, of the Fifth Avenue Church, New York; Mrs. John H. Finley, New York; Miss Margaret E. Hodge, of Philadelphia; Miss Marianna Rea, of Pittsburgh; Miss Jean Mackenzie, Riverdale-on-Hudson, N. Y.; Rev. William P. Merrill, D.D., New York, N. Y.; Rev. Tertius Van Dyke, New York, N. Y.; W. P. Stevenson, Roselle, N. J.; Alfred E. Marling, James M. Speers, Edwin M. Bulkley, William L. Amerman and John T. Underwood, of New York, N. Y.; John L. Severance, of Cleveland, Ohio; Ralph W. Harbison, Pittsburgh; Prof. Charles R. Erdman and Dr. J. C. R. Ewing, of Princeton, N. J.; Dr. William H. Hudnut, of Youngstown, Ohio.

## THE NEED OF CHRISTIANITY

Dr. Frank Riale in an address at Duluth on the "Need of the Christian College" recently quoted Ogden Armour's remark that "the choice before us is Christ or chaos. I tell you we are sitting on a Bolshevik volcano, and as I have selected the men to be around me at this time, I have found that almost all of the men that I chose because I could rely on them were Christians, and sixty-five per cent. of them were graduates of the small Christian colleges that you are talking about." After the address a railroad president of Duluth told Dr. Riale that he wished he would come down to the office the next morning. When Dr. Riale went the railroad executive said: "What Ogden Armour said is mild compared to what a judge said. A little while ago at a meeting with seventeen railroad presidents around the table he said: 'Before we get down to business I want to say something.' Of course, they sat up to hear. 'You may smile at what I am going to say, but the world is in a h— of a way. I don't go to church much. I usually play golf Sunday mornings, but I tell you the only solution is the Christian Church and the Christian interpretation of life and education.'"

## AMNESTY SERMONS WANTED

Commending the Church for its invaluable support in the campaign to free the political prisoners in American penitentiaries, the General Defense Committee of Chicago has issued an appeal to pastors throughout the country asking them to preach an amnesty sermon on General Amnesty Day, which will be Sunday, April 29. The committee mentions particularly the whole-hearted co-operation that has been given by the Federal Council of Churches, the Methodist Federation for Social Service, the National Catholic Welfare Council, fifty-one Protestant Episcopal bishops, the 1922 Council of Cities of the M. E. Church, the American Society of Friends, the Christian Science Monitor, one hundred Unitarian ministers acting jointly, and by various local church bodies scattered across the land. Literature dealing with the amnesty question is being sent to several thousand pastors in all States. Clergymen who fail to receive this literature may address the General Defense Committee at 1001 West Madison Street, Chicago.

## THE STUDY OF SPANISH

Approximately 470 of the 612 regularly recognized colleges and universities in the United States teach Spanish, according to a recent number of "School and Society," which bases its information on a study made by the Section of Education of the Pan-American Union. The returns show that at the time of the investigation (spring of 1922) there were 56,947 persons studying Spanish in the 404 institutions that responded; but from other information it was estimated that there were about sixty-five other schools where Spanish is taught that did not reply to the inquiry. Nineteen schools of those reporting had not less than 500 students in their Spanish classes. Columbia University heads the list with 3,000. The University of Texas comes second with 1,649 and the University of Illinois third with 1,355.



# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard O. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## The Revival of Anti-Semitism

WE happened to spend a recent Sunday in Detroit and while we did not have the pleasure of meeting Mr. Ford, we did have considerable conversation with some people who knew him very well—with one man who is a very intimate friend. In the course of our talk we asked what was the cause of Mr. Ford's intense hatred of the Jew, and what led him to make the famous attack a year ago through the press? One thing was evident at once, namely, that no one knew. We imagine that no one does really know the inner workings of Mr. Ford's mind. Various conjectures were made, the chief one being that when Mr. Ford started out to borrow a hundred million dollars, more or less, the Jewish bankers turned him down. We do not know whether there is any truth in that or not. One reason advanced arrested our attention, because, whether it is true in Mr. Ford's case or not, it is one of the reasons, if not for persecution, at least for dislike and social ostracism of the Jews in both Germany and America. We refer to the determined purpose and effort of many Jews to perpetuate not only their religious faith, but their racial and national traditions, characteristics and peculiarities in every land. Many of the Jewish leaders are to-day urging their fellow Jews to remain Jews whether in Germany or America. This is one of the things that has stirred Mr. Ford, and is one of the things that is contributory to what Jewish prejudice remains in America.

It leads us to make a few general remarks on the whole question. And let us say right at the beginning—we believe that this whole situation is greatly exaggerated. There is very little feeling against the Jew in America and Mr. Ford is so little representative of the general feeling that his agitation fell flat as a pancake and everybody has forgotten it. There is very little social ostracism either, so far as New York is concerned, and that is rapidly passing away. Such incidents as that of Harvard University are very rare and they are simply difficult problems in a time of readjustment. As a distinguished member of a great university remarked to us only last week: "Ours is a *Christian* institution. We lay stress on Christian education. We require chapel and we are going to require it. Our effort is more and more to emphasize the Christian character of our university and the Christian teaching. What are we going to do if the Jew comes to us?" Now this is a real problem, a real difficulty and our Jewish friends ought to be very sympathetic toward us. In New York, on the whole, the Jew is received socially on the basis of his character and standing as everybody else is. The tendency to discriminate grows less and less, and has almost disappeared except where some difficult problem exists which can only be solved by patience on both sides, and except where the Jew has not yet adjusted himself to American life.

It is the duty of every Christian to throw all his influence against racial discrimination of every sort, and it is our opinion that the Christians are more and more doing so. The Christian leaders whom we have met and the Christian journals that we have read, have criticized Mr. Ford's hysterical agitations and all anti-Jewish propaganda. So far as we know the Christian pulpits have been very sympathetic with the Jew whenever any anti-Semitic movement has shown its head—at least it has been so in America in recent years. On many committees and boards Jews and Christians are working harmoniously together. All this should be encouraged and should any general movement against the Jews show signs of appearance, the whole Christian Church should set its face solidly against it.

On the other hand—and it is here we would like to offer a few suggestions to our Jewish brethren—the Jews should do everything in their power to make it easy for the Christian people to take their side, and should strive with considerable effort to rid themselves of some of those characteristics or traits that cause irritation to many Americans. It must be said in all fairness that there are many Jews, some of them among the leaders, who take attitudes that make it much harder for those real Christians, the Christians who deplore any anti-Jewish feeling, and who protest when any differentiation or distinction is made that works against them—to be their friends. We refer particularly to those Jews who still want to keep their people Jews after they have cast in their lot with America. The Jew, if he wants frank, fair, sincere recognition in America, should drop everything distinctly Jewish except his religion. If he is to be an American, then he should become as wholly American as we expect the Irish or Italians to be, although they retain their Roman Catholic faith. We want to say with all frankness, that we think a good deal of the prejudice against the Jews in America is due to the fact that they insist on remaining Jews racially as well as religiously.

Where the Irish and the Germans have insisted on this there has been the same old prejudice. If one gets into the small towns where the Irish are a small minority, one finds

## E D I T O R I A L

the same prejudice shown by the Protestants that he finds against the Jews, and it is not because they are Roman Catholics so much as because they remain Irish and have seemed more interested in fighting Ireland's battles than worrying about American problems. We would like to see our Jewish friends, keeping their religious faith if they wish, give up everything else distinctly Jewish—Jewish and Yiddish newspapers—(even the most saintly Christian when he sees day after day great crowds of young Jews reading Yiddish papers, thinks of them as Jews rather than as Americans); ghettos as far as possible; organizations and institutions particularly Jewish. We could mention others. It ought to be as difficult to tell a Jew's origin racially, especially if he was born in America, by anything except his religion or name, as it is the average German's, Irishman's, Englishman's, Scotchman's, Swede's or anybody else's. They are proud of their origin, but they are not Scotchmen, Germans or Swedes any longer; they are Americans! Those of Jewish origin should be Americans in this same way. We believe that if the Jewish boy born in America would lose his race consciousness as fast as the German, Irish, Scotch or English, Swedish, even Italian boys are doing, the dislike of those Christians who have dislike, would largely disappear.

For instance, we believe that such a plea as that which appears in a recent issue of a Jewish paper, "East and West," for keeping the boy of Jewish descent a *Jew in everything*, works more harm to the Jew than does any agitation by Mr. Ford. In an article on "Education and Politics," the editor deplores the passing away in the youth of America of that particular type of Jewish character and mind that the ghetto used to produce. "Under modern conditions," he says, "life itself not only does not help create the Jewish type, but assists in destroying it." He would introduce education among the Jewish youth to keep them true to the Jewish type. (Note that he says *Jewish type*, not American type.) The article from beginning to end, gives the impression to a reader that the great calamity is the absorption of the Jew by his American environment, the same fear that the Kaiser used to express for the Germans who were emigrating to America and certain German groups tried for a while to keep the German consciousness stronger than the American. They did not succeed, neither will "East and West"—but it is this attitude that terribly riles up the real American.

One other word of friendly advice. We have much complaint from our Jewish friends of the cruel treatment of the Jew practised against him by the exclusive Christian. We condemn that exclusiveness as much as do our Jewish friends. Personally just as we are color-blind purposely, so we are race-blind. We see no difference in men except in character and disposition. If a man is good and generous we do not see his color, or know his race. Unfortunately, all our brethren have not reached this stage of perfection of which we boast. But they are striving toward it, perchance if they may gain it. Then their Jewish friends, who complain of their social exclusiveness, show an exclusiveness that is as much an obstacle to equal recognition as is the Christian's exclusiveness. A fine Jew complains that one Christian friend does not invite his family to his home: and yet this same Jew would object to his daughter marrying a Christian. Now no Jew who objects to son or daughter marrying a Christian, ought to be invited to a Christian's home to dinner or anything else. It is understood among Christians that young people who are brought together may fall in love and have a right to. Other Jews have silly notions about foods,

although that is rapidly passing and the modern Jew, like a sensible man, is eating everything God sends him—or at least what he can get of it. In other little ways this exclusiveness makes itself felt. It is more and more passing away among the Jews as it is among the Christians, but we hope our Jewish friends will help us by denouncing all exclusiveness against Christians among the Jews as heartily as we denounce all exclusiveness against Jews by Christians.

A final word: Another way in which our Jewish friends can greatly help is by exercising great moderation and caution in their attack upon those Christian institutions which have become distinctly national. After all, America is a pretty thoroughly Christian country. Out of a population of one hundred million perhaps not more than three per cent. are of the Jewish faith. It is very aggravating to any people to have a little minority come into their land and immediately begin to undermine their cherished institutions.

The Jew has not always been guiltless in this regard. We once asked a very wise, broad-minded German what was the cause of the anti-Jewish feeling, so strong at that time in Berlin, and he said it was because the Jews were undermining their German institution—Sunday, the schools, and other things. This was probably not a sufficient explanation, but it was significant. In New York, certain groups of Jews have been antagonistic to Christian exercises in the public schools and some have protested against the New Testament being read before the pupils. Here there is an opportunity for the exercise of that tolerance and commonsense we are asking the Christians also to exercise. Let the Christian children hear the Prophets read in school and let the Jewish children hear the Gospel—neither group will get hurt in the slightest. Another place where the Jews can help is in regard to Sunday. Sunday is the day ninety-seven per cent. of the people of the United States have made their day for worship and for rest. It has also been sanctioned by practically all States as the rest-day, and laws made protecting the day. There is a feeling which is not confined to Mr. Ford that the Jews have done much to secularize this day. There is a common belief that most of the agitation to open theaters on Sunday comes from them. We have ourselves noted that certain Jews in New York have publicly advocated a law allowing Jewish merchants to open their shops on Sunday. All this is a great mistake and we devoutly hope that the broad-minded and liberal Jews will do everything in their power to remove this cause of irritation to Christians. If the Jews would change their Sabbath to our Sunday it would be a great step toward reconciliation. It does not make a particle of difference on what day one worships God—what day one fixes as Sabbath or Sunday. As a matter of fact, as every scholar knows, there is not the slightest evidence in the world that Saturday is the original Sabbath or Sunday the original Sunday. The calendar has been changed too often. What difference does it make anyhow?

We are writing all this in the friendliest spirit. We would give Christians exactly the same advice should they move to the new Jewish State in Palestine, and become citizens of it. The perfect reconciliation can only come when both sides are willing to drop all racial characteristics and traits and customs, that are not common to all Americans.

F. L.



# EDITORIAL

## Present Conditions in the Bible Lands

**W**E think of the Bible lands as historic places of ancient times, and seldom think of those lands of antiquity in connection with current history. The Near East, as the Bible lands are known to-day, was under the control of the Ottoman Empire for centuries, and now is broken up into numerous vassal states of European powers or little quasi-independent states.

For a century Greece has been free from the Turkish yoke and for generations the region around Mt. Ararat has belonged to Russia. Since the World War, Egypt, Mesopotamia or Iraq, and the Arabian desert or the Hedjez, have achieved their nominal independence as sovereign states. Syria and Palestine are French and British mandate territories. Other mandated territory in Cilicia, held by the French, has been turned back to the Turks. This is also true of all the Asia Minor territory held by Greece and Italy.

The present Turkish state extends from Syria and Mesopotamia on the south to the Black Sea and Russia on the north, and from Adrianople in Thrace on the west to Persia on the east. The old Ottoman Empire has vanished along with the political functions of the Sultan, and we now have a Turkish state ruled by a democratically-elected Grand National Assembly sitting at Angora in Anatolia. The caliph of all the Mohammedans is no longer the supreme ruler of Turkey.

A million Christians in the Bible lands have suffered martyrdom at the hands of the Turks since 1915. At least another million Christians in the Bible lands are alive to-day because of American generosity as expressed through the Near East Relief. There are more than a hundred thousand Christian orphan children to-day in the Bible lands who live in institutions over which the American flag flies. These children, whose fathers and mothers have died martyr deaths, are the hope of the future in the Bible lands.

In Jerusalem the Near East Relief is caring for several hundred children, almost on the spot where Jesus gathered the little children about him and said: "It is not the will of your father who is in Heaven that one of these little ones should perish." In Bethlehem, where Christ was born, there are now several hundred refugee orphans from Turkey, sheltered near the site of the manger of old. In Nazareth, where Jesus spent his boyhood, there are now three hundred Armenian orphan boys in an industrial school. Like their Master, these lads are learning the trade of the carpenter and other useful occupations.

Recent events in the Near East have wrought enormous changes in the situation of the Near East Relief. New line-up brings altered responsibilities and new obligations. The expulsion of more than twenty thousand of our orphans from Anatolia has enforced the clear-cut understanding that Near East Relief will retain the responsibility for these children in their new homes in Syria and Greece.

In many ways the situation to-day is more satisfactory than a year ago. The orphans from Anatolia are now on friendly soil where they can enjoy, both now and in the future, full rights to life, liberty and the pursuit of happiness, and where they can be educated to man's estate with the certainty that they will be permitted to become useful citizens of the world.

Many of the difficulties and handicaps of the old days in Anatolia have disappeared with this change of venue, and the money and effort spent on these orphans will unquestionably be a sound investment for the future. No longer can it be said that Near East Relief is bringing up children to provide material for future Turkish massacres.

The situation in the Caucasus also gives ground for hope. Within the next year there is reason to believe there will be a rapid trend toward normalcy in Armenia and Georgia. Our orphans there, some of whom are now approaching the age when they can take their places as citizens, will perhaps be the most important factor in the future of their country.

The refugee situation in Greece continues desperate. Among Greece's million refugees are many thousand orphan children whose plight should have constructive attention as soon as we have provided adequately for our own orphans from Anatolia. No phase of Greece's refugee problem is so serious as the plight of the children, many thousands of whom have already fallen victims to epidemics, cold and exposure. No phase of the refugee problem is more deserving of American sympathy and help.

Thus far, Near East Relief has been able to make only small beginnings in this direction, owing to the overwhelming problem of sheltering the tens of thousands whom we ourselves brought to safety following their expulsion by the Turks.

To-day, more than ever before, the future of the Near Eastern countries seems to be in the hands of the children. The most powerful single force towards regeneration and brotherhood will undoubtedly be our children brought up under American ideals and Christian citizenship by Near East Relief.

E. G. T.

## Three Supreme Missionary Reasons

**T**HE Church must be a missionary Church. We can make this clear by laying down three propositions, which we may call the A B C of the position. These three propositions will show quite clearly that if all the missionary enterprise to-day is mistaken, we cannot wash our hands of responsibility; we must undertake a new missionary enterprise. If we are not satisfied with the efforts made by missionary societies, if we criticise those who have gone out, we cannot sit still—we must go out and do it ourselves. We must set about the task in a new way if we consider it has hitherto failed, because the duty remains, the debt is there still, our debt to the world, and whatever criticism we make of the way in which that debt has hitherto been discharged, it only leaves us the more under obligation to discharge it better.

Now these are the three propositions we would like to put before you, and try to sum them up in three words:

(a) It is the command of Christ. You remember, perhaps, that when the Duke of Wellington was consulted about missionary work, in the days of Sydney Smith and in the days when the Church was very indifferent, when he was asked whether that ought to be undertaken, he replied, with plain, soldierly bluntness: "You cannot question it, for there are your marching orders, 'Go into all the world and preach the Gospel to every creature.'" It is the plain com-

mand of Christ in whom we believe and whom we are to obey. We were to go and make the nations disciples, baptize them in His name, in the name of the Father and of the Spirit. We were to teach them all that He had commanded. We were to turn them into Christians as well as or better than we are ourselves. And it was on that understanding He made the promise, "I am with you always, even unto the end of the world." So that it is not permissible to claim that promise of His perpetual presence unless we are fulfilling the command which was its condition.

From (a) we pass to (b), the second proposition. If there were no explicit command, if Christ had never given that order to His disciples, we can see that it would be necessary still to proclaim to the world the truth which is given to us in Christ. For what is that truth? It is the fact, the marvelous fact, that God has broken through the silence and drawn aside the veil; that God has manifested Himself in our human life; that He has sought men with a paternal love; that He has won them with an almost incalculable sacrifice, and that He has offered to them the sonship and daughtership which result from accepting this gift, His pardon and love. That is a Christian fact. It is an event that happened; it is a truth that comes through that event; it is a Person that appears; it is a salvation wrought for the world by that Person. And if that Person had never said a word to us about telling the world we could not, without guilt, keep it to ourselves. It becomes an absolute necessity to make known the fact of Christ to all mankind.

And then the third point of our A B C, the (c), is this: It is a more difficult thing to put into words and to bring home without thinking carefully. But there is the experience of Christ. We do not know what it means to each one of you. We know what it has meant to great numbers of people, and we know what it means to us. You will agree with us, roughly, that the experience of Christ is much the best thing we have in this world, that we have in our own soul, and in our own life, this divine radiance of love and saving grace. The experience of Christ means that we are not alone, that

we are not left to ourselves. We have someone who heals us when we are sick; someone who holds us back from sinning, and if we have sinned, still pities and restores us. We have a Friend that sticketh closer than a brother. We have someone who not only goes with us through this earthly life, but when we come to the end of life, and must pass through the mysterious veil into an unknown world. He is with us still. Someone who has given us eternal life, who has overcome death and opened the kingdom of heaven to all believers. What does this mean to us? It means for us all that we have a life of peace, of joy and blessing that none of us could have without it. It means that life is beautified and made holy; it means that love arises in our hearts, and we are driven to try to help and bless others with the love of Christ that is in us. We could go on trying to describe what Christ means to each one of us, and it is that fact, that experience of Christ within us, knowing what it means for us, that stirs us with a sense of deep responsibility for those multitudes of human beings who know nothing about it, and have no equivalent for it.

We would sum up these three fundamental statements, the A B C of the whole position, as Obedience, Justice, Benevolence, that compel us to give to men the blessing that is ours.

There is one other consideration of a rather broader kind. When we look at the world as a whole, and it is possible nowadays to look at the world as a whole, and to take into account all its varieties and all its antagonisms, we are aware that the great need of mankind is some unifying principle, some power that can bring them together with a sense of the oneness of man, and we are conscious that diplomacy and mere political manipulation is not likely to accomplish it. In fact, if there is one good result from the war it is this, that almost every thoughtful person now recognizes that the only hope for the unity of the world lies in the quickening of spiritual life, in a real religious belief. The Fatherhood of God, and the consequent brotherhood of man, is a necessity for the world's welfare. R. F. H.

## THE OBSERVER

### Some Living Masters of the Pulpit

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

I HAVE been greatly interested in reading, from time to time, as they appeared in the periodicals, Dr. Joseph Fort Newton's studies of various great preachers with whom he has had intimate acquaintance and who he has occasion to hear from time to time and to read much. Just as it takes a great man to write the biography of a great man—a Boswell to write of Johnson, a Stanley to write of Arnold—so I suppose it takes a great preacher really to understand and appreciate genius in another. This is why these various sketches of Dr. Newton have so much more character to them and are so much more interesting than the average newspaper or magazine sketch of a noted preacher. When I learned that Dr. Newton's fifteen essays on his compatriots were out in book form I rejoiced. I took the book on the

train with me and had soon read it from beginning to end. ("Some Living Masters of the Pulpit," by Joseph Fort Newton, D.D., published by George H. Doran Company, New York. \$2.)

The book, too, is fascinating not only because of its remarkable insight, its inevitable hitting upon the secret of power in each character, and its exquisite literary charm—everything Dr. Newton writes has this charm—but because many of these men are intimate friends of us who read these pages. Many of us number Doctors Gordon, Hutton, Jefferson, Orchard, Glover, Cadman, Campbell, Bishop Quayle and Miss Royden among our intimate friends. Not so many of us know Dean Inge and Doctors Crothers, Truett and Powell. The chapter on Dr. Gunsaulus is written *In Memoriam* and



Bishop Williams died even while the book was coming from the press. It is a great loss, too, for Bishop Williams was of the prophets. He held to the old faith; but saw that it was big enough to meet all human needs, social, industrial and international, as well as individual. It is good that he was asked to deliver the Yale Lectures on Preaching when he did, for "The Prophetic Ministry for To-day" will be his enduring monument. He was a bishop of the Church Universal and was a brave, lovable man. Dr. Newton refers to that memorable day, when the Bishop preached in the Cathedral of St. John the Divine, in New York. It was a time when the country had lost its head over a few radicals and was demanding all sorts of harsh measures. The Bishop raised the question as to whether the worst foes the country had were not these radicals they were chasing down, but the privileged few who composed the "invisible government," the few reactionaries who were attempting to control the utterances of the pulpit and the teaching in our universities. The sermon called forth many bitter editorials in the daily press, one of which really was funny, for it almost implied that, inasmuch as the big business men build the churches and support them, they have a right to dictate what is preached in their pulpits.

It is not easy to say which of these remarkably vivid portrayals I enjoyed most. The chapters deal almost entirely with the personality of the preacher and his message. There is practically no attempt to tell the story of his life; but once in a while one gets a little glimpse of the preacher which adds to the charm of the book. Thus, in the second sketch, that of Dr. John A. Hutton, of Glasgow, there is a delightful glimpse of the great preacher in the City Temple pulpit: "What a sermon Dr. Hutton preached in the City Temple yesterday, both for its eloquence and its appropriateness. He dealt with 'The Temptation,' that is the one temptation which sums up all others, including that of the minister, to which he alluded with illuminative understanding. What is the Great Temptation, faced by Jesus in the wilderness and escaped by none of the sons of men? It is the cynical spirit, by which we are sorely tried in these days, and will be more terribly tried later, because it haunts all high moods. Subtly, artfully, it seeks to lower, somehow, the lights of the soul, to slay ideals, to betray and deliver us to base-mindedness. Satan, said the preacher, is the base-minded spirit; he is the denier, as God is the Affirmer, within all souls. Such preaching! He searches like a surgeon and heals like a physician. Seldom, if ever, have I had a man walk right into my heart with a lighted candle in his hand, as he did, and look into the dark corners. For years I had known Dr. Hutton as a master of the inner life, whether dealing with the Bible *at close quarters* or with the friends and aiders of faith, like Browning; and there are passages in *the Winds of God* that haunt me like great music. And no book in this dark time of war—in which, alas, the author has suffered his share of bitter loss—has gripped me more firmly, more surely, than his *Loyalty, the Approach to Faith*. There one hears not the great guns behind dim horizons, but their echo in the lonely places of the soul. As a guide to those who are walking in the middle years of life, where bafflements of faith are many and moral pitfalls are deep, there is no one like Hutton; no one to stand alongside him. Rich as his books are, his preaching is much more wonderful than his writings. His style is indeed a marvel, but one does not think of it while he is preaching. While his sermon has the finish of a literary essay, it is delivered with the enthusiasm of an evangelist. The whole man goes into it, uniting humor, pathos, poetry and hard reason, literature, life, unction with a certain wildness of abandon, as of one possessed, which is the note of truly

great preaching. In my humble judgment he is the greatest preacher in Britain."

Dr. Newton seems to place Dr. Hutton at the head of the British preachers. I do not know, but I find myself reading his books again and again. To him and Jonathan Brierly I turn with unending delight. I do not know how many times I have read Dr. Hutton's recent lectures on preaching, "That the Ministry be not Blamed" and I have often said that his little book, "The Persistent Word of God" is the finest example in recent years of what expository preaching can be.

Again, in the chapter on Maude Royden, one gets a very enchanting picture of this wonderful seeress. It was Dr. Newton who "found her" as they say when a publisher finds some great author. It was he who "brought her out." She was well known as a lecturer on various subjects, especially those dealing with the status of women, but Dr. Newton put her in the pulpit of City Temple and the crowds came to hear her. She is an Anglican, but the Anglican Church could find no place for her. Dr. Newton gave her the evening service in the City Temple and great throngs came. Here is a charming glimpse of her ministry in the City Temple pulpit: "Sunday after Sunday large congregations gathered to hear Miss Royden, some drawn by curiosity at first, but all remained to pray; and if the majority of her audiences were women, it was to be noted that many men in khaki found her preaching a blessing. Naturally, in private, I had to bear the brunt of criticism, in a flood of letters sometimes angry, and often ugly. Of course the words of St. Paul about women keeping silence in church were worn threadbare—so few knew what he meant—and the gibe of Dr. Johnson about a woman preaching being like a dog trying to walk on his hind legs, was not forgotten. More than one letter reminded me of the dictum of Montaigne that 'Women are hardly fit to treat on matters of theology'; and so it went, with much ridicule of 'petticoats in the pulpit.' One Anglican layman did, however, modify the saying of Henry Sidgwick for my benefit: 'Of course, it's nonsense, but it's the right kind of nonsense.' As often as I met the Bishop of London, his chief concern seemed to be whether Miss Royden actually stood in the pulpit of the City Temple and whether or not she wore a hat! It did not matter; I was content to let facts refute folly, and Miss Royden soon made her place in what proved to be her rightful sphere."

American readers will also greatly enjoy the chapters on Dean Inge and Dr. Orchard. Dr. Newton is very just to both of them. Perhaps he does not appreciate Dean Inge as much as some of us do, but he really does recognize his greatness. I myself sometimes feel that no one in England has written with quite the incisive, caustic pen since Dean Swift himself. I am afraid that Dean Inge has got the appellation "The Gloomy Dean", largely because he sees the truth and dares to state it. There are very few people in England who would have dared to say at the close of the war that the labor unions practically held the nation up by the throat during the war and yet it is absolutely true and everybody knew it, but no one dared to say it. Neither does any one dare say that the labor movement in Great Britain is out for what it can get for nothing just as perhaps the old robber barons were, but it is largely true. Everybody knows it, but nobody dares say it but the dean. Dr. Newton recognizes this note of fearlessness, and yet I do not know whether he quite appreciates it or not. I note that he has a little disposition to feel that the Dean is pessimistic but here, again, everybody who really tells the truth is going to be considered pessimistic. The average optimist is the man who simply does not face the facts and while he is singing "God's in his Heaven, all's right in the world" 1914 comes upon us. We ought to be

thankful that one or two men like Dean Inge are seeing things as they are and have the courage to warn us. Dr. Newton appreciates him, however, and in one sentence exclaims: "Yet, what austere sincerity is his; what intrepid courage; what weight of clear judgment; what prophetic power!"

Of course, I was intensely interested in his characterization of Dr. Orchard. Dr. Orchard is one of the things to be seen and heard by everyone who visits London. He is as much a puzzle to the average man as would be a denizen of another world suddenly alighting in the London streets. He is a sacramentalist and by the whole logic of necessity should spend his time before the altar celebrating mass. The priestly function should absorb all of his being, but it does not. Curiously enough, he is one of the two or three really brilliant preachers in England. He leaves his priestly station before the altar and mounts the pulpit and becomes a flaming

prophet. Dr. Newton's appreciation of him is very just, and it is refreshing to find someone who understands him. His average non-conformist brother in London just looks at him in awe and passes on. To most of the ministers with whom I have spoken about him in London Orchard is simply a riddle. Dr. Newton sees that he is a prophet protesting against the extreme individualism of a certain type of Protestantism and demanding a social interpretation and application of Christianity as well as a social consciousness, which is the genius and nature of Catholicism, and as Dr. Newton himself says, he seeks to unite personal religious experience with its corporate and symbolical expression, thus joining two things hitherto held apart.

I might go on forever. The whole book is intensely fascinating and a rare two hours awaits him who picks it up.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Call to the Ministry\*

By Rev. Willard L. Sperry, D.D.

**W**HAT constitutes a "call to the ministry"? It is no mystical voice or emotional urge merely. It is above all else, at the present moment, the inner necessity which a man finds laid hard upon him to get, first of all, some answer to these problems in his own life. And this call is not primarily a call from a church, or from a creed. It is the imperious moral command of circumstance. It is the voice of God speaking to his own reasonable conscience. It is the necessity he feels to find out why he is here, what it all means, and what he ought to do. Beyond that, it is the call of troubled and perplexed human beings round about, asking for help in living, at the point where help is hardest to find, and yet when found means the most, the kind of help that comes from our deepest companionships in human experience. And any man who feels this necessity and hears these human voices has a sufficient call to the ministry.

If we were to recast the conception of the ministry in the familiar terms of present-day life, we might say that the modern minister is a research worker set aside by preoccupied men to study the realm of human motives and human values, and to venture fresh answers to the question, "What are we doing with life?" Ultimately, he is the man who is trying to win the power and to give others the power to say "God" in all the experiences of life. History, in the fortunes of its great systems of thought, conduct and organized social life, reveals a good many ways of saying "God." The minister must know the world's ways of saying "God" in broad outline, and must be prepared to reinterpret them in the light of present conditions. But the dead hand can never guide the living present. And no minister seeks simply to lay the dead hand on the perplexed living. He takes his start, not from the authority of the past, but from the perplexity and need

of his own life and his own time. He cannot escape the thought with which Lord Bryce concluded his long study of democracy: "The civilized peoples seem to be passing into an unpredicted phase of thought and life." And he realizes that the letter of old creeds will not be able to make that transition. Old answers to the riddle of life can never entirely satisfy new conditions. And the minister to-day is the research worker set aside to deal with the fundamental questions of human values and human duties in the terms in which they state themselves in this new time.

Many a man who feels the pressure of these questions, and who recognizes the call to the ministry which they bring to him, will wonder whether he is qualified to enter the ministry. College men are confused about what they believe today, and painfully conscious of the fact that their creed is a brief and imperfect one as measured by the standards of conventional and orthodox theology. They hesitate to put themselves in a false position by entering a profession which seems to commit them to more than they can believe or accept. What constitutes theological qualification for entering the ministry under such conditions?

It seems to me perfectly clear that two broad convictions warrant a man in entering the ministry. The first conviction is this, that religion holds a better promise of satisfactory answers to the riddle of life than any other human interest. And the second more or less follows from it, that Christianity is the best and most adequate religion the world has thus far known. This is not sectarianism, nor orthodoxy. It is the testimony of the common conscience. William James used to say that Christianity was the completest of the religions man has known. Josiah Royce called it man's most important glimpse of the homeland of the human soul. George Bernard Shaw adds, in characteristic vein, that although we crucified Christ on a stick two thousand



years ago we have never been able to get away from the conviction that he got hold of the right end of that stick, and that if we were better men we might try his way. If a man is convinced of those two matters it seems to me he has entire and sufficient warrant for entering the Christian ministry in some church of his choice and preference. I cannot suppose that any man would think of entering the ministry with less of a creed than that. I do not believe that any church can well ask of a man at the beginning of his life more of a creed than that. Religion is the best answer to the final problems of life. And Christianity is the best religion that we know anything about as yet.

Now, a good half of a minister's life is spent in preaching and getting ready to preach. And it is as a preacher that the minister is most characteristically known in the community. What is preaching to-day? It certainly is not re-echoing at second hand the thoughts of other men. And it is not thundering out old precepts and platitudes on the strength of a remote past.

Preaching at the present time is primarily a process of thinking aloud about life. It takes its start with the life of our own time, men's perplexities and needs. We have been told recently that the war discovered a vast fund of "inarticulate religion" in the rank and file of human life. Inarticulate religion is religion which has never really become conscious of itself, found itself, and got itself stated out in the open. The case for preaching at the present time rests on the inarticulate religion of the average man. A surgeon friend once said to me of his minister, "What really interests and helps me in that man is his ability to put into words what I have always wanted to say and have always felt ought to be said, and yet have never been able to say by myself. And that is a very great gift." That, after all, is what all art and every classic does for us. It says what we want to say and know ought to be said, and yet cannot say ourselves. That is why pictures and music and plays have a power over us. They help us to find ourselves. And this is the first thing the modern preacher has to do, to help dumb and perplexed men say out what is in them. It is told of William James that the student came out of his classroom feeling not, what a great man James is, but, how great I might be if I only knew myself and found myself. That was a fine tribute to a great teacher. Now, good preaching gets just that reaction. In this fallen world the preacher cannot always be the clear voice of God twice every week. But he can always be the voice of the people, trying to find and express themselves.

In the next place, the preacher is trying to change men's points of view. And there is confessedly no hope for the future of civilization to-day unless men's points of view are changed. There is no contribution which a man can possibly make to this generation so important and so absolutely essential as to help, even in the slightest way, to change men's way of thinking about the values of human life and the organization of human society. If our world is to be saved from suicidal disintegration it must discover afresh its communities of interest. And of all possible bonds of human union the thought of God is the surest and the strongest. Nothing so much needs to be said to the modern world as this, "One is your Father and all ye are brethren."

Teaching mathematics, healing diseases, discovering the causes and cure of cancer, getting a more stable banking system, raising the level of court procedure, limiting armaments, and refining the rules of war are all important. But of themselves they fall short of the final thing which has to be done if civilization is not to go down in ruins, and that is

to change men's points of view. The trouble with our age is that in its purely mechanical and technical skill it has far outrun its social sciences and its moralities. An Oxford teacher said with utter truth that the catastrophe of the war was made possible by, and was due entirely to, our preoccupation with scientific and materialistic concerns, to the neglect of the humanities and the moral realities. And nothing that a man can possibly do with his life to-day is to be compared with the chance he has to help change men's basic ways of thinking about life.

There are many young men who admit all this, and who are really anxious above all else to help change the world's ways of thinking. They believe that the one true God is the Father of Jesus of the gospels, and that such a God can save the world. But they know that serving Him means changing many of our ways of thinking and living. And they feel that the thing cannot be said by a minister from a pulpit because the plainest fact about churches is to be found in a line of that hymn which says, "Nothing changes here." In short, they are afraid of orthodox theology, and of respectable conservative capitalism in the pews which they despair of ever making truly Christian. They are anxious to spend their lives doing what they think the ministry ought to do, but fear that churches do not offer them a chance to speak and act freely in the effort to change the world's way of thinking.

I can only report my own sober conclusions as to this absolutely vital matter. That men resent and resist the necessity for changing their ways of thinking and living is perfectly plain. Churches share in this temper; they have no monopoly of it. But the picture of the minister as a man whose soul is not his own and whose lips are sealed, living as the only remaining moral slave and coward in a world of otherwise absolutely free men is a grotesque caricature of the facts. If a man decides not to run away into a desert and live there forever in an easy and empty freedom, but to live in this world and to try to keep his own independence in the face of the stolid inertia of human institutions, liberty is costly everywhere, in the ministry or out of it. It is no easier to be a free man in the law or medicine or the teaching profession, in a bank or in the editorial room of a newspaper or in politics, than it is in the ministry. All things considered, it may be harder, because the world does not expect of the layman quite that integrity that it expects, rightly or wrongly, from the minister. Do not think for a moment that merely because you have decided not to enter the ministry you have insured your moral self-respect and independence for the rest of your life. The fight has only begun and the case will be fought out on other grounds where defeat is just as possible and perhaps even more probable.

My own observation is that if a man does not abuse his opportunities in a pulpit, to rant wildly at things as they are, or to indulge in sentimental utopian pipe-dreams, but thinks soberly and with a generous and hopeful mind about the changes in men's ways of thinking and living that Christianity asks, there is no place where he is so free to say what he really believes as in a pulpit. He will meet opposition and criticism, it is true, but he does not escape them by keeping out of a pulpit. And somehow deep in the common conscience, beneath all superficial resentment and worldly opposition, there is the conviction that just that is what the Church is for—to change men's ways of thinking and living. A disgruntled parishioner once complained that Newman's preaching interfered with the way he did business. And Newman answered, "Sir, it is the business of the Church to interfere with people." In the profoundest sense of the



word that is true, and the world knows and silently admits it. Religion does interfere with life, radically and deliberately. But if that interference is made in the spirit of wisdom and charity, rather than of truculent abuse, I am prepared to defend the proposition that a man can call his soul his own in the ministry to-day and speak what is on his mind quite as freely from a liberal pulpit as from any other single point of vantage. Only, all this rests on the man's patent sincerity and humility and charity. Without these qualifications he will never be a free man in the ministry. But that is simply another way of saying that he would be a moral coward everywhere else.

Something of that sort, then, is the preaching work of the modern minister; to think aloud about life, so that he shall help perplexed men find themselves and say out through him what is in them, to the end that they may finally change their points of view and get new values for old in experience and in the organization of society—in short to make men believe that God is there, that He cares what they do, that He has a stake in them, and that "He must win the day."

There remains for final mention the other side of the minister's duty, that commonly called "parish work." This work at its broadest is always a piece of social engineering. It has to do with all the human and humane relationships of a community. It is an effort to tie up and enlist the resources of the members of a church for the effective service of the whole community through all of the organized philanthropic agencies. Parish administration is social service in the large, and concedes nothing to any of the secular social agencies. Hardly a day passes but a minister has to attempt to relate himself and his parish resources to the total social task of the community. Parish work to-day always involves finding contacts and outlets for a few hundred persons who ought to be seeking and helping their less fortunate fellow townsmen or citizens. Every minister is pledged in advance, both personally and as the commander of the time and money of other persons, to the major philanthropies of his community. He is seriously trying to organize his parish so that it can get to work at closer range and with greater effectiveness in the world at large, and in absolute co-operation with all the existing agencies.

But more definitely than all this the aim of parish work is simply to enable a man to know intimately and at first-hand the lives and needs of all sorts and conditions of other men. There is a certain amount of dull routine drudgery to be done in the way of parish visiting. At its worst it is a matter of tea cups and small talk. I do not know that it is any duller or more dreary than a good deal of routine drudgery in a shop or an office or on a doctor's rounds. John's measles and Mary's lessons are just as much a dull routine to the doctor or the teacher as they are to the minister. It is drudgery, put it any way you will, and a wise man ends by accepting drudgery as an inevitable part of any serious life.

But the end and aim of all this drudgery is to enable a man to know the lives of other human beings in detail, so that he is in a position to help them when they really need help. Samuel Barnett, the pioneer social settlement worker who founded Toynbee Hall, said that the best work that was being done in East London in his time was done, not by the workers who had broad impersonal schemes for social reform, but by those who were willing to take time and trouble with individuals. That is true of every profession and every piece of human service. The thing always comes down in the end to concrete human cases, and the solution is found, not in sweeping programs or large generalities, but in a man's willingness to take time and trouble with indi-

viduals. A man will not be a good minister who is not willing to do this. But neither will he be a good doctor, or a good teacher, or a good lawyer. I am more and more impressed by the fact that, as this world goes, the most successful professional men, the men who stand clearly at the top of their calling, are the men who are willing to take time and trouble with individuals. Your good specialist in medicine always does this. And if he is not willing to do it, because he thinks he is too busy to pay that price, he will just miss success in his life-work.

Now that is what parish work comes down to in the end. It is simply the willingness to take time and trouble with individuals, some inside a parish and others outside, who need that kind of help which religion brings to people who are in trouble. Those needs are, on the whole, the deepest and most imperative in human life. They are the needs of hope and courage and friendship and the willingness to go bravely on. Every minister is in duty bound to try to meet those needs, man to man and face to face. And preaching never takes priority over that kind of intimate, patient, hand-to-hand service of the world.

I think of a man who stumbled up to me the other night at the close of service. He had been wandering about the streets in the dark, had seen the lighted windows of the church, and had turned in there in the hope that he might find help. He did not ask for food or lodging or money. He said that he was on the verge of committing suicide and was afraid he would be driven to it before the night was over. And he wanted to find someone to stop him and save him. Is that emergency a trivial or fanciful one? No call that could ever be put to any man anywhere could be clearer or more imperious and challenging than the call of that frightened human life in its extremity. The kind of help that a minister ought to give, and can give, to such a need yields nothing, either in its reality or in the delicacy of its technique, to anything that a surgeon, or a lawyer, or a business man has to do to help this world.

The time comes, and comes frequently, in the life of the parish minister when he must enter the room that the doctor or surgeon has left because the art of healing can do no more, or when he is confronted with the angry and tangled problems of human relationships which have defied the solutions of the law, or when he must serve as the recipient of those confidences of the moral life which troubled human beings have to share with a friend. The work of the minister in these intimate and profoundly serious experiences yields absolutely nothing in its human importance or its human opportunity to the work of any other man. Superficially, parish work seems to the world a matter of trivial small talk, but actually it becomes, as a man's sympathies and insights develop, a patient grappling with those deepest and hardest problems of living which only religion can hope to solve. And the usually despised parish work of the average minister, when followed out to its ultimate conclusions, calls for the type of man who concedes nothing, either by way of opportunity or qualification, to any of his fellows in the great professions.

Of the compensations of the ministry it is difficult to speak in advance of experience itself. A man may enter the ministry to-day, hoping to earn a competence through all his working years. If he is a man of real ability he will have no difficulty in assuring for his home margins of comfort. And he is entitled to the advance assurance that however laggard individual parishes may be, and however reluctant to advance ministerial salaries to meet advancing standards and rising prices, the Protestant churches as a whole



are facing this problem seriously and propose to set their ministers beyond hardship and anxiety, both during their working years and in their old age. The ministry does not commend itself to those whose only interest in life is the lure of a large income. But less and less is it shutting out those who feel deeply their moral responsibility to provide adequate support for a home with all its normal charges, and who are rightly unwilling to make the members of that home the victims of their inability to command a salary adequate for these needs. In short, the average man does make a living in the ministry, and the more than average man re-

ceives a compensation which puts him beyond anxiety and assures him of normal provision for the needs of a family.

But the more abiding compensations of the ministry are to be reckoned among life's "intangibles." The ministry brings to every man who follows it loyally the double compensation that accrues to a life lived with great ideas and profound truths on the one hand and with concrete human needs on the other hand. And a life lived in the service of God and of one's fellow men is its own best reward, in its own coin.

## The Present Missionary Situation in Turkey

By Rev. Ernest W. Riggs

Associate Secretary of the American Board of Commissioners for Foreign Missions

IT is not a pleasant task to portray the missionary situation as it is in the land of the greatest human tragedy in history. It will be my purpose to do so with the utmost candor, not trying to exaggerate the disasters that have overtaken the work or minimizing the serious difficulties which we face in the missionary task of to-day, and without holding out false hopes for the future.

The present tragedy had its beginning in the winter of 1914-15. Since that time the American Board has lost nearly thirty missionaries by death, about fifteen per cent. of our total force. Another fifteen per cent. has been transferred to other fields, while almost another fifteen per cent. has been retired through old age or incapacity due to ill health. Thus the missionary force of the American Board in Turkey has been nearly cut in half in eight years. Only a very small number has been added newly to the force during this period.

Of the institutions existing before the war, ninety per cent of the churches are closed, no college work is being done in any of the eight American Board colleges in Turkey, and most of them are completely closed. Of the ten hospitals, just one-half are being operated, some of them by the Near East Relief. Two of the college heads are dead, one was deported by the Turks, and three others have been refused permission by the Turkish government to return to their institutions. Of the forty-one educational institutions directly conducted by the American missionaries in Turkey before the war, but three, or eight per cent., are now open. Of the great number of village schools, none remain except in the region not under full control of the Turks. Our property loss in dollars is estimated at \$2,-380,000.

When we consider the native workers, the situation is hardly more encouraging. Probably two-thirds of the native leadership trained up through years of patient effort are dead. The other one-third of pastors, teachers, preachers and Bible women have fled to other lands. Within a few days several appeals have come from these leaders for work, any kind of work, to keep them alive. And yet these are the long looked for native missionaries who were to replace the Americans in our great missionary enterprise in Turkey.

Our constituency is gone. Ninety-five per cent. of our people, if we exclude Constantinople, have disappeared from our field. They are dead or in exile, and the few that are left are ready to go.

Another serious disaster is the loss of position with the government. The capitulations are gone. Whether the governments of Europe or the United States accept it or not in practice, there have been no capitulatory rights in the interior of Turkey since 1914. Nearly fifty Americans have been deported without a semblance of trial and without any reason being officially assigned. One by one our schools have been closed. Despite the newspaper assertions of Ismet Pasha, the head of the Turkish delegation at Lausanne, those schools remain closed.

Still another difficulty in the way of the advance of missionary work in Turkey is a change of feeling here in America. There is a hatred of the Turk which is frank and outspoken and which leads even the best of our church members to hesitate to see money spent for his conversion or betterment. If the American Board could start a program of "wiping the Turk off the map" it would be a popular movement. Some say the Turk is unconvertible, that we have nothing to show for one hundred years of effort, and it is time to withdraw. Others point out that time and money are too precious to spend them in so difficult a field; that the same investment in China or India would bring in many fold more results. There are business interests which oppose the missionaries on the ground that they stir up trouble with the government which would otherwise grant them concessions.

Not the least tragic element in the situation is the heart-ache and even discouragement among the missionaries themselves. I know of several who openly say they will never return to work for the Turks. The problem of the refugees, the mere physical problem of keeping alive those who were our fellow workers in the former years, is a crushing one. The tragedy of the Armenian and Greek peoples has torn the souls of their American friends, especially as our own country and the nations of Europe have failed to take any

(Continued on page 463)

(Continued from page 462)

strong stand to protect these minorities. A slow process of torture has been going on for seven years, and the end is not yet. No human beings with hearts of flesh could stand by and witness these things all about them without losing something of their courage or strength or hope.

One fact is evident from the survey of the tragedy of our work in Turkey. We were working for the Christian peoples, and only in a very secondary way for the Turks. Not only had there been no response from the Turks, but we had grown accustomed to expecting none. Most of our missionaries spent all their time working directly for and among the Christians. A very large proportion knew no Turkish at all, and those who had mastered it so as to write it freely were entirely wanting. A thorough study of Mohammedanism was also left out of our missionary preparation till the last few years.

This, which at first glance seems like a gigantic and unpardonable sin on the part of the missionaries to Turkey, finds some excuse when we realize that the principle upon which we were working was that we who were foreign were to inspire the Christians who were native, so that they in turn might evangelize their neighbors. The Armenians had begun this in real earnest as they were developing under the independent control of their own church the work for the Kurds. As a practical means of reaching the Turks, however, the theory broke down through the barrier between Turk and Christian, somewhat parallel to the barrier between the black and the white in the South, but vastly intensified through the past ten years.

Thus, while the results among the nominal Christians of Turkey have been phenomenal, the tangible results among the Turks are difficult to find. The open hostility between Protestant and Gregorian has disappeared, the open Bible in the language of the people has taken its official place in the Gregorian Church and a definite desire for a purified Church has seized its leaders. But not a single church of Turkish Christians exists, and but a very few scattered converts may be found in foreign lands; none in Turkey, where conversion means death.

If we look more deeply, however, we shall find that the impact of the century of missionary effort in Turkey has not been entirely negligible, even on the Turks themselves. There have been converts who died nobly for their faith. There was a Turkish church of eleven members with its pastor which was blotted out by violence, but the memory and inspiration of which remains. One Turkish convert, who with his wife and baby were baptized in Constantinople two years ago, landed recently in New York. With the sentence of deportation hanging over him, during a twenty-five days' detention at Ellis Island, he preached boldly to his Armenian fellow sufferers. Think of it, a Turk preaching the Gospel of love to Armenians on the doorstep of a so-called Christian America which was threatening both Turk and Armenian with death through a new deportation! No, the Turk is not unconvertible.

But more, there is a great group of Turks, men and women, who have received in our schools new ideals of life which they are trying to work out in their difficult environment. Go with me to an opera produced during the war. The theme is Joseph, a name sacred to Moslem, Jew and Christian. The music is the creation of a graduate of one of our great American colleges, while the words and direction are given by a woman, a Turk, but a graduate of another of our colleges. The story is sung in simple Turkish

by Christian, Moslem and Jewish girls together, and the audience, largely made up of Moslem men and unveiled Moslem women, is absorbing the lofty sentiments which have been the highest inspiration of millions of Christians. And all of this is not in a church or a Christian school, but at the closing exercises of a Turkish girls' school! That audience was delivering a telling blow against the great wall that has been built up by Christian crusades and Moslem massacres between the Turk and the spirit of the Christ.

New and more friendly contacts were being built up. Turkish clubs with their lectures and classes were largely attended; Turkish audiences were easily gathered to hear men like Dr. Zwemer and Mr. Sherwood Eddy; Turkish literature was being more widely read by an awakened public. And despite the fact that these new opportunities are now again closed, it was but yesterday that the Turks in Aintab were rallying around the missionary agriculturist pledging him their support, and when the hospital in the same city was threatened with closure because its workers were to be deported the people of the city voted to have them remain, and they did remain. Despite the apparent opposition of the government, the people appreciate the services of the missionaries and want them to stay.

Our missionary program for Turkey must be worked out slowly, but a few things are clear.

1. We must not fail to follow up our Christian constituency in exile, giving them spiritual guidance and comfort as their bodies are being saved by the relief organizations. It is with this in mind that the large missionary work in the Caucasus has been built up. It is with this in mind that our workers are starting a school in Athens and planning enlargement in Salonica. It is with this in mind that our missionaries have followed the Armenians, with the consent and co-operation of our Presbyterian brethren, into Syria, and there among the exiles churches and schools have been started which, even in such adverse circumstances, are about forty per cent. self-supporting.

2. We must hold on in Turkey where we can. The very presence of the missionary means much, and ultimately a new work will begin where now there is little but the memory of a vast tragedy—and ashes.

3. We must train for Moslem work. It is to be *the* work of to-morrow, and we must not be unprepared as in the past, when we vainly hoped that the Armenians were to bear the largest share of direct evangelization.

4. Our hospitals must be strengthened and reopened. This is the most certain approach to the Turks.

5. Literature especially adapted to Turkish readers must be rapidly distributed. We are sadly lacking in modern material with the right approach. The new survey of Moslem literature has shown us a new path which we must follow at once.

6. We must join in the prayer of faith for the Turks, not half-heartedly, but recognizing that in their regeneration lies the only hope of permanent peace in the Near East.

We hold no battle line of force; we hold a service line of love. There is no fear of ultimate defeat on the field, but there is a terrible danger of the Church at home failing to uphold the workers by faith and prayer. The Christian missionary program is being severely tested. If we lose in Turkey, the loss is great throughout the Moslem world. But if we persevere in faith and prayer, with earnest love for the unlovely, the most unyielding barrier in the non-Christian world will be moved.



# The Present Status of Evangelism of Moslems

By Rev. Samuel Marinus Zwemer, D.D.

*[The following article is from an address at the recent meeting of the Foreign Missions Conference at Bethlehem, Pennsylvania. Dr. Zwemer is known as the greatest authority on Christian missions in Moslem countries to-day. His headquarters are in Cairo, Egypt.]*

ALTHOUGH the political chaos in the Near East rivets the attention of the public and the press, it is not the vital factor in evangelizing the Moslem world. Nor does this political situation, however perplexing, concern the whole Moslem world, but only a small fraction of its vast population. The economic and social condition of the Moslem world is to-day such, and has been such for decades and centuries, that to rehearse its elements would "stir a fever in the blood of age," and would make all of us willing to devote our whole time and strength to social service, in any Mohammedan land for its womanhood and childhood living under Moslem conditions. But the social and economic condition of the Moslem world is not the vital factor in evangelism. The vital and determining factor in the consideration of the Moslem world situation for a missionary conference is the spiritual factor.

This is my firm conviction because I believe that back of the other conditions is the religious factor, both on the side of Christianity and on the side of Islam. Although I realize the grave and age-long chasms that divide Islam from Islam, such as the Shiah and the Sunna sections, and other divisions almost equally deep, I do not believe as others that there is no unity in the Moslem world; because the first important fact in the present world situation, as I see it, is the unity of the whole Moslem world, the fifteen million Shiahs, as well as the nearly one hundred and ninety-five million Sunna-Mohammedans. This unity consists in the age-long antithesis of both communions in Islam, to Christ and Christianity.

Therefore, the unity of the Moslem world which is real (if any one doubts it, let them examine the volume of the "Survey of Christian Literature in the Mohammedan World" which will be published in a few months). This unity consists not in geographical proximity, although it might appear so as outlined on a map. Islam has invaded all continents and crossed the seven seas, yet its unity does not consist in geographical proximities, nor is that unity political. You can build up a very strong argument which nevertheless is weak, that the Caliphate movement in India, or the idea of a pan-Islamic movement on the part of the Turks, or the fear of some that the Mohammedan dervish orders (which spread like a network all over that map) are a political danger, but that is not the real and abiding unity of the Moslem world.

Nor is the unity racial because on that map, had I time to show it, all the races are represented; neither is it linguistic although the dominating sacred language, that binds together these Mohammedans is the speech of the Koran, Arabic. Nor is it ritual. To the world traveler, the muezzens call and the minaret, and a half dozen other peculiarities like the Mos-

lem's cap or his rosary are proof of this apparent unity. Yet this is a mere external unity of ritual. The real unity of the Moslem world is the blending of all these elements and the vitalizing of them by the dynamic of the spirit of Islam. A spirit of faith, of conviction, of intolerance if you will, but an intolerance that has many points worthy of admiration.

The second factor in the present-day situation, is the marvelous accessibility of all Moslem lands and of all classes among Moslems to the messenger of Christ. Except Afghanistan, the holy cities of West Arabia, the present disturbed areas in Turkey, and around the Caspian—the whole Moslem world is open to the missionary. That means that seven-eighths of the Moslem world's population and nearly as much of the Moslem world's area, is accessible. We can make no excuse for not carrying the gospel to these Mohammedans; nor say the roads are not open for the carrying of our message. If there ever was an excuse of closed doors in regard to Islam that excuse has been forever abrogated by western invasion and colonization. All doors are wide open.

In the third place, there is an increasing responsiveness, as far as I can judge by correspondence from many lands, and by my own experience an increasing responsiveness among Mohammedans everywhere to the missionary message. Medical missions in Arabia, south and east, have proved that beyond the shadow of a doubt. The porter in Palestine, who followed Allenby's army, and is now carrying on that work, under Mr. Archibald Forder, himself a prince of porters, proving that all Syria and Palestine is open to the message of the printed page as it never was before. Public meetings held this last year in cities like Algiers, Casa Blanca, Tunis, Alexandria, Cairo and other great centers proved that you can gather together groups of intelligent Mohammedans anywhere and tactfully, lovingly, present the whole gospel, the only gospel, without let or hindrance. At Modjowarno in Java I spoke for an hour on the death of our Lord and its significance as a ransom for sin in a crowded church, one-half of the audience being Moslems and the other converts from Islam.

The output and the outreach of every press that carries on a work of printing the gospel and other books for Mohammedans and, most of all, the British and Foreign and the American Bible Societies, prove that there is to-day a hunger and a thirst for the Word of God, practically in every place where the Word of God is presented.

But, in the fourth place, there is also an increasing activity and enterprise and hostility on the part of the Moslem press. We might well expect this, because the Bible itself, as Christ, is always set up for "a sign that shall be spoken against." Opposition is a proof of progress. Hatred and persecution are evidence that the gospel of Jesus Christ is winning its way. Had I space I would like to refer to a sheaf of Mohammedan newspapers that I have, most of them in English, to prove the character of the present-day hostility in its united and vicious attack on the character of our Lord Jesus

# BROADCASTING

the message of

## *The* CHRISTIAN CENTURY

“THE GREATEST JOURNALISTIC FORCE working for social and international righteousness coming from any press of the Christian Church,”—so writes Bishop Francis J. McConnell, concerning *The Christian Century*. “The ablest and most influential religious paper in America,” says the *Westminster Gazette* (London), of this journal of religion. “The most discussed religious periodical in America,”—comes from many sources. Thus *The Christian Century* is regarded throughout the English speaking world as the voice of the awakening social conscience in twentieth century Christianity. It has taken a unique position as the journalistic common denominator of American Christian leadership.

We are now undertaking a program, for the next thirty days, of broadcasting the message of *The Christian Century* to ten thousand additional readers — thoughtful churchmen and churchwomen in all communions throughout the land. Specifically speaking, we have devised a plan which will make it easy for ten thousand people to “tune in” and enjoy the stimulating discussion of religion and the interpretation of world events from the Christian point of view, afforded by the weekly issues of *The Christian Century*.

(See following pages)



# OUR SLOGAN FOR THE SPRING

## Ten Thousand New

# THE CHRIST

**D**URING the past year the subscription list of The Christian Century has been fully doubled. We desire to cap the season by securing 10,000 additional new readers during the next thirty days. With 10,000 Christian leaders, lay and clerical, added to our present far-reaching subscription list, there will not be a nook or corner of the American church and of American public opinion that will not be influenced by the message of this journal of religion.

Following its characteristic purpose, The Christian Century will soon publish a series of

notable articles by the leading exponents of social Christianity in our American churches. Such authoritative and brilliant writers as Professor CHARLES A. ELLWOOD, DR. ALBION W. SMALL, Bishop FRANCIS J. MCCONNELL, Dr. ALVA W. TAYLOR, DR. SAMUEL Z. BATTEN, Professor HARRY F. WARD, DR. A. E. HOLT, Professor ROSS L. FINNEY, and others will challenge the pagan motives, false ideas, principles and presuppositions of our social order with a view to the discovery of a truly Christian way of life for modern men. Among the questions they will consider are these:

- Is Nationalism Compatible with the Principles of Jesus?*
- Does a Tariff Violate Christian Ethics?*
- Is American Business Christian or Pagan?*
- Is the Ownership of Land Property Morally Defensible?*
- Is the Ownership of Capital in Itself a Clear Title to Income from Capital?*
- Does the Earth and its Resources Belong to Those Who "Grab First"?*
- Is Competition in Business Justifiable from a Christian Viewpoint?*
- Does the Principle of Competition in Business Really Bring Peace and Prosperity?*
- Are Profits the Legitimate First Concern of Industry?*
- Is Labor a Commodity?*
- Has Labor No Claim Beyond the Agreed Wage?*
- Has Religion Anything to Do With Industry?*
- Is War Inevitable?*

**SPEAKING OF THE CHRISTIAN CENTURY**

"Wherever I go among men, east and west, I find they are reading your journal."—REV. CHARLES E. JEFFERSON.

"Here is a journal that puts first things first and leaves the petty things far out on the circumference."—PRES. W. H. P. FAUNCE, Brown University.

"I consider The Christian Century the most promising journalistic venture in the field of organized religion."—PROF. HARRY F. WARD.

"There are some things that a man cannot get along without in these days. The Christian Century is one of them."—PRES. OZORA S. DAVIS, Chicago Theological Seminary.

"The Christian Century is fearlessly sounding forth the truth that America in general and the Christian church in particular need to hear."—DR. SHERWOOD EDDY.

"I want the editor of The Christian Century to know that I am back of him with all my power."—EDWIN MARKHAM.

"The Christian Century is the one publication which comes to my home that gets a reading straight through upon its arrival."—REV. CORNELIUS WOELFKIN, Fifth Ave. Baptist Church, New York.

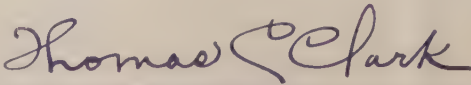
Cut This Carefully With Knife or Scissors

**CHRISTIAN CENTURY SUBSCRIPTION FUND**  
508 S. DEARBORN STREET, CHICAGO

Pay to the order of \_\_\_\_\_ \$ 1.50  
(If not a present subscriber to The Christian Century write your name and address here).

ONE and.....50/100 DOLLARS

This cheque will be honored at face value on a new subscription to The Christian Century if accompanied by \$2.50 (minister \$1.50.)

  
Office Manager The Christian Century.

**THE CHRISTIAN CENTURY—\$4.00 A YEAR (MINISTERS \$3.00)**

No book premium is granted with subscription when this cheque is used.

Foreign Postage Extra.

(C.W.)

**ADDITIONAL CHEQUES:**

Additional cheques in any reasonable number will be furnished promptly on application. Make use of as many as possible. Send for three or six—or a dozen—and distribute them to your friends while this offer obtains. *Special note:* The cheques are not to be applied in the case of subscriptions sent in through agencies.

SEASON:

# Receiving Centers" for AN CENTURY

No thoughtful person can afford to miss this searching and constructive series, and we propose a most attractive plan by which you may have The Christian Century for one year, beginning now.

## Subscribe NOW, and Save \$1.50

Here is our plan: There has been created and set aside a substantial fund to be used to supplement subscription remittances sent in by new subscribers. In the lower right and left hand corners of these pages you will find two cheques drawn on this Fund, signed by our office manager. They are each worth \$1.50 in real money, in connection with a new annual subscription. By using one of these cheques your subscription will cost you only \$2.50 (ministers, \$1.50). If you are not already a subscriber, you are hereby authorized to make one cheque payable to yourself and to hand the other to some thoughtful friend, layman or minister, giving him the same privilege we are extending to you. We take particular satisfaction in thus

applying these complimentary cheques, and we hope that you will act promptly in order that you may avail yourself of this opportunity before the Fund is exhausted. Note that the complimentary cheque must be accompanied by remittance of \$2.50 (or \$1.50, if new subscriber is a minister).

### CHIEFLY REMEMBER THIS:

*Send subscriptions now, and send several, if possible, while this very unusual offer obtains!*

#### A TYPICAL LETTER

The Christian Century,  
Chicago, Ill.

Gentlemen:

It is hard to write you concerning your magazine without being effusive. My heart fairly leaps on Mondays when I see it on my desk. There is hope for the Christian world if only such leadership as that provided in your paper could be extended so as to touch a sufficient number of ministers and laymen.

I am wondering how best to secure a large number of subscriptions in the families of our own church and community. Please give me the benefit of any experience in this matter. Let me know how we can put this thing over together. I would give anything if it had only been possible to have the assurance that a number of the families in our church had read your sterling weekly for the last few months.

Enthusiastically yours,

JNO. S. CARLILE.

Forest Hill Presbyterian Church,  
Newark, N. J.

Cut This Carefully With Knife or Scissors

#### NOTE CAREFULLY:

In no case are these cheques to be applied by a present subscriber on his renewal. The Christian Century offers no reduction in price, nor any premium of any sort on renewal subscriptions. All subscribers are treated alike under the following terms: Regular price, \$4.00 a year; Ministers, \$3.00; Libraries and "Y" Secretaries, \$3.50.

### CHRISTIAN CENTURY SUBSCRIPTION FUND

508 S. DEARBORN STREET, CHICAGO

April, 1923

Pay to the

order of

(If not a present subscriber to The Christian Century write your name and address here).

\$ 1.50

ONE and.....50/100 DOLLARS

This cheque will be honored at face value on a new subscription to The Christian Century if accompanied by \$2.50 (minister \$1.50.)

Thomas C. Clark

Office Manager The Christian Century.

THE CHRISTIAN CENTURY—\$4.00 A YEAR (MINISTERS \$3.00)

No book premium is granted with subscription when this cheque is used.

Foreign Postage Extra

(C.W.)



***"The most wonderful life of Christ since Renan's"***

So writes Dr. Joseph Fort Newton, of the Church of the Divine Paternity,  
New York City, of the new

# PAPINI'S LIFE OF CHRIST

By GIOVANNI PAPINI

*(Translated from the Italian by Dorothy Canfield Fisher)*

WHO IS GIOVANNI PAPINI? He is the foremost man of letters in Italy; he has been hailed as a master by Bergson, and was a friend and disciple of William James; he has written novels, poems, plays, essays, and has studied all the systems of philosophy. Furthermore, he *was* a hater rather than a lover of his kind, an anarchist, atheist, nihilist. But now he turns, in Saul-of-Tarsus fashion, to the simple faith of Christ. His new book has been hailed in Europe as has no other book written within a decade. It has been translated into a dozen languages.

*Here is the one book of the year that every minister and thoughtful Christian layman will have to buy. (Price of book, \$3.50, plus 14 cents postage.)*

## ***Three Other Great Books You Should Have***

THE RECONSTRUCTION OF RELIGION—By Charles A. Ellwood. Readers in seventeen states were recently canvassed by a leading bookseller as to religious books of late and current publication found most helpful. The volume most favored was the book by Professor Ellwood. This work points a way out of the confusion in which the religious world now finds itself. (Price of book, \$2.25, plus 12 cents postage.)

THE WORLD'S GREAT RELIGIOUS POETRY—Caroline M. Hill, editor. This work, just from the press, brings into one volume the poems which are constantly called for in sermon-making; and it is furthermore the finest book for devotional reading published in many years. Dr. Frank Crane says, "My advice to ministers and church people everywhere is to get it at once." (Price, \$5.00, plus 15 cents postage.)

THE NEW CONCORDANCE TO THE AMERICAN REVISED BIBLE—For a score of years you have waited for a concordance which you could use with your American Revised Bible. Here it is, just from the press. Dr. M. C. Hazard has done every Bible student great service in preparing such a book. You will buy it eventually. Why not now? (Price, \$5.00, plus 15 cents postage.)

ANY OF THESE BOOKS WILL BE MAILED YOU AT ONCE, UPON YOUR ORDER.

*NOTE: We can supply you with any book published, now in print. Watch the columns of The Christian Century for full information on the latest and best books on religion.*

**THE CHRISTIAN CENTURY PRESS**

508 South Dearborn Street

CHICAGO, ILL.

Christ—on the character of our common Christianity and on our missionary efforts.

The fifth outstanding fact in the present situation is the continued paucity of definite results in conversions from Islam. It is the same now as it was for all these hundred years. Now, if you ask for the real missionary situation, not the political situation, not the situation of diplomacy, not the situation of Near East Relief, or any other God-like work of social helpfulness or education or medical aid, but if you ask what have been the results in regard to those who have changed their allegiance and have said, "Not this man but Jesus Christ," then we missionaries come before you with fear and trembling because we desire to speak the truth only. We come before you then in the words of Peter that morning when Christ met him and asked him the question, and Peter said to Him with fearlessness, but with truthfulness, "Master, we have toiled all the night, and have taken nothing, nevertheless at thy Word we will let down the net."

Those three facts are the outstanding facts in the work of your missionaries on the foreign field among Moslems. We first confess our faithfulness, then our failure, then our faith. There have been critics at home who have said, "You have caught nothing because your methods are wrong. You have caught nothing because your lives are wrong. You have caught nothing because your way of approach is wrong," and they have indicted Raymund Lull and Henry Martyn and

Karl Gottlieb Pfander, men of God who poured out their tears and life-blood for these Mohammedans, and said they were mere controversialists. We confess and do it without fear of contradiction, the faithfulness of the workers in all that great area. They have not slept all night. They have not loitered all night. They have *toiled* all night.

Look at the map. There is all Arabia. After thirty-three years of work, not thirty converts in the whole peninsula. In all North Africa, including Egypt, where they have toiled faithfully with a million native Christians, forty thousand of them in the Evangelical Church—all Egypt, all Tripoli, all Algeria, all Tunis, all Morocco together could not muster baptized converts to the number of three hundred. In Java and Sumatra we have eight hundred and sixty thousand converts from heathenism, but less than forty-five thousand from Islam.

God wants us to face the facts and not to camouflage them by the statistics of Oriental churches, or of people won from the Oriental churches to a more living faith. I believe that the evangelical missionary has a real message for the Oriental Christian who is surrounded by superstitions and often dwelling in the twilight of half truths. But that is not evangelizing the Mohammedans, and unless we face the clear issue of carrying the gospel of Jesus Christ to the Moslems we are not meeting the missionary situation in the Near East at all.

## Princes in Poverty

By William Willard Howard

LET me tell briefly, in words without bitterness, in facts without criticism, the saddest story in all Europe's dreary expanse of hunger, hatred and suspicion. The high-lights of the story have flickered, from time to time, on the pages of magazines and newspapers, and then faded out to give place to the whirling panorama of passing things; so some of you who read this may know that probably as many as three million of the nobility and intelligentsia of old Russia fled from their ancestral lands and homes to escape death, or worse, at the hands of revolutionists.

The flickering story has given glimpses of the panic flight of the men and women who constituted the brains, the education, the culture, the creative ability and the administrative experience of a nation of a hundred and fifty million inhabitants; of grand dukes earning a few cents a day rolling cigarettes in a small room in Constantinople; of princesses serving as waitresses in restaurants; of generals of the old army working as porters; of princes driving taxicabs.

After these glittering high-lights faded out the unfortunate Russians merged into the obscurity of exploited things. They were passed by—forgotten. Of what happened to them in the shadows the flickering pages took no heed. I take up the facts where the academic literary spectacle left off.

In the newly-created states bordering on Bolshevik Russia, in the Balkans and in Central Europe are many thousands of these educated, cultured refugees existing in a con-

dition of unthinkable poverty, sickness and suffering. Many have died. Many are dying, without appeals for help, without words of reproach—gentlefolk who gave their all to the Allied cause, and, having given, suffered at the last the supreme sacrifice without murmur or complaint.

The Allies dealt with the Russian refugees on the apparent theory that if you do not see a thing it does not exist; so when refugees grouped themselves together in considerable numbers, as at Constantinople, they were scattered to the winds of chance. The complacent belief was that the refugees would be absorbed and assimilated by the nations among whom they were scattered. The Allies dumped the refugees down upon the Balkans and Central Europe and said, "Thank God, that's done!"

There was only one thing wrong with this simple method of disposing of Russian refugees: it did not work. The Balkans and Central Europe did not absorb and assimilate the Russians. They were not unkind or unsympathetic, but they simply could not receive the Russians except as aliens who might have whatever there should be of employment and food and clothing that the natives did not happen to want for themselves.

In the rare instances in which the refugees did find employment the wages were considerably less than the wages paid to the natives for the same service; so that, even with work available, the refugees could not earn enough to sustain life.

The unfortunate folk sold, one by one, the personal pos-



sessions that they had been able to carry with them in their flight from Russia—a ring, a bit of old lace, a bracelet, a fur coat, a family jewel—but in time the supply of these things gave out, leaving for the individual only hunger and despair and at the end the inevitable disease that is the ostensible cause of death.

How many have died is not known. If one hundred thousand had died in one group in Constantinople the civilized world would have been shocked, but in scattered groups or family units half a million might have died without exciting passing comment. Judging solely by what I have seen of conditions in the wretched places in which exist the refugees whom I have visited, I believe that the mortality has been excessively heavy. I do not venture an estimate, because in these all too brief lines I tell only the things that I myself have seen of the living and of those about to die in this year of prosperity, 1923.

I have seen the widow of a colonel of the Imperial Russian Army lying ill upon a narrow bed from which sheets, quilts and blankets had been taken to buy food, in a bare, narrow room without heat or light, while the snow swirled outside the window—not a morsel of food, not a drop of medicine for the passing of an educated, cultured young woman whose early college training had included four languages, music and drawing.

I have bought sketches of an artist who had not eaten food for four days.

I have given help to an army colonel's widow who was so weak and dazed from hunger that she wept, while her little son moaned in illness on a bare cot. There was no medicine for the boy; no food for the mother. From simple weakness the mother had fallen in the street while seeking work.

I have seen an army colonel's widow trying helplessly to decide whether to remain in Eastern Europe and starve to death alone or try to return to her mother and sisters in the Volga region of Bolshevik Russia, where all might perish of hunger together.

I have seen a former naval officer begging piteously for work that he might relieve the three-days' fast of his wife and two children.

I have seen an actor from the court theater of Petrograd who had not eaten for two days.

I have called upon an elderly woman, the only survivor of an ennobled Russian family of ancient lineage who was existing miserably on eighty cents a month contributed by friends only a shade more fortunately situated than herself—one dead son a judge; the other dead son a governor of a district—a kindly, courteous gentlewoman who speaks five languages.

I have visited a widow who that day had sold her last warm coat for money with which to pay rent for one end of a room—a woman who twice had been decorated by the late Tsar for heroic conduct in assisting wounded soldiers under fire on the field of battle: the soldiers of the corps of fourteen regiments commanded by her husband, who was second in rank to Kuropatkin.

I have been received with gentle courtesy in a bare, cheerless, narrow room by a man and woman of the nobility of old Russia—the man a gentleman-in-waiting at the court of the Tsar, a governor of two provinces, the hereditary overlord of four villages and seven thousand fertile acres, the grand marshal of the nobility of his home district, an open-handed millionaire, a kindly and beloved master to his tenants—and now, penniless and hopeless, existing miserably, without sufficient food, in a room the rent of which is a gift of charity from other refugees.

I have saluted and spoken with a general of the old army selling newspapers on a street corner.

I have been told by the widow of a brigade commander that she could not leave the wretched place in which she lives because her only shoes were made of pieces of cloth stitched together.

I have employed a titled Russian lady whose fight to provide food for an invalid sister, her sister's three children and her own young daughter is one of those heroic struggles that is possible only in a woman at bay, fighting for the lives of those whom she loves.

Shall I prolong the tale? Shall I open the floodgates of my notebooks and pour upon your sensibilities scores of aching stories of the griefs, the sorrows, the hunger, the misery and the voiceless despair of men and women of your own stratum in life—educated, cultured gentlefolk caught in the man-trap of revolution and flung from its red jaws upon the barren shelter of alien lands? Shall I drag across the untroubled surface of your hearts the barb-tooth harrow of the sufferings that I have seen, of the anguish that I have heard, of the abysmal despair that knows no hope? Shall I multiply instance upon instance, until you shriek aloud for mercy? It were possible to do so, for I defy anyone of gentle birth and human sympathy to turn away from the recital of the ghastly tragedy once it were begun.

Never has the impulse to tell the full shocking truth been stronger within me, for in all the ten years that I have given to the organization and administration of emergency relief, at various times in Armenia, in Persia, in Albania, in Cuba and in North America, this is the first time that I have come face to face with the poverty, sickness and suffering of men and women of my own kind. It hurts, especially as you and I could have prevented much of the suffering, had we known about it sooner. But we did not know—and these gentlefolk died, one by one, and made no sign.

That I now know of the appalling condition of the survivors of the Russian exodus is an accident. I visited the Baltic provinces of old Russia seeking to buy cargoes of timber and iron for my ships—for in these days a shipowner, forced to operate his American-built ships in competition with the government-built and government-operated ships of his own country, must search the seven seas for cargoes. Anne Louise Howard, embarked upon the mild adventure of seeing Bolsheviks in the daily practice of Bolshevism, accompanied me.

In the streets of a city of Eastern Europe we saw women gathering up offal and shoveling snow. We asked for explanations. The women were "only some of those Russian refugees; they're always around begging for work, when there isn't enough work for the natives."

We saw an iron-gray man in a faded military overcoat selling newspapers at a street corner. That was "General Simeoni; used to command the Tsar's army at Tambov—well, really, you know, that sort of thing's so common we don't pay much attention."

We gave the afternoons and evenings of two solid weeks to a house-to-house, room-to-room investigation of the condition of the refugees. I gave the mornings to the business of ships. At the end of a fortnight, as I was leaning over the foot of a poor little bed in a narrow, cold room a woman ill of influenza coughed almost in my face. I returned to the hotel and went to bed for two weeks.

When the ceiling ceased to whirl around, and I came back to a remembrance of the things that I had seen and heard, I realized yet more acutely the sufferings of the refugees; for, in one tossing nightmare after another, between



black midnight and gray dawn, I had wandered forth upon a cold, white world asking work of men whose hearts were colder still.

Anne Louise Howard had two dozen garments of feminine wear spread upon tables, chairs and sofas in her sitting room.

"These are your Russian blouses," she said. "You may remember that we gave out cloth and embroidery thread and money to some of the neediest of the women whom we visited, and asked them to make up samples of genuine hand-embroidered, hand-sewn Russian blouses, such as they had worn in Russia before the war. Well, here are the blouses."

I have reason to know that Anne Louise Howard is a highly qualified expert in matters of women's apparel, so I said, "What's the course?"

"I shall keep these three for my own wear," she answered. "You may give the rest to the poor."

"Are they as bad as all that?"

"Bad? They are beautiful! They have originality; they have individuality; they have color harmony; but only three of them have that indefinable something that Fifth Avenue demands—that effect which the man-dressmaker of Paris achieves when he takes a piece of cheesecloth and by a few twists of the wrist transforms it into a gown that sells for a thousand dollars. These three would sell in any shop in Fifth Avenue, because they have Fifth Avenue quality."

"Could not these three be reproduced in quantity and sent to Fifth Avenue to be sold, so that destitute Russian gentlefolk might have employment?"

"It would be difficult. The women of the nobility, the landed gentry and the intelligentsia of old Russia did exquisitely beautiful needlework as a matter of course. It was a hereditary accomplishment, handed down from mother to daughter, generation after generation. Each woman had her own ideas and her own instinctive taste in design, but probably not one of them knew or cared anything about the requirements of Fifth Avenue. They made embroidered blouses only for their own wear or as gifts to friends. The work was beautiful, but it was exclusively Russian. Probably nine-tenths of the refugee women now in Eastern Europe can do this beautiful work, but to ask them to modify their art to suit Fifth Avenue might be a problem."

"You might try, although I do not remember that your university curriculum included a course in blouse-making."

"I will try."

At the end of six weeks of the hardest kind of work Anne Louise Howard placed twelve blouses side by side with the rejected twenty-one and invited my inspection.

"Even a shipowner ill of influenza can see the difference," I said. "I do not know what it is, but the twelve new blouses have some quality that the others lack."

"It is that indefinable something which makes Fifth Avenue just a little different. These blouses will sell in any shop in Fifth Avenue between Madison Square and Central Park. Women who know Fifth Avenue quality when they see it will take them at sight."

"We have found the solution of the Russian refugee problem."

That was the beginning.

It required working capital; it required a sinking fund for experimental purposes; it required a working organization; it required thoroughly competent administration. The working capital and the sinking fund I could provide, at least for a beginning; a working organization I could create by the application of common-sense business methods; but a competent administration, from an American point of view, was something else—for the entire plan, to be of any

practical use, must be self-perpetuating. Blouses must be made in Eastern Europe, shipped to the United States and there sold, and the proceeds of sales returned to Eastern Europe to be used over again in the same way—and all without loss of, or even reduction of, the original working capital. If that could not be done I might as well translate my working capital into terms of free soup and old clothes and hand it out to the refugees and be done with it.

Any practical man of affairs will know without prompting that the administration required the devoted volunteer services of an American woman of unusual mental equipment and force of character, together with sound business methods, a precise knowledge of women's wearing apparel of the better sort, an infallible judgment of form and color, an artistic eye for design and harmony, a knowledge of three or four languages, tact and diplomacy—and all backed by that inherited indefinable instinct that we call "taste in dress." Without such a woman it would be folly to undertake this form of help for the refugees.

Unless the "indefinable something" could be put into each blouse the work could not be perpetuated. There are approximately as many designs, patterns and colors of Russian blouses as there are Russians. No two blouses are alike. No two can be alike, because it is impossible to duplicate hand-made garments. If the making of blouses for American wearers were not restricted to American requirements the result would be chaos.

There was in Eastern Europe only one woman known to me fully qualified to undertake this form of relief work. I laid the plain facts before her.

"I will stay," said Anne Louise Howard.

So it was settled.

The creation of a working organization, although simple and easy in theory, was extremely difficult in practice. It is not easy to resist one's natural, human impulse to hand out money right and left to half-starved gentlewomen, instead of giving out cloth and embroidery thread and requiring them to do a certain specified amount of work in return for a stipulated sum of money. In many cases we did give out money as part payment in advance, usually one-third. You cannot expect a woman to work two weeks on a blouse if she has not eaten food for two days.

One naturally approaches with reluctance the task of allocating relief labor to a woman who has dined with royalty in the palace of the Tsar; one hesitates instinctively to give sewing and embroidery materials to a woman who has been decorated by the Tsar for heroic conduct on the field of battle; one feels a certain diffidence in discussing models and patterns of blouses with a woman who, all her life long until the coming of war, had imported her gowns direct from the most exclusive shops of Paris. It hurts more to offer help to one social and intellectual equal than to ten thousand peasants.

The gentlewomen of old Russia who came to us for work accepted our help eagerly—many with tears of gratitude; all with words of thanksgiving. In the worn garments and broken shoes of indescribable poverty and destitution they still were gentlefolk.

With one of the first finished blouses came this message:

"Into this garment has been stitched the gratitude of a woman's heart."

The foregoing was written in a far corner of Eastern Europe, with the snow beating at the windows and a wind from the steppes of Bolshevik Russia shrieking across a white and frozen world. Only yesterday I returned to the peace, prosperity and security of home.



Anne Louise Howard remains in that remote outpost of Europe, a lonely and heroic figure, grappling single-handed with a relief problem of colossal magnitude and tragic urgency.

Up to the time that I left for home we had put into successful operation a needlework industry that gave steady employment to two hundred Russian gentlewomen. With the few thousand dollars that we had carried with us to Europe, combined with the additional funds that I have forwarded by cable since my return, we are able to guarantee work to two hundred women—no more. This much we can do, alone and unaided—a priceless privilege of service to destitute women of our own walk in life.

But—those other hunger-shrunken gentlewomen—those throngs of educated, cultured women who begged, with sobs and tears, for that work which should lift them from the quagmire of despair—what of them? I could not help them, because I had reached a limit beyond which I could not go. All that I could do was to tell them that I would ask your help. So they are waiting, day by day, for a cablegram that shall be to them as a reprieve from a sentence of death.

I ask for a working fund with which to give employment to those waiting women. I ask you who read this to send in a subscription at once, so that I may send the cablegram

without delay. I have not time now to explain more fully. All details will be explained later.

To those among you who desire to see photographs of the Russian Princess Blouses I will send an illustrated circular giving more than two dozen photo-engravings of blouses from which selections may be made. The circular will be ready for mailing as soon as engravers and printers can do their work.

The one urgent thing now is to cable money to Eastern Europe, so that those waiting women may have work. Some of them may die of hunger before help can reach them. All through the twenty days of my tempestuous journey home I was haunted, day and night, by the sobs and tears of those gentlewomen whom I could not help. Here in the serenity of home the ghastly tragedy seems like a nightmare—a condition of hunger and suffering so shocking as to lie far beyond the border of belief. If only you could know it as I know it each one of you also would regret bitterly that you individually could guarantee life and hope to only two hundred starving gentlewomen.

Subscriptions should be sent to the Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City.

## A Day with the Mohammedan Worshipers in Constantinople

By Rev. Henry A. Atkinson, D.D.

General Secretary, The Church Peace Union

*[Dr. Atkinson spent last summer in Europe. His recent article on Serbia is fresh in the minds of our readers.]*

LEAVING our hotel on the Pera side of the Galata bridge, we were sauntering along the crowded Constantinople street, with its riot of color and variety of smells, when my companion stopped before a bulletin board whereon was written in Turkish an admonition to the faithful to expect great events in the near future. "As I expected!" he said, with a dramatic gesture toward the board. I turned to him with some amusement, for as usual he was finding new food for his pessimism. "It means," he continued, "that the Moslem world is to hear in no mild way of the treatment of Turkey by the Allied Christian powers. There will be things doing in the mosques to-morrow. The ghost of defeat that now walks in the house of Mohammedanism is to be laid to rest. Suppose we spend Friday with the worshipers and try to learn what is being done."

This conversation took place some months ago and the scenes of that memorable day are vivid in my mind to-day. The Greek army has been routed since, Smyrna burned, and but for the immediate action of Great Britain in sending her fleet to the Dardanelles no one can imagine to what depths of savagery the truculent Turkish army might have descended in its triumphant march forward to regain its lost land power and prestige. The recent failure of the Lausanne Conference adds an additional black mark to the score.

The Turks is to some "barbarian," to others "the gentle-

man of Europe," but if you would know the truth you must understand his religion and see him at his devotions. One of the chief purposes I had in mind in visiting Constantinople was to find out what I could about Mohammedanism in operation and try to come to some judgment as to whether or not it is possible to form a world organization of Religions for International Friendship with Mohammedanism as one of the participating faiths. The city has three sabbath days each week. Friday for the Mohammedans, Saturday for the Jews and Sunday for the Christians, and so for three days I had a chance to look in on some of the varieties of religion as it is exemplified in Turkey. It was on Friday, and in its observance that I found my greatest interest and I felt that much light was shed on the question that I was seeking to solve.

It was a pleasant surprise to find such a willingness to show us the buildings and worship on the part of the priests and other authorities at the various mosques we visited. St. Sophia holds such an attraction for all people that naturally we turned first to it, and here we made our initial acquaintance with the "Faithful" at their prayers. It is an interesting thing to see a huge building filled with men all kneeling and facing in one direction. This sight we witnessed in every place of worship. At the hour of prayer the muezzin comes out on the platform near the top of the minaret and calls the people to come into the mosque and say their prayers. He shouts at the top of his voice, or rather he *chants* this creed of Mohammed in varying cadences: "Great One, I avow

there is no God but God; I avow that Mohammed is his prophet; let us go and pray; let us go and save our souls; God is great, there is no God but God!" This translation gives but a feeble idea of the wild beauty of the chant—"Allah Akber! (repeated four times) Essahadon Allah il lala il-allah" (twice repeated), and so on with the weird inflections and savage emphasis. This call to prayer, as often as I heard it, never failed to exert a kind of hypnotic influence over me. Along the side of the mosque there is a row of fountains with running water and in front of each fountain a low flat stone. The muezzin calls to prayer five times during the twenty-four hours of the day, and each time the worshipers go to these fountains, where they perform the necessary ablutions. They are supposed to wash their hands and the arms as far as above the elbows, and also their feet. The act of washing is usually rather in the interests of ceremony than cleanliness. A "lick and a promise" is about all the hands and arms receive, and then a finger wet in the running water is passed along the edge of the dusty shoes or lightly rubbed over the bare feet. The washing complete, the worshiper next enters the mosque carrying his shoes, if he has any. The muezzin has taken his place on the stairway known as the Maafile, and from there he intones the service. It is all in Arabic, and practically none of the people understand more than a few words. Every time the words "God is great" are uttered the worshiper prostrates himself, bending the body forward toward Mecca. Attempts have been made, I was told, to translate the Koran into the Turkish language, but this has always been bitterly opposed on the grounds that every word of the original is inspired and is furthermore capable of being interpreted in a variety of ways. If, therefore, there should be a translation of these words in order to maintain the inherent quality of the original your translator must be inspired; if, on the other hand, he claims such inspiration he is putting himself on an equality with Mohammed, and this is the height of impiety. It seemed to me, as I heard this philosophy of the people explained, that there is after all not much difference between a Christian who believes in the literalistic interpretation of the Bible and a Mohammedan. More than once during the day I was impressed with two major facts—one that there is almost nothing in Mohammedanism that is not borrowed from either Judaism, Christianity or the old Persian religion. The other fact that impressed itself on me was that the same excesses and extravagances in worship that I saw here can be found among numerous Christian groups in America. Whittier recognized this fact and expresses it in his poem, "The Brewing of the Soma":

"They drank, and lo! in heart and brain  
A new, glad life began;  
The gray of hair grew young again,  
The sick man laughed away his pain,  
The cripple leaped and ran.

"Some fever of the blood and brain,  
Some self-exalting spell,  
The scourger's keen delight of pain,  
The Dervish dance, the Orphic strain,  
The wild-haired Bacchant's yell—

"And yet the past comes round again.  
And new doth old fulfil;  
In sensual transports wild as vain  
We brew in many Christian fane  
The heathen Soma still!

Even in the form of the mosques the Turk has copied the Greek cross. St. Sophia is a wonderful structure and the Mohammedans have tried to erase from it all that is Chris-

tian, but its form, that of the Greek cross, remains and it sets the ideal for every other principal mosque in the city.

At the Yildiz Palace we witnessed the ceremony of the Sultan going to pray, known as the Selamlık, which occurs only once a week on Friday. This weekly prayer seems to be the limit of the Sultan's worship, but it occurred to me that even as staunch a Baptist as President Harding might balk at one lonely prayer a week if it took an army supplemented by a detachment of firemen and police to get him to the church! I went to the American Legation and secured a pass which admitted us to the Royal Palace, and here we, with the other guests, were served with cigarettes and in every way treated as guests. From the terrace, raised a few feet from the road, we had an excellent view of the performance. First of all, the state carriage was driven into the ground to await the Sultan. Then there arrived two companies of cavalry soldiers mounted on beautiful horses, gorgeously caparisoned, and each soldier carried a long pike with a banner attached. The uniforms are blue and gold, and as these three hundred men rode forward and took their places along the side of the road where the Sultan would ride in a few minutes they formed a most impressive scene. The marines next arrived with their band, followed by a company of infantrymen. These were lined up on the other side of the road opposite the cavalry. Then there came another band—I think it belonged to some department of the palace guard who dressed in scarlet and much gold—formed the upper part of the line. Last of all there came a company of city firemen in full uniform, who joined the policemen, who were already in place. It is not easy to imagine a more elaborate ceremony and one with more color and life. Presently a bugle sounded; the upper gates were opened and the Sultan came in sight riding solitary in his carriage. The first band struck up one of the Turkish anthems and played just a few bars. The music was plaintive, weird, and all in a minor key, as is nearly all oriental music. The whole crowd shouted in Turkish, "Long live our blessed Sultan." By this time he had reached the spot where the second band was stationed, and in turn played a few bars, and the same shout was repeated. When he arrived at the mosque the Sultan alighted and walked into the building, followed at some twenty paces by the chief of the army—a general and high lord. We were able to get a good look at the Sultan. For he passed not more than a dozen yards from where we stood. He is a man of medium size and rather good looking—is alert, and when he stepped from his carriage walked with the firm, quick tread of a man of decision. The servants gave us delicious Turkish coffee and after the usual courtesies of farewell we departed and were next admitted to the mosque, where we listened to the service and saw the Sultan taking his part among common citizens and soldiers. In the mosque the Sultan and the beggar are on an equality before Allah. As Christians we were not permitted to go into the main floor of the mosque during the service, but from the gallery we had an excellent view of the whole ceremony and could hear with ease the service as it was read. The priest here seemed to be more intelligent than any other I saw or heard. He really put quite a good deal of feeling into the conduct of the ritual. In St. Sophia, when the Koran is read, the priest stands with a sword in his hand. Also, on the wall of this mosque there is the imprint of a bloody hand, said to have been put there by Mohammed II, the conqueror, when he entered the city. The blood on his hand was the blood of the Christians he had slaughtered in this old Christian church. It is this bloody hand that is still used as the signature of the Sultan, and it is the symbol of the nation, just as the eagle and the head of Liberty are with us. This war-



like ferocity seems to be the central theme of the religion, just as it forms the foundation of the government. Thanks to Mohammed's teaching and its interpretation, the Turkish Empire is and has been nothing more than a military dictatorship from the days of the conquest of Constantinople in 1453 A. D. down to the present. The only exception is that short period during which Suleiman the Magnificent was in power, who is known even to-day as "Suleiman the Lawgiver."

But with all of its military accompaniments it was not at the Selamlık that we saw to what ferocity the faith of Mohammed might lead men. This was left for later in the day when we visited the mosque of the Whirling Dervishes and afterwards that of the Howling Dervishes. The Whirling Dervishes form an independent order founded some time about the middle of the thirteenth century. Their performance is a very dignified and solemn affair. As we watched, it seemed to us a silly performance for a lot of elderly men to bow to the leader and then engage in a stately dance, very much like an old-fashioned waltz, except that each dancer performs alone. The music was weird and dirge-like, but both the dance and it soon became wearisome and we left.

The Howling Dervishes meet in a small mosque almost in the heart of the European section of Constantinople. The main room of the mosque is not more than thirty feet square, and this is fenced in on three sides, leaving a very narrow space outside the enclosure, and here a few strangers are permitted to enter and look on at the service. There are wooden benches along the wall and altogether, I should think, twenty or twenty-five persons may find seats. A closed gallery is built above on three sides of the room. Here, behind lattices, the women are allowed to watch the performance. Within the sacred enclosure the eastern wall is cut by a niche and into this is built the Mihrab, or altar. The floor is covered with goatskin rugs. Soon after we arrived the High Priest entered, followed by twenty or thirty of the dervishes. Others came later, so that before the service was finished there were no less than eighty present, all seated upon the rugs and taking part. The service began by all of the priests bowing to the chief and then prostrating themselves with their faces toward the east. You can easily imagine what a small hot room with low ceiling would be with a packed mass of nearly a hundred people in it. But you cannot imagine the odor! It must be experienced. Unless you had seen them you could not conceive of a band of human beings as dirty and filthy as were those dervishes. There were at least a score of them who were especially holy, who wore green turbans signifying that they had made the pilgrimage to Mecca, and these were by far the dirtiest of the lot. The performance began by one of the dervishes, who sat next to the chief, lifting up his voice in a kind of wail. He mumbled his words and gurgled them in his throat. Every few minutes he would come to a full stop and then begin to cough and splutter like an automobile with water in the carbureter. All of the dervishes next joined with the leader in reciting the Koran. This chanting in unison was really very effective. Then the meeting began to get a bit wild. One wheezy old chap began to roll his head from side to side and sing a weird sort of song. Others joined, until everyone was either singing, shouting, beating his breast or pounding with the flat of his hands upon the floor in front of him, and at the same time rolling his head around on his shoulders in a most alarming manner. Finally the chief priest arose and by a gesture brought silence in the room. Then he repeated twice, "Allah-il-lah." The dervishes took it up and with rising inflection and faster speed and louder voices they repeated this over and over again, and began a furious shaking and rolling of heads. When it seemed that human endurance

could stand the strain no longer the chief gave the signal and the howling ceased. He then gave them a new stunt, and this time repeated three times in quick succession the word "Mahmed." This was taken up with alacrity. The worshipers reminded me of a pack of hounds who suddenly strike a hot trail and set off at full speed, and barking at every jump. Imagine eighty men all rolling their heads and shouting, "Mahmed, Mahmed, Mahmed," as rapidly as possible and at the top of their voices. It was bedlam and lasted for fully ten minutes, when the chief changed the exercise, and they simply breathed hard, first taking the air into their lungs and then expelling it. At first it sounded like a group of men attempting to imitate a locomotive engine getting under way—then as they grew more furious it came to sound like a barn full of horses with the heavens. This exercise seemed to bring the insanity to a head, some began to groan, others to pound themselves, and as they labored the harder in their breathing they lifted themselves and lowered themselves as does a rower in the act of rowing. I have never before seen such sacrilege done to the human intellect! After ten minutes the chief gave the order to stop, and that group began to subside, and as it did so the noise was exactly like that made by an engine when the steam has been shut off and it begins to slow down. Hardly had the breathing become normal before the chief again put them to howling "Allah-il-lah." A young lad, who was dressed up as a prophet, began to howl and dance. He could not have been over ten years of age and he shouted, rolled his head and whirled about until he fell in a stupor. By this time the whole room was in turmoil. Men were whirling about, all were howling, some thought they were singing, and one old fellow had gotten so wrought up that he stood with arms on hips, head raised, eyes bulging, and swaying from side to side, was howling at the top of his voice. His howl was that of a moon-struck dog, and as I looked at him he seemed, with his black beard, just like a huge Newfoundland dog with dripping jaws and raised muzzle making night hideous with his complaints. At this juncture a poor old fellow, who had one of his eyes horribly injured, came crawling up to the chief priest and kissed the hem of his robe. The chief took up a steel or iron skewer, about four feet long, like those with which they spit a goose before roasting it. At the end of the skewer was a ball of iron which must have weighed three or four pounds. At the chief's command the man with the injured eye opened his mouth and the chief thrust that skewer right through his cheek; then he led him to one of the posts supporting the galleries above, and here he drove the end of the skewer deep into the wood and left the poor wretch nailed to the wall. The drag from the weight of the ball in the end of the skewer must have hurt frightfully, but the poor deluded half-crazed fanatic stood without a tremor, his face absolutely passive, except for a half-insane light in the eyes. Another came forward who was disfigured by a burn covering the whole side of his face. A similar steel was thrust through his cheek and he was nailed up to another post. A brother with a lame shoulder had one of these skewers thrust clean through the fleshy part of his shoulder, and one suffering from stomach trouble had the chief feel of him, after which, picking up a fold of flesh over his stomach, he neatly pinned one of the same spits through it. If you have any imagination, just try to imagine how such cures must have hurt much more than the malady to be cured! Others came forward and lay down upon the floor—on these the chief priest jumped up and down. Then the crowd outside the mosque began to bring children to the door, and on these he also stepped. By some rule he seemed to know exactly when and where he should put his greatest weight, and for how long the impal-

ing patients should last. I watched closely when he pulled out the skewers and as far as I could see the sufferings were borne with no sign of anguish. All this time the unearthly howling was kept up. Half a dozen of the most fanatic had dropped and lay with twitching eyelids and heaving bodies—they were in the coma of hypnotism. William Jones tells of similar results obtained by the use of gas:

"Nitrous oxide and ether, especially nitrous oxide, when sufficiently diluted with air, stimulate the mystical consciousness in an extraordinary degree. Depth beyond depth of truth seems revealed to the inhaler. This truth fades out, however, or escapes, at the moment of coming to; and if any words remain over in which it seemed to clothe itself they prove to be the veriest nonsense. Nevertheless, the sense of a profound meaning having been there persists; and I know more than one person who is persuaded that in the nitrous oxide trance we have a genuine metaphysical revelation."

There was one holy man present, a pilgrim from Turkestan. He was dirtier and more fanatical than any of the others. He had long black hair, looked like a goat and smelled worse. The chief priest stepped over to one of the posts which supported the upper stories of the building. The inner side of this post has been planed smooth. The chief wet his finger in his mouth and then caressed this post, mumbling some formula as he made these mystic motions. At once the holy man from Turkestan, with the shout of a conqueror, rushed across the room and dived head first into the post. So hard did he hit it with his bare forehead that he was thrown back half way across the room, but he was a

fiend for punishment, and twice more he performed this idiotic feat and staggered away, his head a mass of bruises. For two hours this thing kept up. Here was the best illustration of self-induced insanity and the contagious hypnotism of a frenzied crowd that I have ever seen.

These Howling Dervishes do not make up the rank and file or the followers of Mohammed; but neither are they an isolated group. Dr. Peet and Dr. Riggs both told me that there are possibly ten thousand such fanatics in and around Constantinople and hundreds of thousands of them throughout Turkey, Africa and Arabia. It is easy to see how a mosque full of such fanatics, who for the good of their souls and the glory of Allah, are willing to undergo without a quiver of pain the most exquisite tortures for the greater glory of Allah and his prophet Mohammed and the sure salvation that would come to them would be pillage, rape, burn and murder. The fanatic is always a problem. When a religion like Mohammedanism offers such a field in fanaticism and that fanaticism finds an outlet in organized murder for the glory of Allah, may God pity the minority group who happens to stand in the way without powerful friends and protectors. There are men among the Moslems who see clearly and think correctly. I am satisfied from what I heard that if it seems wise to attempt to hold a World Conference of Religions we can find twenty-five or thirty men of the Mohammedan faith who would co-operate in such an enterprise, but they will not be found among the Howling Dervishes!

## Prodigal Daughters\*

By Joseph Hocking

### SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Being warned by Mrs. Trelawney that Eleanor, aged twenty-one, and Peggy, not quite eighteen, were no longer susceptible to discipline, he decides to observe them for himself, while she finishes some very important work at the War Department. He soon finds that matters are bad indeed and, proceeding to interview the young ladies, decides that "an important hour has come in the history of his family."

### V.

#### V. THE RIGHT TO "LIVE THEIR LIVES."

"NEED scarcely say"—the Colonel spoke very quietly—"that this kind of thing has come upon me as a kind of shock. I find the loving friendships I had looked forward to made impossible."

"Not if you mean to be reasonable. Please remember that we are no longer babies in arms, without wills of our own. Neither are we anything like Jane Austen's heroines."

Peggy spoke defiantly, like one who was ready for battle.

"Of course, I have not called you in here without reason,"

went on the Colonel. "No one can tell the pain it gives me to do so; but, as I said last night, we must come to an understanding. Frankly, I cannot, and *will* not, have a repetition of last night's experience."

"You mean that you want to shut us up like nuns in a nunnery?"

"No, I don't mean anything of the sort. I remember that you are young, and that it is your right to enjoy yourself. I came home with the determination to give you all the enjoyment it was in my power to give. I wanted you to meet with young people of your own age. Of course, I expected you to be good, God-fearing Christian girls, and I hoped you would feel you had your duties in life; but I wanted you to take part in all good healthy pleasures."

Eleanor was silent, but Peggy forced a laugh. "Really, father, you remind one of Rip Van Winkle," she said.

The Colonel felt his anger rising, but he suppressed it.

"Possibly that may be the case," he replied. "Still I am trying to look at the situation fairly. I came home after several years' absence and find my two daughters defying

\*Copyright, The Fleming H. Revell Company.



their mother's authority. I find them refusing to tell her where they are going—"

"Why should we tell her?" snapped Peggy.

"I find, too, as was exemplified last night, that they go to indiscriminate dances without a chaperon, and return between two and three in the morning, accompanied by men of whom I know nothing."

"Well, we are no longer children," asserted Peggy.

"Don't try to misinterpret my words. In all the established, natural, healthy things of life, I should not think, within ordinary limitations, of interfering with you; but I have my duties as a parent, whether or not you have yours as children. One of those duties is to see that my children do not ruin their lives. For that reason I will not have them making undesirable acquaintances or going to amusements of which I don't approve. And please, children, remember that I am not thinking only of myself in this; I am thinking of you. Please remember, too, that I love you."

"Wouldn't it be well to drop the sentimental side of the question?" replied Eleanor coolly. "We have to take things as they are. Now, father, listen to reason. You have been away a good many years, during which time the thoughts of the world have changed and we have ceased to be children. We have learned to think for ourselves, to live our own lives, and choose our own companions. You come back to us, a stranger, and you expect us to get sentimental about you, and to allow you to dictate our way of life. Is that the position?"

"And if it is?"

"Well, then, I tell you plainly, I don't propose to submit."

"May I ask what you propose to do?"

"I propose to go my own way. To live my own life."

"So do I," interposed Peggy defiantly.

The Colonel was silent for a few seconds. The case was more difficult than he imagined. He found it easy to command a number of soldiers who were amenable to discipline; but he was for a moment at a loss how to treat his own children.

"Oh, my dear children," pleaded Mrs. Trelawney, "don't you see how foolish you are? Don't you realize that your father is older and wiser than you?"

"It comes to this," said the Colonel. "I find open rebellion in my house. I find that you, my children, declare war against me. I am more grieved than I can say; but I am not a martinet. I want to do what is right. But I must have obedience."

"What is that but being a martinet? You want to treat us as though we had no life or convictions of our own?"

"No," replied the Colonel, "I don't; but I must be master in my own house. And I will not have my children going to places of which I don't approve; I will not have my daughters going out to parties without a proper chaperon; I will not have them coming home at any time they choose, and I will not have them picking up with common fellows, as though they had no self-respect."

"I can see what you mean, and I'm not going to be dictated to, and if I like to go out with Jim I shall."

The Colonel still kept his temper.

"Do I understand that you are engaged to Jim—whoever he may be?" asked the Colonel, and there was a touch of sarcasm in his voice.

"And if I am, what then?"

"Well, for one thing, you are not of age, and therefore I shall have something to do with it, and for another, it is my duty to my child to see that any man she may care for is

worthy of her. And now I think enough has been said for the present."

"Of course, you've done what we expected," replied Eleanor. "You have taken your own line of action, and you leave us no alternative but to take ours."

"Very well, if you will have it so, it must be so. I have tried to keep from saying anything harsh, and I'm deeply grieved that you've met me in this spirit."

Although she did not realize it, Mrs. Trelawney had made her husband's work difficult. Almost on every occasion when the girls had been headstrong and rebellious she had threatened them with what their father would do when he came home. She had painted him as a relentless disciplinarian, one who would put down disobedience with a strong hand. Their antagonism had been aroused before the Colonel arrived, and Eleanor and Peggy had often discussed the question as to what they would do if their father sought to interfere with them.

In spite of themselves, however, the Colonel's home-coming had influenced them. Instead of being a kind of ogre, they found him kind and loving. It was true he was old-fashioned in his views, but he was anything but the overbearing military autocrat which they had conjured up. There was a quiet strength, too, in his every word and movement which they could not understand, but which they could not help feeling. Still, and this was especially true of Eleanor, they determined not to yield an inch from the position they had taken up.

"May I ask"—Eleanor spoke frigidly—"whether I have to obtain your consent before going out for a walk this afternoon? I think I should like a little exercise."

"Yes, and I should like to know whether you object to our bringing in our friends?" Peggy burst out before the Colonel had a chance of replying to Eleanor.

"Certainly you may bring in your friends," replied the Colonel. "I always brought home my friends as a boy, and my father always encouraged me to do so."

"Does that mean that I can bring Jim home?"

The Colonel hesitated a few seconds. "Yes," he replied. "I shall be glad if you will. I think it will be well for me to see him."

John gave his father a quick glance. "I say, dad!" he cried protestingly.

"Yes, my boy, what is it?"

"You told me I might have George Davenport in to supper to-night"

"Certainly I did. What then?"

"Only that—that—" John stammered painfully.

"Yes, what is it?" persisted the Colonel.

"Nothing," replied John; "perhaps I'll get George to come another time."

"But why another time? To-night is quite convenient, and I want you to have your friend in. I want to meet him. You were pals at Rugby, and I want you to keep up your school friendships."

"All right, sir," replied John, but it was easy to see that he was angry.

"Of course, I am assuming that none of my children will have friends who are undesirable," went on the Colonel quietly. "As a youngster I would never think of bringing home a fellow that I thought my father would not approve of. Now, then, be off as soon as you like. It's a splendid afternoon and the air on the heath is glorious to-day."

The battle had ended in a kind of compromise. Indeed, it was not a battle at all. Rather, it was only a kind of preliminary skirmish, which had settled nothing.

## VI. RODERICK RAVENSCROFT.

**A**BOUT seven o'clock that evening the door bell rang. When the Colonel opened the door he found a stranger. Colonel Trelawney?" queried the visitor.

"That is my name."

"Excuse me for calling, Colonel, but I took the liberty of paying a chance visit. My name is Ravenscroft—Roderick Ravenscroft."

"What, not the son of my old friend Dick Ravenscroft?"

"Yes, sir. I believe you and he were at school together."

"Come in, my boy. I'm awfully glad to see you. This is splendid. I was thinking about your father only yesterday, and was wondering where he was."

"He settled in London just before the war, sir. As you may remember, he practised law on the Northern Circuit, and when he became a king's counsel he came to town. We live in Hampstead."

"Splendid; then I shall soon be seeing him?"

"He'll be mighty glad to see you, sir. You are sure I shall not be in the way?"

"In the way? Certainly not. Of course, you'll stay to supper. My wife has just told me that the servants are out, so you'll quite understand that things will have to be of a go-as-you-please order. Alice, here is Roderick Ravenscroft, son of my old friend Dick Ravenscroft, who was at Rugby with me."

The newcomer was a fine-looking young fellow. Tall, well built, and with clean-cut features, he was good to look at. A splendid specimen of a well-bred, well-groomed young man.

"Well, what is your line of life?" asked the Colonel. "Excuse my asking, but I take the liberty as an old friend of your father's."

"I'm glad you asked, sir. I'm trying to follow my father. I left Oxford when I was twenty-two and soon after passed my exam for the bar. Then the war broke out, and of course I joined up. Up to a few months ago I was in khaki, when I got demobilized. Then I tried to settle down where I left off."

"A sensible thing, too. But those five years must have been bad preparation for the law?"

"In a way I suppose they were. On the other hand, I think they have done me quite a lot of good. They've helped me to understand men."

"Yes, I suppose they have. And you are doing well, I hope?"

"I think I've made a good start, sir, and on the whole things are shaping all right. It'll be pretty tough work, but I fancy I'll pull through."

"I don't know whether Mrs. Trelawney has told you, sir," he went on, "but I've taken the liberty of calling here several times these last few months," and Ravenscroft flushed as he spoke.

"That's right," replied the Colonel heartily. "I'm glad you have. I have only just begun to realize what a hard, lonely time my wife has had while I've been away. I am sure she will have appreciate your visits."

"The truth is," stammered Ravenscroft, "I—I've been very much interested in coming. I've been in rather a dilemma, too. You see your being away from home made everything very difficult. I thought I ought to tell Mrs. Trelawney, and yet I was not sure. Then I heard you were coming and I thought I'd wait."

The Colonel looked at him intently. "I'm not sure I understand," he said.

"No, I'm afraid I've put it badly. To tell you the truth, sir, I'm in love with Eleanor."

The Colonel opened his eyes very wide. "I had no suspicion of such a thing," he said. "My wife has not said a word about it."

"No, I've never told her, sir. I didn't feel as though I ought, especially when I heard you were coming home. But I felt that—that you should know. I did not want to come here under false pretences. But until I felt sure you'd approve of me I thought I'd no right to speak. And yet I couldn't keep away from the house."

"Have you spoken to Eleanor?"

"No, sir, not yet. But I'm sure she knows my feelings, and from the fact that she's always seemed glad to see me when I came—I—I kept on coming. I hope you understand, sir. I wanted to do the straight thing. I told my father about it, and he seemed to think that as you were away from home and therefore could not know nothing about me that—I was in a difficulty. But I thought I would come to-night in the hope of a few minutes' chat alone. I hope it's all right, sir?" and the young fellow looked anxiously into the Colonel's face.

Let me understand," replied the Colonel. "From what I gather, you have come to the house several times lately, and that you've fallen love with Eleanor?"

"That's it, sir"—this in eager tones.

"But as I was away from home you didn't think it right to speak to her."

"Well, sir, I heard you'd be coming home shortly, and my father thought I'd better wait till you came. He made me feel that it would scarcely be the straight thing to become engaged to her, that is assuming she liked me enough, until you knew what kind of a fellow I was. Of course, I could have asked Mrs. Trelawney, but that would have been different. I didn't want to take advantage of your absence, sir."

Roderick Ravenscroft appealed to the Colonel strongly. He reminded him of the old-fashioned courtesies which were dear to him, and the honest, outspoken frankness aroused his admiration.

"Of course, I can quite understand that you'd like to know more about me before you said anything definite," went on Ravenscroft. "But I'm dead in earnest, sir. You know my people and I did fairly well during the war. There are lots of people in Hampstead who know me and can tell you what kind of fellow I am. Of course, I shan't be in a position to marry for a year or so, but—but things are coming my way. In fact, I've a fairly big thing on hand now, and—and—it's difficult to say it, sir, but—but—I've kept straight, and—and I've never had any entanglements with girls, or anything of that sort."

The Colonel hesitated before speaking again. As far as he could see, Ravenscroft was a fine young fellow. He admired his manliness, his simplicity and his old-fashioned courtesy. But he was not quite sure of his ground.

"You say you have not spoken to Eleanor?"

"That is so, sir; as I told you, I did not think it right to speak in your absence, especially as you were shortly coming home. But I'm sure she knows."

"And do you know much of her? Have you seen a great deal of her?"

"Not as much as I should have liked. As luck would have it, my father has been able to put a good deal of work in my way, and I've been very busy. But I've come here whenever I could and I've taken her to amusements two or three times."

"But you've never said anything definite—you've never asked her to become engaged to you?"

"No, sir. I've told you why."

"And have you reason to think she would say yes?"



"I hope so, sir. Of course, I'm not sure, and—and sometimes I've not quite been able to understand her. But I'm in dead earnest, and I thought I ought to tell you. I wanted to come here very much, but I thought—it—was your right to know why I came."

"I appreciate your candor and your sincerity," replied the Colonel, "and I am sure you are a worthy son of my old friend. But as you may imagine, this is all very strange to me. When I left home Eleanor was only a child, and I cannot accustom myself to the idea that she is now twenty-one. Besides, I've hardly had time to look around and understand my bearings. I came home only last Monday, and I've been from early to late at the War Office and the Foreign Office ever since. That means that I've hardly had time to make the acquaintance of my own children. But let me say this at once. I shall be glad to see you here whenever you care to come. As for speaking to Eleanor, I think you'd better let it stand over for a time. I am saying that because—well, for one thing, although you are the son of my old friend, I don't know you. Mind, I like what I've seen of you, and if Eleanor reciprocates your feelings I feel sure—anyhow, let matters take their own course for a bit, and—and I shall be delighted to welcome you whenever you care to pay a visit to the house."

A little later voices were heard in the hall, and the Colonel judged by the flush on Ravenscroft's face that he had heard Eleanor speaking. In this he proved to be right, for at that moment Eleanor entered accompanied by a woman of from twenty-eight to thirty years of age.

"I hope I'm not intruding, Colonel," this lady said, after Eleanor had presented her as Miss Tamsin Cory.

"On the other hand," replied the Colonel, "I hope I shall always have pleasure in welcoming my children's friends."

Miss Cory was not slow to recognize the non-committal nature of this remark, but not being a lady of a very sensitive nature, and also being deceived by the Colonel's courteous tones, had no suspicion of his real thoughts concerning her.

"I hear you've been away a number of years," she ventured.

"Yes—six."

"And kind of out of the world, too, I suppose."

"Yes, if you can call India and Mesopotamia out of the world."

"Well, I do, in a way. Although I hear the people of India are waking up. From what I can gather, the old order of things has passed away, even there. I shouldn't be surprised if we lose our Indian Empire. And a good thing, too."

"And why?" asked the Colonel.

"It shows the movements of the age. It shows that the old, bad past has come to an end. Why should a little island like England govern a huge peninsula like India? I believe in self-determination for all peoples and races in relation to government."

"Indeed!"

"Yes. All the thought of the age is in that direction. Individually and nationally the world has been in swaddling clothes too long. No real progress is possible without absolute freedom to live our own lives both nationally and individually. Don't you think so?"

"I'm not sure I quite understand you," replied the Colonel.

"I dare say not. You see you've been out of it for several years."

"Yes, I've been doing my best to help in the government of races who don't know how to govern themselves."

"But I say, Eleanor, I haven't seen your mother yet. I hope she's well."

"I'm sorry," said Eleanor, "but I think mother will be waiting for Peggy. I can't think where she is. She promised to be here by half-past seven. Ah, here she is."

The Colonel glanced towards the door as his daughter spoke. As she had said, Peggy entered at that moment, accompanied by Barnes. Then followed a supper party, Barnes being a leader in the conversation, without adding to the comfort or enjoyment of the group. When the guests had departed the Colonel asked Eleanor and Peggy to remain with him.

(To be continued)

## The Extent of the Lynching Evil

THE States free from this blot are few in number. There are only four—Massachusetts, New Hampshire, Rhode Island and Vermont—where such an atrocity has not been recorded for any community in the Commonwealth. In four others—Connecticut, Maine, New Jersey and Utah—there has been no recorded lynchings since 1889. During the past ten years the complete territory of ten additional States—Delaware, Idaho, Indiana, Iowa, Maryland, Michigan, Nevada, Pennsylvania, South Dakota and Wisconsin—has been joined to the white list.

Rape is usually alleged as the principal cause of lynchings. Certainly such a crime could not be attributed to the eighty-three women victims! *As a matter of fact, nearly four-fifths of all the lynchings in thirty-seven years have been for alleged crimes other than rape or for alleged acts that are not crimes or misdemeanors under any law, common or statute.*

Out of 4,097 victims only 829—60 whites and 789 Negroes—were lynched on the charge of rape or attempted rape. This is only 20.2 per cent. of the total. And it should be remembered that these men had been *accused*, not *convicted*, of the crime.

More than one-third of the victims lynched since 1889 were accused of homicide or felonious assault. About one-twelfth were accused of crime against property; some were alleged to have "insulted" white persons; and more than 145 were not recorded as accused of any crime whatsoever.

*"Mob law" undermines the very foundations of government, law, and order. The future of our American system of government is involved.*

On page 477 we publish an extremely suggestive letter from Rev. Henry F. Huse concerning his use of the radio. In the note accompanying the letter Mr. Huse adds: "It's a mighty good prayer meeting suggestion to get the radio listeners to bring to the meeting some of the good things they have thus heard. One young man in my church has done this and his word is like a fresh west wind on a muggy day."

Between March 9 and 23, 1,058 Greek deportees from Anatolia died from smallpox, typhus and pneumonia while waiting at Constantinople to be taken to Greece. The situation was aggravated by the arrival of four additional shiploads in the second week of the fortnight. Is it for the sake of letting the Turk kill people thus by the thousand, directly and indirectly, that we fought the Great War?

# International Sunday-School Lesson

April 29, 1923

## Ruth, the Faithful Daughter

RUTH 1-4:22

*"Thy people shall be my people, and thy God my God."*—  
RUTH 1:16.

THE story of the book opens with Ruth in a position of extreme trial and difficulty. She is widowed after a few short years of married life, still in the flower of her youth and beauty. Not only are hers the grief and loneliness which come to all whose dreams are so shattered, but hers is, also, the added burden of widowhood in an Eastern land. There, marriage is woman's highest honor; widowhood, the most deplorable condition imaginable. Because she knows this and desires the welfare and happiness of her daughters above her own, Naomi urges them to return to their girlhood home. That this will leave her alone and friendless in her old age does not prevent Naomi from pressing it upon them. She will return to Judah and they to their own, there to find, in due time, husbands, happiness and home, reinstatement in the estimation of their people and the realization of their broken dreams. Naomi urges that she can offer them nothing. Her plea finally sends Orpah back; but Ruth decides to go with Naomi. She faces what this step involves—separation from her fatherland; from her kindred; from the hope of a home and children to do her honor; the poverty and hardships of a widow's lot in a strange land; a life of hard work with no hope of the things a girl's heart desires. Let an American girl put herself in Ruth's place and ask what her decision would be. But she not only does not hesitate in her decision; she practically compels Naomi to take her with her. She clings to her as Jacob did to the heavenly messenger; not that she may be blessed but that she may do all in her power for Naomi. And so they fare forth, the widowed and sonless mother, the young and widowed girl; two women, to face alone and friendless a future which has no ray of light; yet with a courage in the heart of Ruth which makes one forget in the contemplation of it the hardness of the way she has chosen.

In the cry of Ruth which at last won Naomi's consent to the sacrifice she would make, we find the expression of her character and spirit: "And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; Jehovah do so to me, and more also, if aught but death part thee and me."

This is the utterance of deep and rare affection. Duty, doubtless, was not hidden from Ruth; but duty was her desire. Love touched with its magic her sense of what she owed to her mother-in-law and made it luminous and glad. Throughout the story, as in the persistence with which she clung to Naomi—"Ruth clave unto her"—runs the expression

of her affectionate nature. In the gladness with which she takes up the humble task of the gleaner; in her willingness to be one of the serving women in the field; in the faithfulness of her toil in the telling of the incidents of the day to Naomi; in her attitude to Boaz and her desire to do everything that will gratify her mother, Ruth is always the loving daughter, animated by an affection which never wavers but which seems to grow fuller with each demand upon it.

Ruth is unquestionably a deeply religious woman. It is her humility of spirit before God which makes her affection so unselfish and her reverence so at the front in her life. It has been said of her, "Ruth saw the privilege of self-sacrificing service for one she loved, and of communion with the God of Israel." The same writer claims that Orpah saw only the things which are seen and temporal, and Ruth those which are unseen and eternal. Certainly, she saw and eagerly accepted the opportunity of serving Naomi; but how far she was, then, influenced by the desire to live where God was worshiped, who can say with assurance? Yet, while the prominent motives impelling her to give up all a girl desires and, as an immigrant, to follow Naomi in poverty and hardship were those which centered in her affection for her mother-in-law, in her gratitude for what she had undoubtedly been to her and had done for her, in her sense of duty raised into the feeling of privilege, and in her deep reverence for the living and dead it seems clear that she was possessed by the faith of Israel. With a solemnity which must come from a deep sense of his holiness and power she cries, "Jehovah do so to me, and more also, if aught but death part thee and me."

Hers was the reward promised those who love God and keep his covenant. Friends, home, honor and happiness came to her. The main point is not whether they invariably come to those who are faithful but, rather, that these blessings came to her because she was the handmaid of the Lord. The connection between the happy ending of the beautiful tale and her faith is evident. She becomes the wife of the good Boaz, and, thus, the ancestress of David and of Christ. The introduction of Ruth into the ancestry of David and of our Lord is remarkable. The entrance of an Ammonite or a Moabite into the congregation of Israel was strictly forbidden (Deut. 23:3). The letter of the Law was rigid; but this was a time of laxity. Judah was isolated from the rest of Israel. A certain independence of spirit had been produced. Later, the strictness of the Law was revived; but now the way is open for Ruth to come into the congregation of Israel; and so, from the recesses of the hills of Moab, "across the gulf which separates the two regions (Judah and Moab) came the gentle ancestress of David and of the Messiah."

(Continued on page 479)



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## The Returning Tide of Faith\*

THIS is a very unique and valuable book and the reader of it will appreciate a word about the author and how he came to write the book. The author is a very interesting man and not entirely unknown to Americans, as he visited this country in 1912 upon the invitation of Dr. John R. Mott, and some of his previous books, "The Mind of the Disciples," "Thoughts on Religion at the Front," "Thoughts on Unity" and "Religion Behind the Front and After the War" have been widely read in America. The Bishop of Pretoria, South Africa, is the son of the noted Bishop of Winchester, who is well known to the readers of THE



NEVILLE S. TALBOT, D.D.

CHRISTIAN WORK through his connection with the International Committee of the World Alliance for International Friendship through the Churches. The younger Talbot caught his father's interest in world affairs and between school and college went to South Africa during the Boer War. He came home and studied at Christ College, Oxford. He did some parish work at Leeds, and then taught for a while at Oxford, but the world-impulse gripped him and he started for missionary work in India. But the great war caught him and he served in it four years and a half, part of the time as Assistant Chaplain General. He was consecrated Bishop of Pretoria in 1920. He entered upon his work fresh from studying the problems of religion among young men in the army. He knew that these young men comprised a perfect segment of British manhood. What he found among them he knew existed among men everywhere.

What he found in his close acquaintance with men was that they were all confused in their thought about God, Christ, man and the world in general. Often they had the vaguest notion of what the Christian faith was. The average man in his confusion stands in two dangers—one of being captured by our semi-pagan, materialistic civilization, the other of being exploited by the irrational and emotional cults everywhere springing up. It is the duty of the Church immediately to show both the claims and the reasonableness of the Christian faith to these men. The Church has not been sufficiently a teaching Church. (Here the Bishop agrees with the Archbishops' Committee on the Teaching Function of the Church, and with the conclusions of the writers of "The Army and Religion.") He says: "She is well developed on the side of the ministry of her sacraments. She needs reinforcement in the ministry of the Word. The whole Church needs to think out her message again fearlessly." It is because of this knowledge of the need of men and this condition that the Church must boldly meet this need that the Bishop has given us this book.

It is interesting that the chapters of this book first appeared in the columns of a well-known daily paper, "The Johannesburg Daily Mail," and attracted much attention. There are thirty-two chapters, short, succinct, direct, vivid, just as they appeared in the paper, and perhaps all the more valuable since they were thus addressed directly to the man in the street. The chapters begin with a diagnosis of the situation. First, we have learned that war is an unmitigated curse. It creates no values. Secondly, we have learned that Germany did not have a monopoly of self-interest. Selfishness pervades the whole of modern civilization. Thirdly, there is not enough room in this modern world for selfishness and ruthless competition. It has become too small, and both nations and men have got to learn a new way to life. "We see the problem. The war as such has bettered nothing. The ideas which produced the war are still current. There is no room for unlimited self-aggrandisement." Education has no power to remedy this. Education seems only to stimulate national ambition and race-consciousness. Where shall we turn? We ought to be able to turn to the Church, but the Church is divided into many sects and there does not come a united authoritative answer, as there should. The Church and all of us must get back to God. That becomes the first question for our day, Is there a God—if so, is He good, and what is His will for man? The first group of chapters or letters are devoted to answering these questions.

Then the author turns to Christ, for "Christ is the answer to the great questions about Himself." Three chapters are devoted to a study of Christ, and they are very helpful chapters because they lead us to Christ, not along the lines of argument, but by impression, so to speak. We come to

\*By Neville S. Talbot, D.D., M.C., Bishop of Pretoria. Fleming H. Revell Company, New York. Price, \$1.50.

## MAKING THE RADIO SERMON CONTRIBUTION TO THE CHURCH

EDITOR: CHRISTIAN WORK:

My experience with radio has been a much happier one than that of our brother whose letter appears in the issue of March 10, in which he complains of city services broadcasted at the same hour as the service in the village and small town. If the city church is to broadcast its service it cannot be otherwise than at the appointed hour for such service. Sometimes what cannot be avoided must be endured for better or worse. Personally I think it a most desirable activity for some church to be broadcasting its service through the many stations every Sunday night.

As a rule the church service in the village and town comes at an earlier hour than the service in the city. Where this is the rule there is no interference. This earlier hour makes it possible for the village church, by the installation of a receiving set, to invite its people to come out Sunday night and after service listen in to the service from away. This is a splendid kind of an after-meeting for social as well as spiritual ends.

Recently I secured the co-operation of a friend who has a fine receiving set with loud-speaking horn. He gladly acceded to the request and brought his set to my church for a radio service following our regular service. I spoke that night upon "Lessons from the Radio." There's the lesson of the invisible things of God; the necessity of tuning in with God if we would receive his salvation and blessing; the necessity of overcoming the interferences that sin thrusts in our way to prevent our getting the divine message. At the close, lifting the sliding partition, our radio operator with his set was introduced and he tuned in. The first service of this kind was somewhat disappointing because it was a bad night for transmission. But the second service was a delight. We tuned in at once without noise or disturbance to the service that was being broadcasted from the First Presbyterian Church, of Schenectady, New York, via Station WGY. Music, Scripture, prayer, notices and sermon came in perfectly, and as clearly as though we were in the very auditorium three hundred miles away. In the prayer by the pastor, Rev. Robert W. Anthony, there was the sentence, "Father, we pray thy rich blessing upon those who worship with us but whose faces we do not see." In a letter acknowledging our participation in his service Dr. Anthony wrote: "We have had word from widely scattered points in Wisconsin and Iowa and Maine. Yours is the first word of any congregation that has as a body joined us in the service." I raise the question: Is there not in radio an opportunity to induce people to come out to a service that will thus enable widely separated groups of the Lord's people to worship together and hold sweet fellowship in the tie that binds our hearts—the love of Christ and desire to extend his kingdom?

## IMPORTANT ANNOUNCEMENT

# The Returning Tide of Faith

By Bishop Neville Talbot of Pretoria

A statement of the cardinal issues of the Christian faith for the man in the street in quest of a clear understanding of *what he really believes today*.

P. WHITWELL WILSON SAYS: "This book is written by one whose beliefs have been tried as by fire, who emerges with a triumphant faith in the Incarnation and the Resurrection, and with a faith, obviously profound." **\$1.50**

Order from your Bookseller or

**Fleming H. Revell Company**

New York, 158 Fifth Avenue  
Chicago, 17 N. Wabash Avenue

Without any advertisement of this first radio service word got about town, and at the usual hour the people began to fill the church. We had an unusual congregation that first night of almost three hundred people.

At Tremont Temple, Boston, and at Park street the sermons of both Dr. Massee and Dr. Conrad, sent out by WNAC, have been used of God in conversion and creating a quickened interest in the things of God. When this is done the village and town churches are certain to come in for a share of the blessing.

Cordially yours,

HENRY F. HUSE.

United Baptist Church, Dover-Foxcroft, Maine.

## VOCATIONAL EDUCATION IN AGRICULTURE

According to the 1920 census there were in the Southern States 244,978 colored boys between the ages of fourteen and twenty out of school and on farms who were available for agricultural instruction in part-time schools. It is safe to say that before the Federal Government undertook to co-operate with the States in promoting vocational education in agriculture, practically no attention had been given to such instruction in the public colored schools of the South. At the close of the first year's co-operation there were thirty-nine schools with an enrolment of 1,025 colored pupils receiving instruction in vocational agriculture; while at the close of the last fiscal year, in a period extending over five years, 165 colored schools received Federal aid and had an enrolment of 4,064 boys and girls taking vocational agriculture.

Probably the most important feature of the vocational program in agriculture is the supervised practical work that each vocational student is required to do for at least six months during the year. The father aids the agricultural teacher in giving advice and in helping to plan the practical work of the pupil. This is a very valuable educational asset and helps to bring together the work of the school and the home. The total returns from the supervised practical work of the pupils enrolled in vocational agricultural work in the colored schools for 1919-20 was \$72,390.55; while for the year 1920-21 the re-

## CHILDREN'S DAY HALL-MACK CO. FREE MUSIC

Free Samples of Complete Services to Superintendents, Pastors or Committees.

\* **Helper No. 9.** Book of Songs, Recitations, Drills, etc., 20c each.

\* **3 Biblical Pageants, 25c each.**

\* No returnable copies sent.

New Children's Cantata

### THE AWAKENING

Suitable for Children's Day, 25c each. Send for sample

**HYMNS OF THE LIVING GOSPEL**  
Just published. A collection of new and popular Gospel and Sunday School Hymns. 158 in all, plus 22 responsive readings, 20c a copy; \$15 a hundred.

**SUPER PACKET**  
Send 35 cents in stamps for packet of 3 regular services, 1 Helper, No. 9; 3 Biblical Pageants; 1 Beautiful Solo. Value 91 cents. 35c pays for packet and postage. Greatest value.

HALL-MACK CO., 21st and Arch Streets,  
ADAM GEIBEL CO., Philadelphia, Pa.

turns were \$211,359.06.—Charles H. Lane in the *Southern Workman*.

## MORE SOLDIERS IN EUROPE

According to tables issued by the League of Nations, Europe in 1913 spent 19.7 per cent. of its revenues on armaments; in 1922 it was spending 24.2 per cent. According to the same tables, Europe maintained under arms 3,780,933 men in 1913; and 4,453,179 men in 1922, an increase of 672,246. Armament expenditures for Germany, Austria, Hungary and Bulgaria have been reduced by four hundred million dollars, and for the rest of Europe have been increased by six hundred million dollars. Such is a war to end war.

In our correspondence columns on page 381, in our issue of March 24, our letters under the topic "The Gap in the Wall" were so arranged that the authorship was not quite clear. Mr. Ehman, for instance, only wrote the section from the last asterisks down to his name. To no man should there be imputed more than his own!

The State Sunday School Association of Pennsylvania is announcing a series of institutes for workers with children. Conferences are for Sunday school officers and teachers, mothers of children under twelve. Dates arranged are: Lock Haven, First Methodist Church, April 3 and 4; Harrisburg, First Church of God, April 6 and 7; Oil City, First Presbyterian Church, April 10 and 11; and Greensburg, Young Men's Christian Association, April 13 and 14.

When answering advertisements please mention The Christian Work



## TOLERATION FOR FUNDAMENTALISTS, BUT NOT FOR THOSE REJECTING THE VIRGIN BIRTH

EDITOR CHRISTIAN WORK:

I suppose there will be dozens of people write you about your article entitled "What Are the Fundamentals?" But I feel constrained to add my bit.

Was the real basis of the Reformation the protest against the evils in the life of the Roman Church leaders? Was it not rather a protest against the Church's policy of keeping the members ignorant of the content of the Bible? I will admit that the Church used her power to force a set system of doctrine on the people, but I think there is no doubt that you seriously misrepresent the Fundamentalists by saying that they are attempting that. When they say that we should eject a teacher of known disloyalty to the content and spirit of the Word of God from a college or seminary that is supposed to stand foursquare for the accepted teachings of the Church, teachings that were fundamental to Clement of Alexandria and to Calvin alike, they are doing no more summary act than is a business firm in discharging an employee who does not care to conform to the policies of the organization.

Until there is shown a much more Christlike spirit on the part of the liberal thinkers than there has been for some time—I speak of them in toto—there will be little progress made by them in securing the "tolerance" that they ask of the Fundamentalists. Let the pot cease to call the kettle black on both sides.

The real basis of the whole business may be clearly seen in an article in "The Sunday School Times" for March 10 by Dr. Lowrie, of China. Ask Dr. Speer his opinion of Dr. Lowrie as Christian and scholar. A quotation from his article follows:

"Some of the intellectual characteristics of many of the Modernists drive me into the Bible Union. There is an element of disingenuousness in their mental attitude and in their use of language that seems to me to be alien to the spiritual descendants of Abraham, Moses, Samuel, . . . and Paul. No one certainly knows where they stand. They have to be 'investigated.' They use words deliberately in a disguised sense, using terms which have commonly the content of the most profoundly simple and manifest truths, with a veiled and alien significance. It is of supreme importance in the propagation and exposition of the Christian faith that words should be used frankly, candidly—"yea, yea," and "nay, nay"—for words are the body in which the thought of both God and man resides."

After all it is a question of whether men will or will not believe what the Bible plainly says as the unique Word of God. Statements you have made in your article as well as some made by you in the past indicate that you are now willing to question the plain statements of the Bible. The Bible, for instance, says very plainly that it was God's purpose to have Christ virgin born, and that He was so born. To reject

this statement will result in a policy that if carried to its logical conclusion will surely result in denials of what the Church has always regarded as most fundamental. You are in error when you say that the method of the incarnation is not fundamental. It is because our only source of Christian authority says that this was the method of the incarnation. That makes this method fundamental. It is beside the point to say or hint that other methods of incarnation might have been as satisfactory as the one which the Bible says was the method. Doubt these records and you may doubt any of the records composing the Bible as it now stands. This logically follows, and this conclusion cannot be avoided.

The Church must have a clear-cut creed and faithful Christians must stick to fundamentals like the virgin birth of Jesus Christ. But of course the Church cannot force anyone to believe those fundamentals except those who would count themselves as its members.

W. V. WATSON,  
*The United Presbyterian Church.*  
*York, New York.*

[The truth that concerns us in the Bible is the truth that lays an imperative upon us. Christianity is a way of life, the way of the life of Christ. The imperativeness for us of that way is wholly apart from any biology of Jesus' birth.—THE EDITORS.]

## WHAT ARE THE FUNDAMENTALS?

EDITOR CHRISTIAN WORK:

I have just been reading your editorial, "What Are the Fundamentals?" It seems to me that you have not really gone down to the bottom. The fundamentals are those things by which men live. They are, as you justly say, what determines character, what is necessary for real salvation, for the real sharing of the Kingdom of God. What is it that makes men like Jesus Christ? Is it not, first of all, the complete acceptance of the will of God; the sense that the foundation of all that is good, and the earnest giving of ourselves to following out all the will of that "Final Good"? Christianity is the great conclusion that the way of Christ, the way that He taught and the way that He lived, comes nearer to representing God's ideas than any other that we know. As a matter of our daily life, are we actually concerning ourselves with such abstruse terms as "incarnation," "inspiration" and "atonement"? (How far that last term, as it is commonly understood, is from the greatest human fatherhood! How much it must fall short of the real Fatherhood of the Father of us all!)

You say that one of the fundamentals of Christianity is the belief in the Resurrection of our Lord Jesus Christ. That depends on what you mean by the resurrection. Cannot the simplest, the humblest, the most Christlike souls be completely agnostic touching the Resurrection? May not a man really be incorporating much of Christ in his complete confidence in God

and in his self-forgetful thought for his brother and still hold no theory as to Christ's rising, yes, believe that Jesus was like all men and that His life here on earth came to an end as does that of all men?

For me, I am content to define Christianity as living as Christ lived, with His desire to do the will of God and His love for His neighbor. Must we not preach what Jesus preached as the fundamentals—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself"?

PASTOR.

## PULPIT FREEDOM AND DR. GRANT

EDITOR CHRISTIAN WORK:

Your recent editorials relative to the departure of Dr. Grant from the established beliefs of the Episcopal Church will seem to many, I believe, a defense of an altogether false position. Dr. Manning's letter to the rector of the Church of the Ascension is in keeping with his office, the clear fulfilling of his duty. It is an appeal for manly honesty of conduct on the part of one under his jurisdiction. In the sixth paragraph the Bishop distinctly states that Dr. Grant or any other man has entire liberty of thought. He does not say that thought must be controlled. Dr. Grant may believe what he pleases about Jesus Christ, but as long as he is rector of an Episcopal church honor and good faith demand that he conform to the established faith of that church. When that faith is lost let him honorably resign and not force his new views where common honesty gives them no place.

When a man becomes a Unitarian let him seek a Unitarian pulpit, or speak in some church of his own. He will have entire freedom of utterance. Permit me to commend it to THE CHRISTIAN WORK. Dr. Grant's case is no new one, and in years past I have been mortified as well as astonished at the stand taken by religious papers in defense of dishonest holding on to some position from which a sense of true honor would have led a man to retire, with entire freedom to preach elsewhere as he would.

I would ask this question: You plead for freedom for a man to teach in the church all that God teaches him, etc., but what limit is to be placed on the extent to which that teaching may go? Who is to decide where God's teaching ends and man's unbelief, vagaries, denials begin? If a rector conscientiously becomes a follower of Ingersoll; if he returns to Judaism; if as pastor of an evangelical church he becomes a Universalist, is he still, according to your position, to impose his beliefs, which he believes to be from God, on an unwilling people? You may be quite willing for your pastor so to do, but the churches of evangelical denominations as a whole would look on such a thing as dishonorable in the man, and a deep wrong done to them.

C. DE W. BROWER.

*Tampa, Florida.*



INTERNATIONAL SUNDAY SCHOOL  
LESSON.

(Continued from page 475.)

With the marriage blessing (4:11, 12), which is the first record of a formal nuptial benediction in Scripture, the marriage and the birth of Obed, who is the father of Jesse, the father of David, the beautiful story ends; but it ends only to be repeated, in all that is fundamental in it, in life after life of those who, in every land, like Ruth, have been ideal daughters. The hope of our land and of the world is in the fact that there are so many thousands of daughters who have the spirit of Ruth. To impress the lessons of this story on the girls and young women of our time is one of the most necessary duties before the Church of Christ. Let it bring our homes back to that simplicity which is strength; to that reverence which is the condition of purity, of a law-abiding spirit, of all real service to one's neighbor; and to that unselfishness which is life's crown, when inspired and fed by the Spirit of God.

In his "Ode to a Nightingale," Keats sings:

"The voice I hear this passing night was heard

In ancient days by emperor and clown;  
Perhaps the self-same song that found a path

Through the sad heart of Ruth, when, sick for home,

She stood in tears among the alien corn."

"Sick for home," more than once, no doubt she was; yet, sweeter than that of nightingale was the song in her heart which welled up out of faith in God. It is this song which all who are concerned for the dearest and most sacred interests of our time will pray may find a path through the hearts of daughters in every home in every land.

JOHN ELLERY TUTTLE.

## ONE BOOK A WEEK

(Continued from page 476.)

Christ as the first disciples did, to "behold the man"; and we go away satisfied that we have seen God. The Bishop is true to tradition, for some, as did the disciples of old, refuse Christ after they have found Him. The new way of life in God is not easy at first—or does not seem easy to the novice. A process of re-creation must go on within one. One must be born again. One must get a new sense of values. Then God in Christ is not seen to be the answer to all our questions, but the full satisfaction, the incomparable joy. One of the unique things about the whole book is that the person of Christ, His life, death and resurrection is treated against the background of God. It is only as Christ is the true disclosure of God that we come to Christ's own divinity. (This is exactly the same position Bishop Gore has taken in his recent volume, "Belief in Christ.")

The message of those who were near to

Christ is examined and much is made of the impression Christ made upon those who were nearest to Him, which, after all, is the real apotheotic. The interpretation of Christ by Paul and the other writers of the Epistle is studied in its human rather than in its theological setting. The Gospel is not thoroughly appreciated until one sees the wonders it worked both in the minds and the souls of those who knew Christ. The one thing that came over them all from their experience with Christ was the self-revelation of God in terms of a human life. The incarnation was the heart of the gospel. The atonement grows out of the incarnation. If God is in man He suffers with man, and only through suffering can He save him. The atonement, the at-one-ment, is a twofold process: it is the coming down of God in Christ to man; it is also the rising of man to God in partaking of the sufferings of Christ.

The Bishop devotes considerable space to showing how rational the doctrines of the second coming, the resurrection, heaven and hell are when their moral values are stressed rather than the physical, and there is a final chapter on the Virgin Birth. The Bishop in all these doctrines takes the ground held by the great body of liberal churchmen, but succeeds in making that ground very plausible and real. In all instances except that of the second coming of Christ, and future punishment, he will satisfy the most orthodox as well as the liberal. Indeed one thinks little of orthodoxy or heterodoxy in reading this book. One thinks only of how truly the great facts of the gospel meet the needs of the world. It is a great service that such men as the Bishop are rendering. We sometimes wish that every pastor, at just this time of confusion, would attempt to do this same thing for his people.

RADIO SERMONS AT CHURCH  
HOURS

EDITOR CHRISTIAN WORK:

The letter under the above caption in your issue of March 10, by L. Setterlund, calls for prayerful consideration by all who desire the maintenance of public worship. Mr. Setterlund has pointed us to a real danger threatening the prosperity and general usefulness of the local church by the broadcasting of radio sermons.

In my opinion a greater evil threatens the spirit life of individual believers who can be persuaded that the claims of holy Sabbath worship may be met by lounging at home listening to the radio voice of an invisible preacher.

I understand worship to be a worthy rendering of homage in prayer and praise, combined with humility; deference, respect and honor to Almighty God, with desire that He might impart to us such grace as will lead us to higher virtue and to greater service in the way of righteousness.

A. M. HULLEY.

Reformed Episcopal Church, Toronto,  
Canada.

## Church Wants Loan

OF not less than \$500,  
and not over \$1,000  
wanted by church.  
To run six months or  
more. Will pay legal  
rate in this State, 10  
per cent.

For particulars write L. L. S.

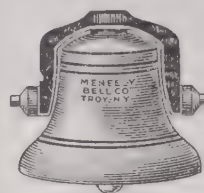
1406 Park Avenue  
Indianapolis, Ind.

## Individual Cups



Over 40,000 churches use  
the Thomas Service.  
Clean and sanitary. Write  
now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.

MENEELY  
BELL CO.TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY

BELLS

## Tusculum

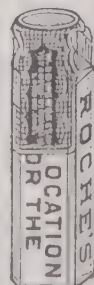
A thorough Chris-  
tian-character-build-  
ing College. Estab-  
lished 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.

COLLECTION ENVELOPES—8c per pack of 52,  
in Cartons (Also Storehouse Tithers Envelopes)  
write Dufold Trifold Company, Asbury Park, N.J.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from  
Grand Central Station and by subway. Small  
lots at reasonable prices. Write or telephone  
(4853 Gramercy Park) for Book of Views or  
representative. Office 20 E. 23d Street, New  
York City.

ROCHE'S  
HERBAL  
EMBROCATION

The external remedy for  
CROUP or WHOOPING  
COUGH that several gener-  
ations of mothers have used  
successfully (since 1802).  
Roche's loosens the phlegm—  
relieves quickly and safely.  
Equally effective for bron-  
chitis and colds on the chest.

Always keep a bottle handy. All druggists or  
E. FOUCERA & CO., Inc.  
90-92 Deekman St., New York



*An Invitation to Join the Enthusiastic, Congenial "Christian Work" Party*

now organizing to sail on the White Star S.S. Baltic for the

# Holy Land--The Mediterranean--Egypt



CAIRO--SPHINX AND PYRAMIDS OF GIZEH

An irresistible opportunity to visit first hand the scenes which are creating world-wide interest today

## Winter Mediterranean Cruise

First Class, \$600 and up,  
according to size and loca-  
tion of stateroom.

SAILING FEBRUARY 2, 1924

65 DAYS

### ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Naples, Athens, Constantinople, the Bosphorus and Black Sea, Haifa, Jerusalem, Bethlehem, Bethany (Sea of Galilee, Nazareth, Samaria, Jericho, the Jordan and Dead Sea), Alexandria, Cairo, Heliopolis, Monaco, Monte Carlo, Cherbourg (Paris and French Battlefields, London), Liverpool and New York—special side trips to Damascus and up the Nile to First Cataract can be included.

Stop Overs in Europe with return trips included on the *Majestic, Olympic, Adriatic, Baltic, Cedric, etc.*

### THE SHIP

24 Imperial Suites and Chambers de Luxe with private bath. Two Great Promenade Decks, largely devoted to sumptuous Public Rooms. All B and C Deck rooms have beds, windows, running water, etc.

Inspiring Services and Lectures, Travel Club meetings, Concerts, Entertainments, Deck Sports and Contests.

Unexcelled cuisine of the highest White Star Standard.

Staff of Trained Directors for Shore trips—two Lady Chaperons, Physician, Nurses and Ship Hospital.

## NINETEEN ANNUAL CLARK CRUISES

on such steamers as the Rotterdam, Celtic, Arabic, Laconia, Empress of Scotland, etc., insure perfected and satisfactory arrangements. 65 days, \$600 and up, including regular shore trips, landings, carriage drives, guides, hotels, first-class railroads, fees, etc.—everything first-class.

**OUR "CHRISTIAN WORK" PARTY** is being organized by D. E. Lorenz, Ph.D., author of "The New Mediterranean Traveler" and Managing Director of Clark's Cruises.

*Illustrated booklet and ship diagram sent free upon request.*

Write and make reservations at once

Address: Clark Cruises, **THE CHRISTIAN WORK**, 70 Fifth Avenue, New York City

# THE CHRISTIAN WORK

A Religious Weekly Review

APRIL

28  
1923

Jan 24-29863  
Berkeley Calif  
8223 Alherton S  
Religion Librar  
Pacific School



The Church and Divorce

Frederick Lynch, D.D.

The Living Christ in the Modern World

Bishop Fred B. Fisher

The Renaissance Movement in China

William Hiram Foulkes, D.D.

India's Awakening

Sherwood Eddy, LL.D.

The Challenge of Japan

Galen M. Fisher

Queries for Critics of Missions in China

Frederick W. Stevens

---

Three Dollars a Year

Ten Cents a Copy



PRESSURE ON THE CONTRIBUTOR  
IN CLEVELAND

EDITOR CHRISTIAN WORK:

I was much interested in the article written by two contributors in a recent number of THE CHRISTIAN WORK, entitled "Community Chests and Merger Campaigns." Being a resident of Cleveland and having had a part in all the community chest drives, I think I know something about them as they were conducted in our city. I think no one who is at all philanthropically inclined will deny the great good and value of the community chest. The people have learnt as never before to work together for a good cause. There is, however, one point not touched upon in that article which I wish to make clear. You say in the editor's note, "Those who have taken part in Cleveland's great community chest campaigns heartily believe in it." Possibly they do; but do they also believe in the method largely used to bring it to success? The second writer gives your readers the result of the "drive" and the uses to which the fund was put, but does not take us behind the scenes to show how in large measure this money was raised.

When the "drives" previous to the last one were announced every business concern was anxious to be a one hundred per cent. business house, which meant that everyone of its employees gave something toward the fund. This, however, did not work everywhere, and so moral suasion was resorted to. A lady friend of mine employed in one of the largest establishments in the city returned unsigned the card she was supposed to sign, indicating the amount she wished to contribute. The next day I was engaged in conversation with her when the card was handed her a second time with the request that she sign it. She knew what that "request" meant and quickly did so.

The last "drive" was worse than any of the preceding, in that employers were bolder than before. In one factory, I was told (but I cannot vouch for the accuracy of it), the employer did not even make a request, but simply deducted the amount from his employees' pay. Nor were the employers satisfied this time that every employee would give something; they in some cases set down the minimum amount each one must give. Thus, to give a concrete case that came under my personal observation, an employer called all his force together and told them that some of them had given only one dollar previously, but now he expected each one to give five dollars at the very least, and that if anyone really felt he could not give that amount he should come to him privately, state his reasons, and that he (the employer) would pay it for him. They were given the privilege of either paying outright, or having a part of the amount deducted from their envelope every pay day till the entire amount was paid. I know a man who because of his many debts chose the latter course, and he is now paying and will be paying toward the fund for several months to come.

THE WORLD'S GREAT RELIGIOUS POETRY

Compiled by CAROLINE MILES HILL, Ph.D. Over 800 pages, \$5.00

"It will be of immense value to preachers not merely as a mine of illustrative material, but even more as a stimulus to fine taste in religious reading and utterance."—Bishop Francis J. McConnell.

"I congratulate you on the publication of this admirable work."—William Lyon Phelps (Yale).  
"My advice to ministers and Church people is to get it at once."—Dr. Frank Crane.

The Friendship Indispensable

By REV. CHARLES E. JEFFERSON  
Author of "The Building of the Church"

An exposition of Dr. Jefferson's conviction that America and Great Britain need to understand each other better. 75 cents

The Apostle Paul and the Modern World

By FRANCIS G. PEABODY  
Author of "Jesus Christ and the Social Question"

Proves that researches within the last few years that were not primarily concerned with Paul's career, nor indeed with the Christian tradition, but with the state of the Roman empire, have clarified the teaching of Paul surprisingly. \$2.50

An Introduction to the Psychology of Religion

By ROBERT H. THOULESS (Manchester)

The God revealed by religious experience shown to harmonize with the God required by the moral consciousness and the God required to explain the world and the God revealed in historical Christianity. \$2.50

The Return of Christendom

Introduction by BISHOP GORE

Advocates a return to the brotherhood really taught and lived in the early centuries of the Church, with wars between nations and between capital and labor ended for good. \$1.75

The Social and Religious Problems of the Orient

By MASA HARU ANESAKI  
Former Exchange Professor at Harvard University

A Japanese authority on Buddhism gives an intimate review of after-war religious, industrial, political and social conditions in Japan. (Probably) \$1.00

A Student's Philosophy of Religion

By WILLIAM KELLEY WRIGHT, Ph.D.  
"There are other good books on this subject, but the reviewer awards this one the palm."—The Homiletic Review.  
"More concrete and better illustrated than Hoffding."—Christian Register. \$2.50

The Idea of God

By CLARENCE A. BECKWITH  
Professor of Christian Theology (Chicago)  
"Perfectly at home in all branches of modern thinking related to his problem. Shows convincingly that belief in a personal God is again possible to the average modern mind."—Christian Intelligencer. \$2.50

The History of Utopian Thought

By JOYCE O. HERTZLER (Wisconsin)  
Sociology must take serious account of the way that Utopian thought has taught man to regard himself as the master of his earthly fate. A work of enduring worth."—Edward A. Ross, Professor of Sociology. \$3.00

BOOKS IN STEADY DEMAND

Ellwood: The Reconstruction of Religion.....	\$2.25	Kresge: The Church and the Ever-Coming Kingdom of God.....	\$2.25
Hadfield: The Psychology of Power.....	.75	Stratton: Anger: Its Religious and Moral Significance.....	2.25
Scott: New Testament Today.....	.75	Bacon: He Opened to Us the Scriptures.....	1.00
Simkhovitch: Toward the Understanding of Jesus.....	.75	Jones: Religious Foundations.....	1.00
Addison: What Is Mysticism?.....	.75	Wilson: Common Sense Religion.....	1.50
Good: The Jesus of Our Fathers.....	6.00	Vedder: The Fundamentals of Christianity.....	1.50
Machen: New Testament Greek for Beginners.....	2.20	Bull: Preaching and Sermon Construction.....	2.50

64-66 Fifth Avenue THE MACMILLAN COMPANY New York City, N.Y.

The community chest is a good thing and the cause is worthy, but the idea of a "drive" should not be applied to it in any sense. To be sure, the amount raised would not be so large if only strictly volunteers were called upon, but we Christians believe that one dollar given voluntarily carries more blessing with it and does more good than one thousand given grudgingly. Anyhow, that is not the way to raise money for any cause.

I hope that if other cities decide to emulate Cleveland they will not resort to such un-Christian tactics as have obtained in our city in the past.

Respectfully,  
Cleveland, Ohio. F. T. BASTEL.

APPRECIATED PREACHER

Miss Wiggs: "Yes, sir, I always goes to church when you preaches."

Vicar (flattered): "I'm glad to hear that, but why when I preach? Why not every Sunday?"

Miss Wiggs: "I'm always sure of getting a good seat when you preaches, sir."—Howard University Record.

THOUSANDS

Selling every week  
NEW SONGS OF PRAISE and POWER  
1-2-3 Combined

A book of 400 of the best songs for Sunday schools, churches and Gospel services. The whole country was covered for the best and most popular Gospel selections. The cream of twenty books by other publishers are in this collection. Your favorites are here. New selections, popular copyrights and familiar hymns. Only the best are included. No padding. Returnable sample to Pastors, Supts., or committees, on request. 35c the copy; \$30 the hundred manila binding; \$40 the hundred Art Boards.

HALL-MACK CO., 21st and Arch Sts., Phila., Pa.

GETTING PERSONAL

In commenting upon the limited size of the Sunday congregation; the mature deaconess said: "The congregation was so small that I actually blushed every time the minister said, 'Dearly beloved.'"—Howard University Record.

APPLICATION OF COMMON SENSE

Conductor (to crowd banked in rear aisle): "Move right on up front, please. The front end always gets there first."—Howard University Record.

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 17.

New York, April 28, 1923.

Whole No. 3020.

### CONTENTS

THE WORLD OF TO-DAY.....	511
EDITORIALS:	
The Church and Divorce: Rev. Frederick Lynch, D.D.....	519
Self-Righteousness and Jealousy: Rev. T. Rhonda Williams...	520
THE OBSERVER'S LETTER:	
The Letters of Dr. Denney.....	521
THE WEEKLY SERMON:	
The Living Christ in the Modern World: Bishop Fred B. Fisher.	523
GENERAL ARTICLES:	
The Renaissance Movement in China and Its Anti-Religious Aspects: Rev. William Hiram Foulkes, D.D.....	525
India's Awakening: Sherwood Eddy.....	527
The Challenge of Japan: Galen M. Fisher.....	529
Queries for Critics: Frederick W. Stevens.....	532
The College Girl and the Wolf: William Willard Howard.....	533
Lord Robert Cecil on International Co-operation.....	535
A Rare Opportunity to Serve the Under-Privileged: Rev. D. Futnajteff .....	537
Don't Bryanize Assembly: Henry W. Jessup.....	539
ONE BOOK A WEEK:	
Man and the Attainment of Immortality.....	538
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For May 6: David, the Poet King.....	540

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.  
Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### IS BRYAN RIGHT MAN FOR PRESBYTERIAN MODERATOR?

Is William J. Bryan the right man for Moderator of the Presbyterian General Assembly? Mr. Bryan is a big man. He has been a real prophet in behalf of international peace. "The silver-tongued orator of the Platte" has always stood

as a friend of the common man. Lately, to be sure, he thundered a little about evolution, but Mr. Bryan recognizes that his forte is not there. When one of our friends recently congratulated him on a great speech which he had delivered in behalf of good-will throughout the world and added, "Mr. Bryan, I like your stand on international peace much more than I do your stand on evolution," Bryan answered, "Thank you, sir, but remember I have been a peace man for over a generation and am always talking peace, whereas I speak on the other subject just occasionally." Mr. Bryan probably recognizes that he is not an expert on science. But for all that, it certainly does not seem that now is the time for the Presbyterian Church to elect for its Moderator a man whose election inevitably will have a theological aspect. The Presbyterians have just amalgamated their multifarious boards and agencies into four great boards. The Church must learn how to use the new organizations. When theological differences come to the fore they monopolize interest and energy. Now is not the time for the Presbyterian Church to use up its power on these questions. Let it get its tools for service into working shape, its machines to running smoothly and effectively. When the administrative problems are out of the way for the Church, then, if it cares to, it can settle its theological Kilkenny fight. It would be no more to the purpose to elect a man who was a red rag to the "conservatives" than it would be to elect such a man as Mr. Bryan. Let it choose such a man as Joseph Vance, who is familiar with the whole administrative problem which faces the Church to-day on account of its new organizations, and who has kept apart from the theological imbroglio.

#### CHURCH STATISTICS

The Federal Council and "The Christian Herald" gave out statistics of the growth of the churches at almost the same date this month. The figures are based on different reports or estimates and accordingly present a good many discrepancies. Dr. H. K. Carroll, in "The Christian Herald," figures that the churches gained 948,347 in membership in 1922. The Federal Council announces that the "religious bodies" of the United States gained 1,220,428 "over the pre-



# THE WORLD OF TO-DAY

ceding year." At any rate, it is obvious that church membership grew rapidly last year. The Federal Council takes the Roman Catholic figures at their face, 18,104,804. "The Christian Herald" scales them by fifteen per cent., because they represent estimated church population and include all baptized persons. The evangelical Protestant churches show a membership of 27,454,080. These figures cover communicants only. The Protestant constituency comes to 78,113,481. As for many years, the Methodist and Baptist groups are nip and tuck for leadership. The Federal Council figures award the palm to the Methodists, "The Christian Herald" to the Baptists. According to the former figures, the Methodist constituency is 23,253,854 persons, the Baptist 22,868,098; both considerably larger than the Roman Catholic. While the Jewish population of the United States is probably more than 3,300,000, the Jewish congregations report only 1,600,000. The Mormons claim a population of 604,082; the Eastern Orthodox churches have a membership of 456,054. The last named gained ten per cent. in one year. The Orthodox churches are increasing their effectiveness in this country and are reaching the Greek immigrants more completely. All the major bodies except the Congregationalists increased the number of their ministers. But a goodly number of the great denominations decreased the number of their local churches. That was true of the Presbyterians, of the Disciples, and the Episcopalians, as well as of the Congregationalists. It is probably a very healthy sign.

## PREPARING FOR WAR IN PEACE

There is abundant evidence that the War and Navy Departments are planning for greatly increased preparedness in this country. The magazines are carrying articles by responsible officers on the army and navy and their peace-time importance. The National Defense Act of June 4, 1920, outlines the military policy of the United States. This calls for a maximum standing army of 280,000 men and 17,000 officers, and a National Guard of eight hundred per Congressman, or about 435,000 in all. The Reserve Officers' Training Corps is expected to produce about five thousand officers annually. "The New York Times" last month stated that the Citizens' Military Training Camps expect to train thirty thousand men this summer, while the Reserve Officers' Training Corps look for about nine thousand students in their summer's courses. The National Defense Act of 1920 provides for a Chemical Warfare Service charged with investigation, development, manufacture or procurement and supply of smoke and incendiary materials, toxic gases and gas defense appliances, and the other equipment of chemical warfare; also the training of troops for such warfare, offensive and defensive. According to "The New York Times" for March 3, 1921, the Chemical Warfare Service has invented a new poison so deadly that three drops would kill a person whose skin it touches. The plans for civilian military training are of especial interest. The general scheme for the Organized Reserves, according to Brigadier General Lassiter, is that they will provide more than half the force that is to be ready for any great emergency. They should have a brief period of training every year. In all, this force would consist of about three million men. In "The Nation's Business" for January, 1923, Secretary Weeks says in an article entitled "Enlisting Business for Peace": "To-day certain definite programs for use in any emergency requiring mobili-

zation of an army of considerably less than our full national strength have been developed. . . . Beyond that lies a path for equally careful preparation against a greater emergency, a war that would tax us to the utmost in man-power and resources." The War Department is also urging citizens' rifle practice as an important part of general civilian preparedness. Elaborate plans are being worked out so that the War Department will have accurate information on all manufacturing plants all over the country. Secretary Weeks also says: "There are being established between the War Department and American industrial life everywhere points of contact that should bring the American people into this business of making ready in peace for the task that the American people alone can accomplish in war." Colonel Wainwright is reaching out over the country to gauge and measure the existing manufacturing capacity and to appraise the war load each section is able to bear." Does all this mean that the last war was such a blessing that we must plan for another?

## PROGRESS OF THE PEKING UNIVERSITY CAMPAIGN

Peking University, Peking, China, is raising a fund of one million dollars in order to move from the city, where it now is located, to a new site of one hundred acres, just northwest of the city, on the road to the Summer Palace. The university is an interdenominational institution under the auspices of the Presbyterian, Methodist and Congregational Missionary Boards and the London Missionary Society. Adopting American ideals and standards of education to Chinese needs and teaching the students in China instead of sending them to the United States, Peking University is producing Christian leaders who are Chinese with an occidental breadth of vision rather than Americanized Chinese out of touch with their own people's problems. The university's work is equal to that of any of the native-supported institutions. Its faculty represents the best American colleges. Its student body now numbers 430. Twenty-five are registered in the theological school, 330 in the men's college and eighty-nine in the women's. For lack of space the university has been compelled to turn away three students for every one that is received. The rejected students were often of equal caliber with those received. The three constituent colleges of the university are now located in scattered temporary buildings. The new plans provide for buildings thoroughly adequate for a college with standards as high as those of the best American and European institutions. While strictly modern in construction and equipment, they will yet retain considerable of the characteristics of Chinese architecture. That fact is an indication of the growing breadth of mind of our missionary leaders. They are not quite so eager as they were in years gone by to turn everyone into Americans or Europeans. Already under construction on the new site are a building for the Theological Seminary, given in memory of Bishop Ninde of the Methodist Episcopal Church, and an administrative building and one for classrooms for the Women's College, the latter the gift of the Russell Sage Foundation. Before the beginning of the present campaign promises had been secured for funds for the construction of the library, the chapel, a dormitory, for the Theological Seminary and two faculty residences. The campaign fund will be used for other units of the plant. So far meetings in behalf of Peking have been held in Pos-

# THE WORLD OF TO-DAY

ton, Portsmouth, Scranton, Philadelphia, Rochester, Buffalo, Columbus, Dayton and Toledo. Scranton has promised a recreation building to be named Luce-Scranton Hall. Mr. Luce, vice-president of Peking, is a Scranton man. Rochester has pledged fifty thousand dollars for a dormitory quadrangle. The university administration building, for which the money has been pledged, will be named Bashford Hall, in honor of the great Methodist missionary statesman. As the result of six months' work the trustees have received altogether pledges for \$250,000, with \$150,000 more in prospect.

## THE SHAKY BRITISH GOVERNMENT

Bonar Law's government has received a good many shocks in recent bi-elections, where it has lost pretty consistently. In April, on a snap vote, the Government was defeated in a matter touching the care of war veterans. The Laborites naturally were jubilant. When the Government took the defeat perfectly coolly and the next day gave no indication that it intended to pay any attention to it, the rank and file of the Laborites quite lost their temper. In Glasgow unemployment has been most bitter. There workingmen and their families have really been going hungry. It is no wonder that the Glasgow members feel conditions intensely. In the midst of the hubub in the House some Glasgow member began to sing the Red Flag, a labor song adopted by the Socialists and even by the Communists. It is hard to see anything very objectionable in the words of the song. It has at least a fine internationalism which is lacking in our national songs. But the fact that it was sung in the House of Commons aroused a good deal of comment. When the Speaker adjourned the House jostling in the lobbies led to some personal encounters—a very unfortunate affair. But the British are as solid a people now as ever. The next day the difficulty had been adjusted and parliamentary government went on at Westminster just as it had gone on for two and a half centuries before.

## A DEACONESS HOME IN NEED

About one hundred years ago, in a wholly Catholic community, Theodore Fliedner founded in Kaiserswerth, near Duesseldorf, the first Protestant deaconess institution in the world. Kaiserswerth is the cradle of modern nursing, the mother of all Protestant deaconess institutions the world over. Fliedner came to America and founded here the first deaconess hospital, the Passavant in Pittsburgh, and the Milwaukee hospital. The Mary J. Drexel Home in Philadelphia was put on its feet by six Kaiserswerth deaconesses. The fall of the mark has destroyed its fees and bequests. The revolution has swept away most gifts. Some of the capitalists still give. But the invasion of the Ruhr has made their giving impossible. Kaiserswerth is doomed unless foreign countries help. The Protestant countries of Europe are helping. Switzerland gives a little. Sweden helps much. Finland, Denmark and Norway a little. Holland helps. What will Protestant America do—will it help? A deaconess house in Rotterdam lately sent seventy-five gulden to Kaiserswerth which the deaconesses saved by not eating meat for a month. Will America allow Kaiserswerth to go under? Kaiserswerth—which inspired Florence Nightingale! Kaiserswerth—which made its influence felt in all Protestant

countries! Kaiserswerth—which had hospitals and schools before the war in Smyrna, Beirut, Constantinople, Jerusalem and Alexandria? Will America allow these deaconesses, who teach the poor and nurse the sick for the love of Christ, to starve? These devoted women face starvation cheerfully and uncomplainingly, singing hymns to God. Will America allow this daily example of Christ to perish? The fall of the mark makes it easier for us to help. If there is a generous response these deaconesses, who give of their scanty meals to their patients in order to save them, would again have milk. They would again have fats in their food. Their bread rations and vegetable rations need no longer be cut down. They even might have meat occasionally. "Whatsoever you do for one of these, you do for Me." Send all checks to W. H. R. Schultz, 295 Madison Avenue, New York, who is authorized to receive the money.

## MAKING MUCH OF POPPY-COCK

It is difficult to see why such a reputable journal as, for instance, "The New York Times," should lend its columns extensively to the pointless vaporings of Samuel Gompers against the American Fund for Public Service, Inc. The American Fund for Public Service was started by a young millionaire, Charles Garland. When his father left him a fortune of about one million dollars two or three years ago Garland refused to accept it. He has turned the major part of it now into this fund. The trustees are a group of men of the stamp of Roger N. Baldwin, head of the Civil Liberties Union; Norman Thomas, now one of the editors of "The Nation," formerly minister of the American Parish, and Prof. Harry F. Ward, head of the Methodist Federation of Social Service. All the trustees are men who believe ardently in protecting the rights of the weak and the obscure. Some of them were "conscientious objectors" in the war. Whether we agree or disagree with the economic ideas held by some of them, they are at any rate genuine men who sincerely want to make this world a juster and kindlier place. To put their purpose in religious terminology, they are working in behalf of the Kingdom of God as they picture that kingdom. Mr. Gompers's description of them as "pink radicals" and "Bolsheviks" is simply an appeal to war psychology on his part. The trustees of the fund have lent money to the United Mine Workers of West Virginia, to the Katonah Workers' College, and to other organizations which are connected with the American Federation of Labor or have its support. There seems to be some point in the rejoinder of the trustees that Mr. Gompers's attack on the Fund may be connected with the refusal of its trustees to contribute to the Workers' Education Bureau of America. The whole matter is without any great public interest. It is only worth attention because it is so typical of the appeal which a good many men who represent things as they are are prone to make against those who would be glad to see us move forward in one way or another.

Of new contests there is no end. We have just received an announcement that the third annual lip reading tournament of the Metropolitan District will be held on the last Friday of this month and teams from Manhattan, Brooklyn, and Jersey City will compete. We expect ere long to be hearing of a national lip reading tournament. The deaf will yet have their day in the sporting sheets of the papers.



# AROUND THE HORIZON

Seeing is believing. Attorney General Wickersham was converted to the League of Nations by attending its sessions at Geneva. A letter which has just come to our hands from Europe from a very prominent Professor of English Literature in Yale University runs: "You may be interested to know that I have just come from Geneva. I spent two weeks there, and was constantly at the League of Nations. I had previously thought it a well meaning, but rather ineffective institution. I was delighted with the spirit of the place; I have quite changed my views in regard to it, and while I feel the present temper of America is such that we could not talk of joining it at present, we will join it when we understand that it is not a super state."

Our enterprising contemporary, "The Christian Herald," has announced that it has incorporated the Herald Non-Theatrical Pictures Corporation to distribute "wholesome pictures, fit for all the family." "The Christian Herald" has already secured the endorsement of parent-teachers organizations and leaders in community, church and educational movements for its proposition. "The Christian Herald" will distribute the films through twenty-five branch offices scattered over the United States. We congratulate "The Herald" on proposing to fill a very great need.

Dr. W. E. Biederwolf and Homer Rodeheaver, who was formerly "Billy" Sunday's song leader, with a small company of helpers will start for the Orient after the close of the Bible Conference at Winona Lake this summer. Mr. Charles Gabriel, the hymn writer, and Miss Grace Saxe, who for many years had charge of the Bible work in "Billy" Sunday's meeting will be members of the party. The itinerary will cover Honolulu, Japan, Korea, China, Siam, Burma, India and Australia. The music is being put into such shape that Mr. Rodeheaver can sing the songs in the language of the natives in each country. Dr. Biederwolf will of course speak through an interpreter. The invitation for the trip was the result of Dr. Biederwolf's recent mission to the Orient and Australia. Dr. Biederwolf reports that on his recent trip he reached both the students of the universities and the people in general.

The Rand School of Social Science is run by the Socialists of New York for the instruction of their young people and the training of their leaders. Fifteen years ago, some of them wanted to raise a sum of money for the establishment of a research department in the school. They managed to secure \$35. In 1915, the research department actually got under way, but it was dropped in 1921 in the anti-socialist wave. Now it has been revived and friends of the school have raised \$6,500 for the research department. In other words, although Socialists and those who differ from the general opinion feel that liberty of thought and speech is more limited now than it was in the first decade of our century, nevertheless, within a month, it was possible for the school to raise two hundred times the amount that it could raise in those supposedly more liberal days.

We are very glad that the Simplified Spelling Board has determined to resume its campaign for the original program which it adopted sixteen years ago. Of the original list of three hundred words recommended for simplification, two hundred have been used by some six hundred newspapers and periodicals. The president of the Board is Professor Charles H. Grandgent, of Harvard. Professor Brander Mathews, of Columbia, is vice-president. Among the trustees are Melvin Dewey, Henry Holt, Fred J. Miller, and Professor Clarence L. Meador, of the University of Michigan. If the Simplified Spelling Board makes an active campaign, we suppose we shall once more run into such people as the woman who declared that the spelling of Paul was good enough for her; but after all there is a certain proportion of the population that has a modicum of education.

Warren C. Van Slyke, a New York lawyer, says that on

a recent hunting trip in French Indo-China, he came across a race of aborigines who had no alphabet and whose language was limited to five hundred words. We hope Mr. Van Slyke has made out a complete list of their words. We should like to know what five hundred terms are the fundamental ones for the Indo-Chinese natives.

At the meeting of the American Chemical Association at New Haven, Francis P. Garvin, president of the Chemical Foundation, made a very sensible wish. "Much money," he said, "has been spent in the study of a lump of coal. I should like to see more money spent on the study of the chemistry of the human body." Chemical discoveries can cure diseases. Professor J. J. McLeod, of the University of Toronto, recently announced the discovery of a chemical cure for diabetes.

Carl O. Johns, of the Research Division of the Standard Oil Company of New Jersey, says that petroleum pitch was used in building the tower of Babel and the walls of Babylon. We do not know whether the announcement is the result of a priori reasoning or of archeology. However, we are sure that it is more than mere Standard Oil advertising. Mr. Johns also says that the eternal fire of the fire worshipers fed on petroleum gases. It burned for many centuries at Baku, Russia. As late as 1880, priests from India still tended the fire in the Temple there.

The Chinese are very wise in some ways. A secretary for the Young Womens Christian Association writing from Mukden tells of the organization of a Married People's Club. After a speech on home decoration, the members adopted a resolution that once fortnightly the members would throw away all useless things about the house. That is a suggestion to every housekeeper in America. Let us adopt for our housekeeping slogan, "We will be as strong minded as a Chinese." Chinese are sometimes even franker than we are. In one of the private schools in Hangchow, if the students do not like a teacher, they wait on her in a body, and tell her to "pack up and go." In many of the schools the students strike so frequently as to cause alarm to their parents. But at the bottom of the strikes lies a passion for justice and freedom. There was a time when the Chinese student was taught by a teacher who came to the house and kept tired little youngsters over their books from early morning till late at night seven days in a week. Now the student has learned the modern word "freedom," but as Miss Ethel Hartley, of the Hangchow Y. W. C. A., says: "He has not learned the laws of freedom."

When the reporters interviewed Lord Robert Cecil the other day, one of them insisted on trying to get him to admit that the League was running on an impossible basis and that the nations never would keep their word. Lord Robert listened patiently and finally answered: "There is just as grave danger in distrusting everyone as there is in trusting everyone, and if you believe that everybody but yourself is a scoundrel you will go through life very unhappy." We recommend Lord Robert's remark to the Chicago "Tribune" and the Hearst papers and indeed, to a host of others in America.

The Young Women's Christian Association in China is developing Christian leadership in non-Christian schools in eighty-nine student centers; in twelve great cities it is providing practical education, recreation and wholesome social life; it conducts a Normal School of Physical Education at Shanghai, the only school of its kind in China; it supplies health education secretaries in government and mission schools. A number of Associations conduct their own training school, and many of the secretaries and leaders are Chinese.

"If something isn't done to stop militarism, militarism will stop civilization."—Lord Robert Cecil.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William O. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard O. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolf Keller

## The Church and Divorce

SEVERAL things have conspired to bring up the question of the attitude of the Church toward divorce. Marriage is coming to be pretty much of a farce in America, the percentage of divorces having risen to an alarmingly high figure; divorce is as easily obtainable as a sack of flour at the grocer's. The divorces are more and more being granted purely on the ground of incompatibility, which simply means that husband and wife get tired of each other, or someone else comes along husband or wife likes better; where divorce is granted on grounds of unfaithfulness half the cases have all the appearance of collusion in the evidence. All this verges on free love, and it is no wonder that the Church is frightened.

The Roman Catholic Church stands firm. Divorces are not granted, and that is all there is to it. Some Roman Catholic marriages are a failure, but the parties simply live apart or live together on sufferance. In the Protestant Episcopal Church the tendency is toward the Roman Catholic position, as was quite evident from the debate at the last convention. Dr. Percy Stickney Grant has recently assailed this tendency and is an outspoken advocate of divorce on the grounds accepted by the world at large. Bishop Manning at the same time preached a sermon in the Cathedral of St. John the Divine, New York, in which he upheld the Catholic position and said that if divorce was to be granted, as it

now is coming to be, simply on request of one of the parties, we might as well do away with marriage altogether and have free love—we were practically coming to it! Among the Protestant churches in general there is no law or standard, each clergyman being free to follow his own conscience. Thus, Dr. Aked, in a recent article in *THE CHRISTIAN WORK*, takes the view that where a couple come to him with permission from the State to marry, it is not his business to question the couple, but to marry them. To this most violent protest has been made, to the effect that marriage is a religious ceremony as well as a civil, and that the clergyman should exercise the same judgment as the license bureau. It will be remembered that on one or two occasions where clergymen married couples after a notorious divorce they were quite generally excoriated by their brethren in the denomination, although there was no law against it. We are of the opinion that the majority of Protestant clergymen would, while not holding the Catholic view that marriage is a sacrament, yet would consider it at least a religious sanction of a civil permit, and would insist on exercising their judgment in the matter.

The present situation is very confusing and is distressing in the extreme. There is no consensus of opinion in the Church as a whole and good individuals hold widely varying views. Individual experience enters into it also. A determined enemy of divorce, on the ground that individual happiness must be put aside for the social good, suddenly finds himself plunged into misery which seems unbearable and endless and unconsciously his point of view changes. On the other hand, a judge, seeing the procession of couples seeking divorce purely on grounds of incompatibility, and seeing that society is making straight for free love, gets frightened and becomes almost Catholic in his point of view. (These two instances just noted are from actual records in the newspapers.) One may as well admit that the whole question is very perplexing, and one hesitates to be dogmatic about the matter. Also, it is very doubtful if any unanimous attitude could be secured in the Church.

There is no doubt, on the one hand, that our present easy divorce is creating a condition not far removed from free love. While it is not probable—and the judge quoted above agrees with us here—that people get married deliberately agreeing that it is only for a while, yet the knowledge that divorce can be had for the asking leads thousands to marry without much consideration of the seriousness of the act. Among certain circles, too, marriage is taken to be considerable of a joke. Reference to it in the average play is apt to be in a jocular vein. Most of the plays dealing with divorce—and there are many—treat marriage very lightly, and changing husbands seems as common and as uneventful as changing servants. One is meeting men and women in the best circles who have been divorced twice or three times, and seemingly nothing is thought of it. Bishop Manning is perfectly right in saying that certain groups in the community are living practically on a basis of free love. It is difficult to see how our present social structure can last much longer if divorce should be made any easier. Already some students of society are urging the doing away with marriage altogether. This is what the Catholic Church believes is the logical outcome of the Protestant countenancing of divorce in so many instances and of the cry for divorce for the asking now arising from the world. Perhaps some form of "trial marriage," as described by Mrs. Elsie Clews Par-



## EDITORIAL

sons in her study of the marriage problem, may come first. All one can say is, that from the point of view of the presentation of the social structure, for the saving of the home, for keeping marriage a really holy, beautiful thing, for justice to children, the Catholic view, or at least one which would confine divorce purely to Scriptural grounds, is right and should be adopted by the Church universal. The individual would have to sacrifice his own happiness to the public good. The preservation of society is more important than the happiness of the individual.

On the other hand, one cannot help having the greatest sympathy with the man or woman who finds the marriage state one of continual unhappiness and even misery. A woman finds her husband is a brute, or a drunkard, or a libertine, or that he is a man coarse and repulsive in every way to her fine nature, interested in nothing that interests her; or a husband finds that his wife is unfaithful, fond of nothing but amusements, parties and dances, opposed to bearing children, or extravagant and peevish. Does it seem just to ask this husband or this wife to remain in this state forever and have no chance for happiness in life? Of course, the judge will tell you—and he no doubt is right—that not more than half the divorces are granted for any of these unbearable things. They are merely that people are tired of each other and want a change—in most cases want to be free to run around with someone else with whom they have already been freely associating. But that does not alter the case for those many who are really suffering from marriage, and the question is, how can they be helped? It would seem as though they ought to be allowed their freedom, as though it were cruel to subject any man or woman to the cruel hardship of living intimately with one who is hated rather than loved, yet if divorce is made easy marriage becomes nothing more than an agreement to live together for a while, and this borders on free love, and it takes all justice out of the lives of children. The country is full of poor little children who know nothing of a home life because their parents have abandoned it. The Catholics meet those desperate cases where men and women have reached such a stage that they cannot possibly live together by allowing "separation." This is not a real solution of the problem, because in so many cases the man or woman lives with someone else without marriage. The only alleviation of the situation at present—for we confess there is no immediate solution—seems to be the inculcation of more of that spirit of unselfishness, self-sacrifice and patience which is necessary to any happy state of co-operative existence. The Catholic maintains that the knowledge of those getting married that there will be no divorce greatly helps their people to practice these virtues, and that experience has proven that "incompatibility" is easily forgotten under certain conditions. One thing is certain, namely: that marriage should be treated very seriously in our churches, that it should be held up to young people as a holy and sacred thing, entailing very great obligations as well as fulfilling love, and that it is selfishness, whether in marriage or anywhere else, that makes all the trouble in the world. Our own impression is that the Church is going more and more to say, that while all sympathy should be shown and all help rendered to those unhappily married, the preservation of the social order, justice for children, and the sanctity of home life must come first.

F. L.

## Self-Righteousness and Jealousy

JEALOUSY is founded on a certain estimate of personal worth or merit and, different from envy, jealousy requires three parties not two—the jealous person, the person of whom he is jealous, and a third party behaving towards the second person in a way which the first resents. The elder son in the Parable was jealous of the welcome accorded to the returning prodigal, and the jealousy involved a criticism of the father for providing the welcome. It arose from the elder brother's estimate of his own service. He had never realized that, however well he did his own work, there was a pain in the father's heart arising from the incompleteness of the family. If the elder brother himself, like the father, had deplored the going away of the other, had really been in trouble over the fact that a young life was wasting itself, he, too, would have rejoiced in the return. Apparently his main feeling when his brother left home was a feeling of his own superiority and an expectation that his father would appreciate his fidelity all the more. This self-righteous estimate gave rise to jealousy, and "he would not go in." We all know what harm jealousy can inflict upon its objects. But the first infliction is upon the subject. A man who murders another from jealousy has murdered his own inner life before the act is committed. And apart from crime, jealousy shuts out a man from the loveliest things of life. "He would not go in" is a good description of the jealous person. There are delightful things he cannot share, joys and happiness he cannot partake of, feasts which he cannot enter. Quite apart from sex questions in which, of course, jealousy has often caused suffering and misery its operations in many fields of life where it does not work out in any infliction of suffering on others is devastating to the heart and mind of the subject entertaining it.

It is frequently the temptation of men who have worked for long years for some reform or other without receiving any general public recognition. Some more or less prominent person who has only just come round to their point of view gets hailed almost as a prophet, and the old worker is tempted to grudge him the public recognition he gets, and jealousy, if he allows it to rise in his heart, prevents him from having joy in the fact that public opinion has sufficiently changed to make possible that recognition. Most pioneers come to this point, and unless in their pioneering they have cared more for the cause than for themselves, they will fall at last deplorable victims to this jealousy that makes satisfaction and serenity of mind impossible. If any worker for a cause proceeds with a sense of merit attaching to every effort he makes, and cherished an expectation, of recognition according to merit, he is sure to come to the time when he will find others who have done much less far more recognized than himself, and jealousy will prevent him from going in to share that joyful attitude which a wider outlook on life brings. It is the self-righteousness which keeps a sort of ledger of merits, and counts society in debt to us, that causes the jealousy which distorts and impoverishes the inner life. It is a great thing to have and obey a sense of duty, but one danger of a dutiful life is that it should grow a sense of merit in such a way that society is never likely to bring the payments which are expected. A person great on duty may be a very loveless person. He may not evoke any-

# EDITORIAL

thing like the human response that another person who has great defects of character but who has human touches and great heart-flows will do. If we want to keep free from the jealousy that ruins happiness and spoils social life, we must see to it that, however virtuous and dutiful our behavior is we do not allow a spirit of self-righteousness to attach to it, nor build upon it any estimate of what society should return to us.

Now this question of attitude and spirit is most important in relation to religious realizations. Self-righteousness prevented many a Pharisee from having joy in the fact that publicans and sinners were in the habit of resorting to Jesus. Such a Pharisee was too much aware of his own merits, too thankful that he was not like other men, too glad that he had so many virtues which he could count up and parade even before God, to be able to appreciate the glory of forgiving love, or understand the sweep of the passion of redemption. In the view of Jesus this Pharisaic standpoint missed the deeper moral passion, and the glory of religion. The moralist who grudges the return of a transgressor to a dignified moral status has really been more interested in himself than in morality. The Pharisee who had been so faithful and precise in his religious duties, who could not bear to see publicans and sinners in the company of Jesus, had really finer thoughts of himself than he had of God. The truly moral man who is more interested in morality than he is in himself will welcome the progress of morality everywhere, and rejoice to see men turning from a bad to a good life. The religious man who knows the heart of God at all will rejoice at the coming home of any poor lost child.

Plummer quotes an awful saying of some Pharisee: "There is joy before God when those who provoke Him perish from the world." Jesus puts the contrast: "There is joy in the presence of the angels of God over one sinner that repenteth." The moment religion becomes exclusive it misses the true spirit of religion. However filled it may be with a sense of duty, if it lacks the heart that flows out in love towards men, and a desire that the very best should come to them, however bad they may have been, it cannot get the

vision of the heart of God. To enter into the love of the Father is to assure your welcome and guarantee your sympathy to any poor lost, wandering child, who turns his face towards home. The Pharisaic attitude towards sinful men finds no place in the character of God.

Whatever your religion may have been in the way of observances, an unloving spirit is a disqualification for understanding the central truth of Christianity. Profligacy may lead a man far from God, but so too may self-righteousness. The prodigal was lost *from* home, the elder son was lost *at* home. Some men are lost *to* religion, others are lost *in* religion, because it is hard and formal and unloving. One may be lost in a dissolute life, another may be lost in a very respectable life. Some are lost in irreligion, others are lost in the Church. Whether a man is lost or saved depends upon whether he is sharing in the love of God. If he is not, then he fails to enter the true joy of living; he does not really know what religion means though he may have been connected with it from his youth. Jesus was constantly endeavoring to draw men into the circuit of the wide-embracing love of God, and to make this everywhere the dynamic of human life. That was why the outcasts turned to him. Such a love was their only hope. It was a bright light burning where all was dark before, it was like a divine rainbow of hope and promise spanning the storm of social obloquy, it was a dawn on the dark mountains.

What does this old world need to-day so much as a new belief in the forgiving love of God creating a new spirit in the life of humanity? The nations have been brought very near to utter damnation by the spirit of self-righteousness. Each party claimed to be right, and called the other to the penitent form. What every party needs is a revelation of its own defects, a willingness to make confession of its own wrongs, and then a willingness to enter a new comradeship based on a new appreciation of God's love and of mutual forgiveness, a comradeship that shall build up a new type of kingdom in which men can live all for the good of each and each for the good of all.

T. R. W.

## THE OBSERVER

### The Letters of Dr. Denney

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

THE death of Dr. Denney, took from us one of the greatest theologians of recent years. He was also a great leader in the Scottish Church councils. There was a gentle winning element in his nature, though, which was not so well known to his contemporaries. His personality was somewhat reticent and did not manifest itself so much in his preaching and lectures, not even in conversation. Here one got the intellectual organ of a great mind, but not so much of the touch of a winsome nature. This winsomeness,

this exceedingly childlike side of his nature, came to the surface in his letters. Fortunately he wrote often and sometimes at length, and they were so valued that they were preserved by those fortunate enough to receive them and now Dr. James Moffatt has collected them, and given us the best. (They are published by the George H. Doran Company, New York, at \$3.).

They are charming and not only throw much light on this great scholar's character, but they preserve for us his im-



pressions of the passing moment and his judgment on many men and things. Dr. Moffatt has purposely preserved those letters which have the most personal touch in them, and in them Dr. Denney let his mind move without any constraint of the conventional. As Dr. Moffatt says: "Some of these letters were written when he was relaxing from work; they exhibit incidentally his love of children and of nature, especially of birds and hills, his sense of humor, his preferences and antipathies in literature, and the affection which throbbed in a nature that sometimes seemed formidable to those who did not know him intimately."

Dr. Moffatt points out how the letters record two changes that gradually came over Dr. Denney's mind and these progressive changes are quite patent as one reads on. The first was a deepening appreciation of the place of the Church in the Christian system. To quote one utterance from Dr. Denney: "If we want something effective done, there are two things we have to revive. We want revival of spiritual life in the Church, and along with that a revival in the minds of Christian people of the sense of the value of the Christian Church. Many have disparaged the Church in the past. But I am sure of this—that the Church is the great witness to Christ and spiritual things in the world, and that the witness of the Church as an institution, bearing its continuous testimony, is the thing on which the permanence of the Christian faith in the world depends. We have to plead the importance of the Church in maintaining the great traditions of faith through the generations of man." Dr. Moffatt adds: "The superior contempt for the Church affected by some young ministers nowadays was unintelligible to him."

The other change was toward a larger appreciation of the part science played in revealing the handiwork of God. It is interesting to note how, toward the end, he came to appreciate the contribution Henry Drummond made to religion through the scientific approach to the subject. When Professor Drummond published "Natural Law in the Spiritual World"—a rather superficial, but suggestive work, Dr. Denney vigorously attacked it in a pamphlet with the ironic title: "On Natural Law in the Spiritual World, by a Brother of the Natural Man." He did not like Professor Drummond's treatment of the natural man. "Christ is life: yes, and light and truth and love and righteousness; and wherever these exist in the world, confessed or unconfessed, in Greek, in Jew, in Buddhist or Brahmin, there Christ is, and life and grace and God." Again, in another letter he says: "Considering its extraordinary popularity, and its common relation to religion and science, it may seem rash to say so, but 'Natural Law in the Spiritual World' is a book that no lover of men will call religious and no student of theology, scientific." As Dr. Moffatt says, "This is severe, but it was no early unconsidered opinion. He held to it to the end." Dr. Moffatt adds: "Yet he came to attach more value to the study of science than he had done. I heard him once, speaking at a college dinner, tell how he had been pre-occupied as a student with Dr. Bruce's teaching about Jesus and indifferent to Professor Drummond's lectures on science. Now, he said, he recognized that acquaintance with the scientific outlook on the world was far more vital to religion and religious teaching than he had realized. Hence his candid praise of 'The Ascent of Man.'"

The letters written when he was a student and entering upon his ministerial career are among the most charming in the book. One of them written while a student in Germany has a peculiarly applicability to our times when the method of dealing with heresy is being much discussed. He has heard from home of the alarm being expressed over the effect of the lectures of Professor W. Robertson Smith and

Rev. David Macrae upon the students and the attempt to oust them from their chairs. He writes that he is not sure whether the Presbytery will accept him as a minister or not, and then ends his letter with these interesting words: "But if the Free Church or any other Church thinks that the orthodoxy of its students can be secured in this way, or that anything at all can be secured by making it impossible for its students to hear from their professors what it is impossible for the students to be students and not hear of somehow or other, then it is mightily mistaken."

Dr. Denney's most intimate friend was the Rev. J. P. Struthers, well-known to all familiar with Scottish Church matters. A large section of the book is devoted to the letters to this friend. They are charming. Here he freely gives his judgments on men and movements. He expresses likes and dislikes in very emphatic words. I was interested in noting his impatience with those preachers who, he says, seem to love to preach anything but the gospel. And as a general thing they know nothing of the various subjects on which they preach, while a minister has had a fair opportunity to learn something of what the gospel is. He is not an enemy of the higher criticism, but he does get impatient with those critics who approach the Bible bound to prove that "there is no good evidence that anything in the Bible was written by the man whose name it bears." He gets a little impatient with the philosophers too and seems inclined to think that much philosophy is vanity. "The last unprofitable labor I have done was to read Edward Caird's Gifford Lectures. That puts me in mind of a remark of a wiser man than Law: 'After that in the wisdom of God the world by its own wisdom knew not God, it pleased God to dispense with philosophers, etc., etc., and to save the world in its own absurd way.' The philosophers, however, are irreconcilable still, and think themselves in a position to patronize Heaven. It is pitiful." In these letters one finds how Dr. Denney bore on his heart the high and holy duty of giving his best to the congregation. He is continually writing to Struthers about his sermons and his preaching. He is reading all sorts of books always with the idea of enriching the content of his thought and seeking new light on the Word of God. How thoroughly he knows his Bible is revealed in the following rather startling utterance—yet an utterance that might have some truth in it: "Does it ever occur to you . . . that we read our Bibles too much, and that it might do us good to read none for a twelvemonth, just as it would do some people good if for as long they read nothing else? I have sometimes felt weary of the very look and sound of the New Testament; the words are so familiar that I can read without catching any meaning, and have to read again, far oftener than in another book, because I have *slid* a good bit unconsciously." These letters to Struthers contain some delicious stories. One is too good to pass by, although it is hard on that most estimable group of men who adorn the medical profession. His friend, Osborne has been very ill but "had hopes, based mainly on the fact that the doctors did not seem to know what is the matter with him." One of the physicians had charged Osborne a preposterous fee, whereupon Dr. Denney says: "I told Osborne the story Grant told me of the doctor who fell among brigands, and who, when challenged, 'your money or your life,' said, 'Gentlemen, I congratulate myself on your moderation; *my* practise is to take both.'"

I might go on, but I simply wanted to say what a delightful evening I had had with these letters. The latter half of the book is devoted to the letters he wrote after having been appointed Professor of Theology in Glasgow College and afterwards, principal. The letters naturally begin to deal with

the larger aspects of his life, but they still retain the personal touch of the earlier group. They have much to say about the books of his contemporaries, and, of course, are concerned with the great questions vexing the Scottish Church. When the Great War came the letters take on a sadder tone and he becomes much concerned over the finances of the churches as well as over the future of the nation. He did heroic work in helping to keep the fund out of which the pastors were

paid up to its highest level and had wonderful success. He writes much on the ethical aspect of war and peace and conscientious objection, and finally comes to the conclusion that the state had a right to compel men to fight, but insists that when it does so it "should be very careful to see that it is *right* for which the fighting has to be done."

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Living Christ in the Modern World

By Bishop Fred. B. Fisher, Calcutta, India

THE living Christ is at work in the world to-day. He is larger than our old conceptions of Him. Many theological systems have compressed Him into the thirty-three years during which He lived upon earth. This really makes Him a human Christ. We have known His life through childhood, young manhood, and upon the cross. We have caught a slight vision of His resurrection. Then we have thought of Him as sitting at the right hand of God. We have then worshiped Him for two thousand years as a Son of God, sitting at God's right hand in heaven, but in many ways unrelated to the problems and burdens of the people of the world. What is now happening is that Jesus has become the recognized and universal ideal of mankind. He has been taken down from that niche in heaven and is seen as the personal leader of the social movements of the world.

I met a young Socialist in Paris. His eyes blazed with the light of spiritual abandon and discipleship. He excoriated our churches. He declared that many of our cathedrals ought to be torn down and the stones used to build shelters for the poor, and then taunted me when I said the Church was the only answer to the problems of the present day by declaring that Jesus is the answer, not the Church as an organism. With eyes blazing, this youth cried, "The Christ I love is far diviner than you know. He is at the very head of this whole modern, social, industrial uprising, and I am not sure but that He is happier to lead us than He is to lead you."

From this point of view, it is the living Christ who stirs up a great deal of the unrest in the world to-day. The people have caught the vision of that Christ who came to give liberty to the captives, to give sight to the blind, and to heal the broken-hearted. When they get that vision, they begin to rise up. Any economic or social system which stifles this awakening is doomed. The very forces of life and growth will destroy it.

Mr. Gandhi in India, about whom many paragraphs have been written in the papers of the world, is an evidence of the activities of this larger Christ. Mr. Gandhi has been touched by this divine spirit. He has never been baptized, declares that he never will be, has set himself in opposition to our occidental life and ambitions; but he carries about with him a New Testament and regards Jesus as his highest

ideal. He has settled strikes by calling upon the people to fast and by himself practising fasting until a solution has been arrived at. He has caught the spiritual meaning of the modern industrial movement.

Mr. Tagore is another evidence. He was reared in the Brahmo Samaj, where Christ is the center of worship. They have not beheld Him in all His greatness. They look upon Him as the great example somewhat after the manner of the Unitarians. But reared in this belief, Mr. Tagore has caught something of the spirit of Jesus and, though not a member of any of our organized Christian churches, is really helping to lift India into higher idealism and purer life. The motive, the spring back of it all, is Christ.

A few months ago a young Brahman asked me to intercede with his mother on his behalf because she had declared that he must be reinstated in his caste. He had spent six years in the university, had taken his arts degree, had studied the Bible, had come into contact with Christian professors and leaders. When his mother had arranged a feast, calling the family together, and had asked one of the priests to be present for the purpose of reinstating her son in the ancient system of the Hindus, this son became convinced that the practises which he beheld were such as he could not intellectually subscribe to or follow. They were crude, crass, ignorant. His life had been fed upon other ideals. And in the presence of the family he drove the priest away and declared that never could he submit to the required practises. His mother wept, his relatives in their disgust spat upon the ground; but he held steadily to his ideal, and asked me if I would baptize him. That young man has now turned definitely into the Christian life and expects to spend his life in Christian service.

In one section of India I was asked to dedicate a church. On arriving at the town I did not see any building that looked like a modern church. My guides pointed to an old temple. They said, "The worshipers of this temple have been in school for two years; all are looking toward Christianity. It is probable that they will be baptized within a few months. And they have turned over to us this old temple. It is this building that we ask you to transform into a Christian church." We took down the Hindu symbols. We took the idols from the altars. The building was cleaned and garnished. And I had the privilege of transforming



this ancient edifice into a church of Jesus Christ. Is not this an evidence of a living Master at work among men?

During recent years I have been called into wards of towns with the request to baptize every man, woman and child. We began with the headman and baptized the ward council, and then all of the citizens. This was brought about by a very strange social, economic and religious awakening which is called the Mass Movement toward Christianity. The mayors of neighboring towns are called together in summer schools, where they are taught Christian principles, the life of Christ, and Christian hymns. They are sent back to their villages to tell the stories they have learned. They first call the town council together and report the "good news." Then the members of the council scatter themselves among the families and inform all their people. At the end of a number of months a Christian worker and a missionary will bring their spirit to bear upon this village life. What a privilege to baptize them all into the Kingdom of Christ. Would you not regard it as a miracle if the ward leaders of our American towns were to gather themselves together in a special convention to study the life of Christ, learn Christian hymns, and to go back to their cities, stand in public places, and call their people to repentance through Christ? It is no less a miracle in India. Here is an ancient social, paternal system that has been in sway for four thousand years crumbling and breaking at the touch of this living Christ. We have grown used to miracles in India, so that we no longer stand amazed in their presence, but constantly expect to see them in the commonest things of life.

Picture what a mass movement of this kind means. Here is a population of 320,000,000 people. Our Methodist Church, during the last half century, has baptized nearly a half million. I met in Boston the other day a man still living who had known William Butler, the founder of our Mission, before he ever went to India. That one man has lived to see the Methodist Church grow from a single member into a constituency of a half million in that non-Christian country. The Baptists, Presbyterians, Lutherans, Disciples and the Anglicans can all tell the same story. Without question, one of the greatest Christian phenomena in the history of the world is the modern Christian movement in India.

It affects far more people than the exodus of the Old Testament. Its outreach is limited only by the vastness of the millions. It is difficult for us to conceive the population of India. Someone asked me the other day to picture it. I stated that one might take the two American continents, beginning at Canada, strip Canada of its total population and place them in India; strip Alaska and the United States, Mexico, Central America, all the fourteen republics of South America; then go westward and strip the Hawaiian Islands, and, following the American flag to the Philippines, strip them; then come back to the West Indies on the Atlantic side of the Americas, strip them. Cross the Atlantic, take England, Scotland, Wales and Ireland; cross the English Channel, taking Belgium and France; put them all into India and you have not yet reached the total figure of India's vast and dense and struggling populations. What will it not mean to the world when these myriads have awakened to their human and divine capacities?

In my travels during the last eighteen years it has seemed to me that more and more I have beheld this living Christ at work among the populations of the world. Expanding ideals, expanding nations, expanding races! Christ is the power at work in all these enlarging movements.

It has been a cruel blow to me to come back from living

in the midst of these wonderful currents of progress and the breaking down of national and racial barriers and to be thrown into my own dear United States, where here and there is enmity against Japan or enmity against colored races. The shock has been so great that the day I landed I said to a friend that it seemed to me that I had been dumped out of an ocean into a teacup.

The United States of America is made up of an international population. We have come from the ends of the earth. The continents of the world have sent their people to find their homes and their prosperity here. Surely, we shall find our largest life by following the international ideal. God grant that America may never work for herself alone, but that she may be willing even to lose herself for the sake of the world! I inherently trust her justice and fair play, and know that the pendulum is going to swing back toward the larger view and the more consecrated task.

And let us not forget that in the United States of America many of these evidences of social and economic unrest which we look upon with fear and with reaction are again but evidences of a living Christ at work among common people, giving them new ideals and causing them to stretch their wings in an attempt to fly into a new life.

It is evident, likewise, in the Church of Christ. The new ministry is a ministry with its face toward to-morrow, and the vital follower of Jesus Christ is the man or woman who can behold Him alive and at work in the world.

There is nothing I dislike to hear more than that hackneyed phrase, "*back to Christ*." It is utterly impossible to go *back* to Christ. The Christ about whom I am speaking is the one depicted in the first chapter of John, who was present before the world began, by whom all things were made and through whom the world has been sustained ever since. This divine Christ knows no latitude of age or race. This Christ is moving so rapidly in the world to-day that it is extremely difficult to keep pace with Him. Imagine anyone turning his eyes backward to find Him! The thing that they and I must do is to take wings and attempt to overtake Him. He is so far in advance of us that it is almost impossible for us to catch up with Him. I remember an old friend of mine taking me into a pumpkin garden, where we beheld pumpkins that were almost as large as the boy that beheld them, and he said, "Imagine attempting to put these pumpkins back into the seed!" And I, as a young man, was greatly impressed; and I now think of that homely illustration when I think of the stilted ideas of many Christian reactionaries. It is utterly impossible to compress our world, either social, economic or religious, into the limitations of our earlier conceptions of Jesus Christ.

What we need in all our life is to recognize this Christ at work. The editor of our daily newspaper, when he attempts to interpret the matters of the day, ought not to be ashamed to preach, in the columns of his paper, the fact that he beholds this Christ at work in the new situations that are being created. As he does this he will become the voice of the modern day. He will become the moulder of the new world. The preacher in the pulpit should not be ashamed to tell his people that he beholds this Christ at work in the church. The business man, whether he be the manager of a great industrial plant or of a big department store, should be willing to tell all his executives, assistants and laborers that he beholds in their new aspirations the evidences of this living Christ at work, and that he proposes likewise to adjust his life to the new ideals. The laboring man who is attempting by strike and the use of weapons to force the hand of his employer should not use the tactics of selfishness, but should come to the place where he is willing to say, "I am a fol-

lower of this living Christ and I propose to settle this thing in His spirit and on His terms." The one solution of the industrial problems, the racial problems, the international problems of the world to-day is to see the unifying power of this living Christ among us.

I am convinced that the present financial emergency which is upon our own church and others at this present time is simply the result of the failure to behold this living Christ and to follow Him. An attitude of pessimism and of discouragement has crept into our religious life. We have wondered whether our investments would really pay. If we can only behold this Christ at work we shall come to see that the investment of one dollar during the next year will

do more than the investment of one hundred dollars twenty-five years hence in missionary endeavor. We must give not only the tithe of our income, but in many cases we may be called upon to give our total income, and under some circumstances our capital. We will be called upon to give our sons and our daughters. There never was a time in the world's history when investment of life and money will count so much. I am so satisfied that the heart of our churches is right that I expect a complete turning of the tide. I am convinced that our offering of money and time during the next year will be so great that we shall see a rising tide which will lift all the spiritual boats of the world.

## The Renaissance Movement in China and Its Anti-Religious Aspects

By Rev. William Hiram Foulkes, D.D.

Secretary, The New Era Movement of the Presbyterian Church in the U. S. A.

IT would be difficult to overestimate the force of the renaissance which is sweeping through China to-day. The movement has undoubtedly sprung out of the great upheaval through which the Orient has been passing since her first intimate contact with the West. It appears to be the crystallization of all those forces which seek to liberate China from the bondage of her intellectual and social past. By the very nature of the case, the movement includes leaders of various sorts, ranging all the way from those who desire to cling to the forms of the old faiths while gaining the spirit of the new, to those who want to break completely with the past and to usher in, by revolutionary processes, a new era which will issue in far more than a transplanted western culture.

There are, however, certain fundamentals to which all of the leaders subscribe. To bring the ideas and methods of scientific knowledge to the masses of the people; to set the young men and the young women free from those traditions and practises which prevent the development of the highest intellectual and moral initiative; to employ the new phonetic system to reach the masses of the people in their own vernacular; to sow the empire broadcast with printed facts and principles of true scientific learning; to vitalize the whole official educational system of China, which has put off the reformation without adequately putting on the new, either in equipment or support—all of these are goals which every devotee of the renaissance keeps for his eyes.

Already long strides have been made toward these far-away goals. A National Educational Conference was held last year in Canton, this year in Peking, and the next year a similar one will be held in Shantung. These conferences, to a large degree, determine the official educational policy of China. One cannot visit such a remarkable institution as the Southeastern University in Nanking, under the leadership of Dr. P. W. Kuo, a graduate of Wooster and a post-graduate of Columbia, a number of years ago, without real-

izing the seriousness and the success of the new educational system in China. The national movement in Peking, under the leadership of the celebrated Chancellor Tsai Yuan Pei, with its three thousand students, is another index of the new aspirations of intellectual China, although the university is suffering, as every public institution in China suffers, from non-support. At times, on this account, the very life of the enterprise is threatened.

Prominent in the renaissance movement are such men as Chancellor Tsai; Dr. Suh Hu, professor of philosophy and dean of the department of English in the National University of Peking; Dr. Chow Tso-jin, professor of Chinese literature in the National University and a novelist of first rank; Dr. Kao-I-hau, professor in the College of Law and Political Science in Peking and a lecturer on philosophy in the National University; Mr. Chang Tung-sen, the editor-in-chief of the "China Times," a paper that strongly advocates the renaissance, and Dr. Chen Tu Sen, formerly dean of the College of Letters of the National University, editor of "La Jeunesse," the man who has been called the father of the renaissance and whose seven volumes have waged the fiercest battles for the movement. These men, largely from the north, are ably reinforced in the south by so influential a man as Wang Chin Wei, Commissioner of Education in the Canton, and by many lesser luminaries throughout both north and south. It should not be overlooked that Dr. Chen Tu Sen is also now working in the south. Chancellor Tsai, the leader of the group, is a learned Chinese scholar, full of integrity and devotion. His willingness to go without salary and to carry the back-breaking load of a great university up the mountainside of financial embarrassment and over traditional barriers of every sort, brands him as a worthy proponent of the movement.

It may be of interest to quote some of the leaders of the renaissance whose names have just been given in order that one may see something of the sweep of the anti-religious



aspects of the movement. All of the articles from which the quotations are taken were, with one exception, written specially for "The Life."

Dr. Chang Tung-sen, editor-in-chief of the "China Times," says in part: "I feel, in China, Christianity appears to be the most suitable of the three religions, Confucianism, Buddhism and Christianity, if we must promote any religion at all. The nature of Buddhism as described by Prof. Liang Seo Wing, of Peking, is backward-looking, and Confucianism lacks too much the fighting spirit. There, comparatively speaking, Christianity has certain elements which tend to correct the shortcomings of China to-day. The fundamental spirit of western civilization is forward-looking. In other words, it is to emancipate life, to transcend its pains and sorrows. . . . It has quite a few things which can help to correct the habits of the Chinese people. Therefore, from the point of view of practical use alone, I regard Christianity as comparatively more suitable than other religions. Of course, what I have stated is on the assumption that we must have a religion. My personal position is, however, that no religion is necessary. As to why I regard religion as unnecessary, that is beyond the scope of this brief statement."

Dr. I-han Kao gives his opinion as follows: "I as an individual never believed in any religion, and I do not care, therefore, to discuss religion. I dare say that as science progresses there will come a day when it will prove to be a satisfactory substitute for all religion. Therefore, the Chinese people ought to exert themselves to the utmost to study the European sciences, and it is not necessary for them to follow and worship the religion of the Europeans like a person who swallows a thing raw."

Tso Jen Chow reaches a somewhat different conclusion than either of the former leaders. His statement follows: "I have not made a very close and thorough study of Christianity, therefore I cannot give any criticism of it, but I have studied the Bible and I feel that the spirit of Christianity is very good, and I have made reference to it in several of my articles. I believe if we want to renew the hearts of the Chinese people, Christianity is very suitable. There may be a very small number of people who can use science, art or social service to take the place of their religious need, but the majority of the people are not able to do this. Therefore, I believe the best thing to do is to take the monotheistic religion, which can tolerate science to overthrow the polytheistic, cruel and barbarous religions of the present day in China, which, as a matter of fact, are really animistic religions. If we do that, then there is some hope for the development of the intellect of our people. But this should be done under two conditions, and these two conditions must be strictly observed. First, the God of this new religion must not in any way be identified with the idea of the old God. Otherwise, it will become a kind of Chinese God dressed in foreign costume. Second, we should not create any religious partisanship to become an obstacle of the development of the freedom of thought. These two mistakes have already shown themselves in concrete facts in the western history. Therefore, we must exert ourselves to the utmost to avoid them."

Dr. Suh Hu fearlessly enters the lists and outlines his clear-cut convictions as follows: "If you say that the Chinese people are a non-religious people, I cannot quite agree with you. If we will open our eyes to see, we can easily find many facts to disprove such a belief. Anybody who has been to Puto, Chiu-Hua, Tien Tai or other centers of Buddhism, anybody who has studied the history of Buddhism in China, will know this statement is not true. As to the po-

sition of the Chinese intellectuals with regard to Christianity in China, I believe that they should maintain two attitudes—first, one of toleration; second, one of understanding. To recognize that every person has religious freedom and also to recognize that the Chinese Christians have the freedom and the right to spread Christianity within rightful limits—this is what I regard as toleration. Study the Scriptures and other books of Christianity and study the history of Christianity, to know what blessings Christianity has brought to mankind in past history, and what mischief she has made, to know which part of Christianity is its essence and which part its dregs—this is what I regard as understanding."

In Dr. Y. Y. Tsu's translation of Mr. Chen Tu Seu's article, "Christianity and the Chinese People," written in 1920, there is the following: "At present, the natural sciences have made wonderful progress and certain theological teachings of Christianity, like creation, the trinity and miracles have lost their force, and the ordinary person thereby concludes that Christianity is refuted. My idea is that Christianity is the religion of love, and unless we accept the doctrine of Nietzsche condemning the love of fellow-men, then we cannot say that we have done with the Christian religion. The root teaching of Christianity is faith and love, and its other teachings are branches and leaves. We should appreciate the power of our emotional nature, but at the same time we should not forget that it is blind and irrational. Mere knowledge is not to be relied upon, but we should not throw knowledge away. In walking we depend upon the muscular power of our legs, but we need our eyesight to guide us. In the same way, our emotional nature supplies us the motor power of life, but our knowledge is our guide. The doctrines of creation, trinity and miracles are mostly traditions of the past which have been nullified by the historical and physical sciences. We should discard the old beliefs and search for new ones. What are the new beliefs? They are embodied in Jesus' wonderful personality. Not only are we to discard the old traditions, but also to remember that the existing theologies and ecclesiastical rituals are insignificant as compared with the personality of Jesus."

What are the deductions one is to make from the foregoing array of opinions and upon the background of the conditions they mirror in the changed intellectual and religious life of the Chinese? The most important conclusion to which one may come is to know what effect the anti-religious aspects and activities of the moment are having upon the Christian forces themselves. For my information upon this point I took pains to consult every leader with whom I came into contact. While not all of the testimony is identical, and while marked differences of judgment appeared, the following conclusions represent a fair consensus of the opinions of the leaders of our Chinese Christian forces:

First, the influence of the movement is more pronounced in the north than in Canton or the south of China. This is in part due to the temperamental difference between the typical Pekingese and the typical Cantonese mind. One is quite inclined to philosophical, classical and theoretic; the other to be practical, utilitarian and political.

Second, the movement is to be welcomed rather than repulsed. Its collapse would be a serious blow to the whole Christian enterprise. It is a sign of the creative vigor of new ideas that something new is actually taking place in old China. If the movement should be opposed or abandoned it would be a tragedy.

Third, the sincerity of the leaders of the movement who are anti-religious and anti-Christian is beyond reproach. These men must be met on their own high plane of intelli-

gence and the more favorable views of the accomplishments of Christianity, both in the West and in the East, must be promulgated with vigor and at the same time without acrimony.

Fourth, the movement is beginning to have a genuine effect and must be permitted to have a larger one upon the intellectual life of the leaders of the Church in China. The fact, for instance, that out of three thousand students in the National University at Peking only twenty profess to be Christians and many of the others are avowed non-Christians and anti-Christians, puts upon the young leaders of the Church the necessity of intellectual alertness, sympathy, wide range, and at the same time thoroughgoing loyalty to the truth.

Fifth, the movement is in itself a proof that at last Christianity is being attacked in China, not on the ground that it is western, but because it is rooted in China itself. The day has dawned when the Chinese Church must defend its intellectual and theological integrity on its own ground and for its own sake, not as an offshoot of the West.

Sixth, the movement may be captured for the Christian forces of China, not by any tour de force, nor by any political intrigue, but by the raising up of a sufficient body of Chinese Christian leaders who will go into the very midst of the battle, fighting the issue where it exists and winning for the Christian faith that victory which has always been won wherever the true faith has had a real chance in the minds, hearts and lives of men and women.

Seventh, the implications of the renaissance movement for the Church in America are manifold, and it seems to me, imperative. For one thing, the type of Christianity into which the thousands of students from China every year are coming into contact with the various colleges and universities of America will be a determining factor in the solution of the problem when they return to their homes. If these students cannot be won and kept for Jesus Christ during their days in the United States, with all the Christian influences that are at work, the chances of their being won or of their becoming active Christian leaders upon their return to

China are exceedingly remote. Then, too, the type of young men and women who are being sent out to China to-day needs to be of the highest and truest.

The upshot of it all is that there is no new way, no short cut to Christian leadership in China. It will have to be produced in the same way in which it has always been produced. Evangelists, pastors, teachers, physicians will have to be sown broadcast in every province. They cannot be foreigners. They must be Chinese. The opportunity of the Church in America in this, the eleventh hour of her day in China, is to give discriminating but whole-hearted support to the newly formed Chinese Christian Council and to the devoted body of evangelical leaders that are already at work, of various types and shades of thought, but, as I believe, Christian to the core. The spirit of Christian comity already at work must be magnified. Educational policies must be built around solid principles, and not around particular enterprises or denominational traditions. The report of the Educational Commission ought not to be shuttled back and forth between boards and missions, but should be put into effect. The training of leadership in highly developed institutions must occupy the center of thought, while there must be an equally clear recognition that the life of China must be reached in the small village if it is ever to be Christianized. We of the West must prepare to turn over our leadership in China to Chinese leaders, but we dare not do it until we have poured out a far greater abundance of our wealth in sons and daughters and in silver and gold. Paternalistic missions are passing, but there is a long day ahead for fraternal foreign assistance.

The renaissance in China is trembling on the verge of dawn. The darkened sky of the night of four thousand years is showing the promise of a new day. Shall it be the day of the Soviet, whose influence is very far-reaching upon the present leaders of the renaissance, or the day of the Lord, when patriots' dreams come true, and when a new China shall appear among the nations calling upon His name and acknowledge His Kingdom of righteousness and peace?

## India's Awakening

By Sherwood Eddy, LL.D.

INDIA, vast and various, is almost a continent in itself, embracing one-fifth of the human race, including men of eight religious faiths, 147 different languages, and nearly 4,000 different castes. It represents a challenging need and a great spiritual opportunity. Nine-tenths of the population are in the 737,000 villages. Only some six per cent. can as yet read and write. But Indian leaders are demanding of the Government a reduction of the more than half the total budget that is now allotted to the costly army, the introduction of compulsory universal education, and of home rule within the British Empire. Here is the opportunity of a vast nation that once gave to the East the light of Asia, and may yet become a spiritual teacher to the world. It is this vast sub-continent that is now awakening.

Five dates mark the mile posts of India's awakening. In

1834 Macauley's educational minute established the teaching of English in the schools that led on, as he foresaw, to the social and political awakening of the people. The Indian mutiny which attempted to throw off the foreign yoke was followed by the Queen's Proclamation in 1858, recognizing the right of Indians to share in the government. In 1905 Japan's victory over Russia, which led to the revolution in the latter country, came as a powerful stimulus to awaken new aspirations in India's educated classes. In 1917, following the vast upheaval of the World War, India was granted responsible government, looking toward eventual home rule on the instalment plan. In 1922, not satisfied with the slow progress under foreign rule, Mr. Gandhi, the Nationalist leader who had carried on the movement for "non-co-operation with the Government," was imprisoned.



A high-minded idealist, pacifist and patriot, he had returned from South Africa, where he had won his fight for social justice for one hundred and fifty thousand of his fellow Indian subjects. He protested indignantly against the massacre at Amritsar in North India, where under General Dyer, an unarmed gathering was fired upon by his troops, several hundred being killed and wounded. Under Mr. Gandhi's leadership India was soon aflame with indignation. As he was working for self-government by the method of passive resistance and non-co-operation which, in spite of his protests, had led to violence on the part of some of his followers, he was tried and sent to prison for six years. Some fifteen thousand other nationalists were also said to have been imprisoned, yet India has been quiet since their arrest.

But whether these men are in prison or out, a new spirit is abroad in India. I have always believed Britain's rule in India was the finest instance in history of the government of one people by another. But the people view with distrust the foreign government which has imprisoned their great national hero and saint, who in his own person incarnates the determined national spirit of self-sacrifice for the achieving of self-government. The leaders all over India have said to me, "We admit the efficiency and material achievement of British rule in India. But after a hundred and fifty years of this rule have we been fitted for self-government or for perpetual tutelage for the economic and imperial advantage of England? We, as well as liberty-loving Anglo-Saxons, claim the right of 'self-determination.' We as well as the signers of the Declaration of Independence claim the right of government by consent of the governed. We simply do not give assent to the present foreign domination. Our cottage industries have been crushed by the invasion of modern industry. A few foreigners and native princes or capitalists are enriched while the average income of our three hundred and twenty million in poverty is only \$17.66 a year, or less than five cents a day.

"Under present conditions we have no true self-determination nor equality of race treatment. Every day and hour we are made to feel the humiliation of the exploiting rule of a 'superior' white race and its material civilization which we resent and repudiate. The iron has entered our very soul. We found a voice and a prophet in Mr. Gandhi. And now our beloved leader is in prison under the foreign government. Our spirit is in prison with him. We are silent. We will not resort to violence, but we are nonetheless determined. This race superiority and foreign domination must go. We will be masters in our own house. We shall want many foreigners who will be well paid and well treated to remain as experts in many departments, but they must stay, if at all, as our friends and helpers, but not as our lords and masters. Enslavement is bad alike for the slave and his master. By quiet but persistent passive resistance we, as well as America or Canada, demand our freedom. But to obtain it we shall follow the method not of Prussian militarism or of physical force in which the ninety-seven impoverished nations of Europe trusted, but the method of Jesus Christ and his follower, Mahatma Gandhi, whom we shall follow in deathless devotion.

"Tell us, you liberty-loving Anglo-Saxons, after a hundred and fifty years of foreign rule from Germany or France, would you cravenly accept such a yoke without protest? Would you respect any people that did, or would you look upon them as an inferior and enslaved race? Once and for all we have rejected the claims and daily practice of 'superiority' of your race. It is this which we can never tolerate again. Are we ready for our freedom after one hundred and fifty years? If not, when shall we be? Will you

ever leave until you have to? Since the war we too can say, 'Never again!' You may despise our methods of passivism, but time will tell which is the better. And which is stronger Prussian legions or a cross of self-sacrifice and a silent prison cell; Napoleon or Christ; material force or soul-force? But in the meantime we demand equality of race treatment, government by consent of the governed, full self-determination, or Home Rule for India within the Empire." This seems to be the sentiment of most of the educated Indians I have met all over India.

Never was there a time when India so needed a great leadership. The thirteen thousand mission schools with their half a million pupils have proved a factor in the past. Unlike Japan, the proportion of educated Christian leaders in India's public life is pathetically small. India needs, above all, the pure and simple Gospel of Jesus, but she needs it un-mixed and uncontaminated with Western dogmatism, imperialism and exploitation. Those who go to India must be in deep sympathy with her great people and must be free from any spirit of autocracy or paternalism. Emphatically, India needs quality rather than quantity. She needs well trained, humble, spiritual men who will go not to be leaders but to make them, and who in humble service and loving fellowship will seek to call out the great spiritual leadership which will be India's gift to the world. The day of imperialism, paternalism and money power has passed both for governments and for missions. A new day has dawned upon the world. An old order is dead or dying all about us. It must die within us as well, and the spirit of Christ must rise.

Mrs. C. F. Andrews, regarded by Indians as the most spiritual British missionary in India thus states the case in "The Indian Problem;" Sir John Seeley, in his book, "The Expansion of England," shows that India during the eighteenth and nineteenth centuries is regarded as an instrument in the expansion of England. He says: "If the feeling of a common nationality began to exist there only feebly . . . from that day almost our Empire would cease to exist. The moment a mutiny is but threatened which shall be no mere mutiny, but the expression of a universal feeling of nationality, at that moment all hope is at an end, as all desire ought to be at an end, of preserving our Empire. . . . *Subjection for a long time to a foreign yoke is one of the most potent causes of national deterioration.*"

Mr. Andrews continues: "I, for one, have come to believe that the state of the peasantry in India, under the crushing burden of military expenditure, is growing steadily worse. A dominance of one race over all others is by no means a sacred trust from God; it is rather a sordid commercial conquest and exploitation, in which process the 'White' race prejudice forms an important and integral part. I have watched, at close quarters, the rigid determination of Englishmen to create at all costs, a 'White' dominion, from which colored races shall be, as far as possible, excluded. I have watched how this sentiment has gone far beyond the Colonial Empire of Great Britain, and has led to the increasing brutality of Negro persecution in the United States of America. This 'White' race religion, as I have often called it, has thus appeared to me, during my travels, to have become an incorrigible passion of the lower Anglo-Saxon mind, having all the fanaticism of a baser cult. I do not wish, for one moment longer, either by word or deed, or even by silence, to be a participator in a 'White' race supremacy, which from the bottom of my heart I detest.

"I am eagerly longing to see this 'dead hand' removed from India altogether and the country once more entirely free and independent. I long to see India's own healthy and vigorous normal life begin again. While the Philippines are likely

to obtain their independence after less than thirty years of a foreign rule by the United States, more than one hundred and sixty years have passed since the Battle of Plassey. 'Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.' While I have meditated, I have said to myself again and again, in silence, 'How can you, an Englishman, who love your own freedom and independence, as an Englishman, refuse to allow the very same freedom and the very same independence to every Indian?' As Sir Frank Beaman has put it very bluntly, 'We stole India.' In our heart of hearts, we all know that this is true; and we have had, what I have called an 'uneasy moral conscience' ever since.

"It is because Mahatma Gandhi is essentially not a politician that I have faith in the movement which he has founded. By far the greatest influence in his life from his English reading has been the Sermon on the Mount. The main indictment which the Non-Co-operation Movement is bringing against the system of administration now predominant in India is this—the system more and more terribly op-

presses the poor. It crushes the poor. It tyrannizes over the poor. The burden of the oppression is growing more and more immense, and the system is too hard and wooden and impervious for any vital change to take place in it as it now stands."

The average per capita income for the three hundred and twenty million in India is only \$17.66 a year or less than five cents a day. Over half the entire national budget is spent upon the army. All over India there is a growing demand for complete self-determination, or home rule. The British correspondent of the "Manchester Guardian" after a survey of the entire field estimates that it will come within a decade and that Great Britain should make the best terms she can before it is too late. If this proves true, M. Gandhi has discovered a force more powerful than all the dynamite on earth and the principles of Jesus may yet be vindicated in the Orient rather than the Occident. Certain it is that the mass mind of educated India has moved toward Christ under the powerful spiritual leadership of Mr. Gandhi. Such is the amazing fact of India's present awakening.

## The Challenge of Japan

By Galen M. Fisher

Executive Secretary, the Committee on Social and Religious Surveys.

[This article is from a chapter of Mr. Fisher's book, "Creative Forces in Japan" (Missionary Education Movement, 150 Fifth Avenue, New York. Cloth 75c., paper 50c.). Mr. Fisher writes from long experience, having spent twenty years in Japan with the Y. M. C. A. He is now executive secretary of the Committee on Social and Religious Surveys. "Creative Forces in Japan" is especially written for adult discussion groups and is one of a series of excellent books on Japan for church groups of all ages.—THE EDITORS.]

IT is important to realize in advance that the Christianizing of a people which possesses so highly developed religious and social systems as the Japanese will be a long, complex undertaking. Hitherto, the Christian movement has made its gains almost entirely among students and other groups most responsive to new ideas. To make headway among the conservative groups will call for siege-work. Although suspicion and bitter opposition toward Christianity have largely disappeared, other difficulties have arisen. Thirty years ago Christian workers were acknowledged to be the bearers of superior ethical ideals, as represented by the hospitals and schools and reform movements which they introduced. Even outside the Christian circle, Japanese writers and publicists gradually accepted Christian standards by which to judge their institutions and ideas. The government adopted the programs of philanthropy and women's education, which had at first been the monopoly of the missionaries. The newspapers, for example, nowadays criticize public men for personal immorality which would have been ignored a few decades ago. Thus, without recognizing its indebtedness to the missionary movement and the numerically insignificant Japanese churches, educated public opinion has become to a large degree ethically Christian. So far as it goes, this constitutes a triumph for Christianity.

But it has deprived the Christian message of one of its chief grounds of appeal.

Another difficulty is the aggressive competition of Shinto and Buddhism with Christianity. In so far as the old religions are being purified, every Christian will rejoice, but he will be pardoned for fearing that the leopard can never entirely change his spots. Shinto can hardly get rid of its nationalist bias. Buddhism can hardly escape entirely from its negative pessimism. Yet the Shin Sect of Buddhism has gone a good way toward making its escape. Many of the old sects are borrowing without apology the methods and ideas of Christianity. That the results are generally pale imitations is to be expected. Ultimately, the impossibility of making a life-giving religion out of an eclectic combination of new and old wine will be apparent. But meanwhile modernized Buddhism and glorified Shinto will seriously impede the progress of Christian truth.

A still further stumbling-block is "Christian civilization." The era when the brilliance of occidental civilization cast a glamor upon the religion of the West has forever passed. The World War cast a lurid light on the "Christian nations." Their religion was seen to be impotent to subdue political and financial ambitions. The messengers of Christ in Asia now find "Christian civilization" rather to be apologized for than an effective apologetic for their message.

Just to mention these giants in the path of the Christian movement in Japan shows that the task ahead is no holiday parade. To make the Japanese people predominantly Christian will be a stupendous achievement. It is, therefore, fitting that we attempt to forecast some of the most important steps to that end.

The first requisite is the better co-ordination and use of all the Christian forces. At various times prominent Japanese laymen have agitated for the organic union of the de-



nominations, but they have lacked the knowledge of church history and the leadership to carry it through against the passive resistance of the rank and file and the active opposition of some of the clergy. An all-inclusive organic union is doubtless visionary for the present, but a further combination of kindred denominations would appear to be both practicable and desirable. Already the Japanese have gone far in that direction: the results of the labors of the four Presbyterian and Reformed missions have been included in the *Nihon Kirisuto Kyokai*; the work of the two American and one Canadian Methodist missions has contributed to the formation of the single Japan Methodist Church; the missionaries of the Church of England, the Church of England in Canada, and the American Episcopal Church are all connected with the *Sei-ko-kwai*; a single association of Baptist churches has grown out of the work of two Baptist missions.

It may surprise occidental readers, but the fact is that sectarianism in recent years has been more obstinately perpetuated by the Japanese, especially the clergy, than by their missionary colleagues. The laity, on the contrary, would generally endorse plans for a considerable degree of church union. In the case, however, of the union or federation of Christian schools in order to pave the way for a union Christian university it was the Japanese alumni rather than the missionary teachers who objected. Has not the day fully come when a more resolute effort should be made both in Japan and among the supporting home churches to present a united fighting front?

But a more vital requisite for a victorious Christian movement is an adequate supply of competent Japanese leaders. The early Japanese converts, such as those in the Kumamoto and Yokohama bands, included a surprisingly high proportion of able leaders. But speaking generally, it seems as though the decade of reaction—the 'nineties—had left a gap in the ranks. That cold decade chilled the early flush of enthusiasm for the adventure of Christian service. The lure of political and commercial careers has proved stronger for many men than the rough, uncertain road of Christian ministry, and not a few who had stilled conscience by resolving to devote to the advancement of the Kingdom the prestige and wealth they might win in secular pursuits, have drifted far from their early purpose. The net result is that all the Christian callings are short of men and women equal to the exacting demands of the times.

Particular attention should be paid to the high schools and vocational schools—well-nigh a thousand of them—for students make the great decisions in their teens. Here is a field where many a missionary man or woman will find a fascinating opportunity. It might not be excessive if every tenth missionary were chosen with reference to such work—well educated, attractive, willing to work quietly with small groups, and irradiated with the love of Christ for heart-hungry youths. A second source of leaders, too little tapped as yet, is that reservoir of manhood, the village and small town. Japan is still a nation of peasants, for seventy-five per cent. are tillers of the land and fishermen. The army and the factories go to the countryside for their recruits. Many of the sages and apostles and statesmen of Old Japan were bred there. But the Christian Church, in spite of all its valuation of the common man and the precedent of Jesus' peasant disciples, has somehow found little time for getting hold of the sturdy Japanese peasant. The main reason has been a shortage of workers and funds, but there has also been a conviction that concentrating in the dominating centers, as St. Paul did, was wise strategy.

The strengthening of the Christian schools is one of the salient needs of the day. No one would deny the impor-

ance of laying siege to the government school student body, but it is likewise vitally important to create a chain of Christian schools of the highest quality in every section of the Empire. In the long run, this would be one of the most highly multiplying uses of missionary men and money. Who prates of the competition between the evangelistic and the educational work? They are one and inseparable, interacting organs of one body. The schools work on the most plastic minds, not for a few minutes a week, but for months on end. They operate by peaceful penetration, not by sudden attack; but in a true sense they are evangelistic.

More missionaries of the right kind are needed. In the center are to be found the bulk of the Japanese Christians. They appreciate the great service of the missionary body nowadays as well as in the earlier stages. Still they are not blind to the shortcomings of the missionaries individually or of the "system." They would say, "Yes, a slight increase of the missionary force may be desirable, but far more to be desired is still more rigid selection of those who are sent, and the improvement of the working relations between them and the Japanese workers." This view would also represent fairly well, I believe, the conviction of the most competent missionaries in Japan.

The chief reasons for desiring that the present missionary force be maintained and slightly enlarged are these: The vast majority of the people have not been and cannot be effectively brought under Christian influence without reinforcements; the forces of the opposition—crass materialism, corrupt religions and mercenary cults misleading the people, destructive moral and social ideas from abroad—all these and more call for a more aggressive advance by the Christian forces; the seasoned spiritual character and the specialized training possessed by the best type of missionary are invaluable to the Kingdom of God in Japan.

But invariably such appeals are coupled with two provisos. The first is that they be missionaries of the right kind. The specifications for the "right kind" have been partially brought out in description of various representative missionaries, but it will be well to state all of them together here. The missionaries needed will, of course, differ in many ways, but the attitudes and convictions which they all must have without exception are these: (1) An absolute loyalty to Jesus Christ as Lord and Saviour and a growing experience of fellowship with God through Him; (2) a willingness to "play second fiddle" and be loyal, whether to Japanese or to fellow missionaries; (3) A primary concern, not for any denomination, but for the Kingdom of God, and eagerness to co-operate with all other Christians and men of good-will in its realization; (4) a flexible mind and teachable spirit; (5) a firm grasp of the essentials of Christian truth and an earnest desire to bring men into the Christian life; (6) a sympathy superior to racial, creedal and national distinctions; (7) a capacity to see the humorous and the hopeful sides of every situation; (8) a refined and appreciative spirit, capable of appealing to the romantic and esthetic temper of the Japanese; (9) a character that rings true.

The next proviso is that missionary-Japanese relationships in church work be made right. That is, of course, a matter of making the heart right even more than the formal arrangement. Hundreds of missionaries are working smoothly and effectively with Japanese associates. But there is more maladjustment than appears on the surface. The Japanese are reticent and reluctant to complain, especially when they know their missionary associates mean well. The missionaries do mean well, but they are often, like occidentals generally, dull in intuitive perception, and are likely to



take at face value the conventional and considerate assurances of the Japanese that all is well. A loving, unselfish heart, watchful to detect friction, is certainly the first requisite for a solution. But the system must also be set right, lest even the best of intentions be thwarted. Dr. Arthur D. Berry expressed the basic principle in these words: "The independence and self-government of the Church in Japan is a settled fact. The missionary who is not willing to recognize it and, if asked, willing to work under Japanese direction, should be recalled and sent to some other field."

In conclusion, the issues at stake in the Far East are too great for the man in the street to grasp. Japan is so far away and the United States and Canada so mighty and self-sufficient that he may think it far-fetched to talk about Japan's future determining to any perceptible degree the destiny of North America. But Japan is the vanguard of Asia, and if Asia falls into the pit, western nations can no more help being dragged in than America can escape the down-draft of Europe's present debacle. An American scientist of international reputation after spending half of 1922 studying conditions on the Continent declared that European civilization would not recover for two generations and that Japan and China were bound to wield a correspondingly larger influence on the thought and destiny of both East and West. Americans now living are likely to behold them become as potent in world affairs as England and America have been for the past hundred years.

Thank God, the Japanese people to-day are plastic and ready to be recast. From nobles to navvies they are conscious that things are wrong and that they need new power to put them right. Consider the appalling clash of forces amid which the Japanese people are struggling to-day—autocracy and democracy, feudalism and industrialism, family authority and individual freedom, superstitious faiths and New Testament revelation—stout hearts may well quail and weak hearts despair. As Baron Kato, chief delegate to the Washington Conference, was returning to Japan he dropped this pregnant remark: "We did our best at Washington and will work hard to live up to the agreements, but we need the help of the teachers of religion to supplement what we did there." Now that the Baron is Premier he seems to be making an honest fight for a righteous policy toward China, Siberia and the United States, and for greater popular freedom at home. But he and other leaders of Japan confess that the one thing needful, an inward dynamic, they cannot supply.

If the evidence arrayed in this article is accepted at face value, it would seem to indicate that Christ has proved to be the desired dynamic in Japanese hearts, as we know Him to be in our own. But before settling back comfortably on anyone else's ready-made conclusions, either on this point or on the whole question of the place and power of Christ and the Church in Japan to-day and to-morrow, it will be well to take a bird's-eye view of the ground we have traversed.

Only a few segments of the entire complex situation in Japan to-day have been covered in this article, yet they were intended to be the most significant and representative segments. If that is a reasonable assumption, one should be able to answer with some confidence the question, What are the main conclusions to which the evidence points? No reader or study-group should accept another person's answer; but taking the privilege of an author and assuming the attitude of a judge, I would, for myself at least, formulate some of the conclusions in the following paragraphs:

The Japanese people are likely to exert a mighty influence upon the peoples of Asia and also upon the rest of the world. For a generation to come their influence in Asia may entitle them to be called "the rudder of the Orient."

The phenomenal expansion of industry and the landslide of population into the cities, coupled with universal education, the emergence of the common people and the recognition of women's rights have powerfully affected the character and life of the people. Venerable customs and ethical standards have lost their authority. The sway of the old faiths has waned as scientific education has advanced. Even the military career, typified by the sword ("soul of the samurai"), has lost its prestige, discredited by the excesses of the militarists in all lands since the World War and undermined by the cumulative effect of Christian teaching. The advance of liberalism and popular rights and the decline of repressive upper-class domination have become irresistible. But unless the spirit and standards of Jesus become steadily more potent in Japanese society all these emancipating tendencies will lead toward a refined but selfish materialism and toward exchange of upper-class for lower-class domination.

The conflict between the old family authority and the new personal liberty presses hard on the younger generation. Many of them have run the gamut of naturalism, agnosticism and cynicism, and when they come to themselves they yearn for some sure word of life. Out of the depths of their bewilderment and need shallow men and women are seizing upon strange travesties of religion, while the more serious-minded are taking refuge in the more spiritual elements of Buddhism and Shinto; and still other earnest souls, who know little about Christ, have become enamored of the character of St. Francis of Assisi, and by way of his footsteps are groping their way toward the light of Christ himself.

Were the Master to appear in Japan to-day He would doubtless recognize many more friends and allies than our dull eyes can descry. We depend too much upon labels and definitions, while He "looketh on the heart." But I fully believe that He would hail the folk of Japan who bear His name—the Church conceived most broadly and in all its branches and auxiliaries—despite their distorted representation of Him, as the driving center of the forces that are to establish His Kingdom among the Japanese people. Their reinforcement and upbuilding, therefore, is a paramount duty.

After his last visit to Japan, Dr. Robert E. Speer wrote: "The present is the day of all days for the churches at home to support these churches and missions in Japan by enabling them to put forth the maximum of direct evangelistic effort and to use to the limit every opportunity of press and school."

What poignant grief must Christ feel over the disloyalty and niggardliness and timidity of many of His followers in North America and Great Britain as they sit supine before Japan's urgent need! What unsuspected powers and graces may He call forth in the yet unevangelized Japanese people! But to many of them His liberating touch will only go as we stand by the meager Christian forces now in Japan.

Three years ago at the World's Sunday-School Convention in Tokyo occurred a scene full of symbolic meaning. It vividly represented the forces which are playing a leading part in re-creating Japan. A great chorus of young Japanese Christians, reinforced by a hundred missionaries, made the galleries of the Imperial Theater resound to the thrilling harmonies of the "Hallelujah Chorus." All distinctions of Orient and Occident, of foreigner and Japanese, were fused into one mighty ensemble. In the heart of the capital, within sight of the Imperial Palace, rang forth the prophetic words, "The Lord God Omnipotent reigneth! The kingdoms of this world are become the Kingdom of our Lord and of His Christ. And He shall reign forever and ever!"



## Queries for Critics

[Portions of address delivered by Frederick W. Stevens, American representative of the Banking Consortium, before the faculty and students of the Peking Union Medical College, February 25, 1923.]

NOW and then I hear reputable foreigners in China—I am not now speaking of the excessively intellectual class—express the opinion that the Christian missions are not helping China. The Christian missionaries have long known about this, I am told, but have allowed the statements to go largely unnoticed. Perhaps it is time that something be said by laymen on the subject. These remarks are made by people not particularly interested in nor familiar with mission work. They have not investigated and they draw conclusions from misinformation. None of them are in this audience, I feel sure. When I hear a man express such an opinion I want to be a lawyer again and have the privilege of asking him questions. I shall mention some of them. I do not ask these questions of anyone here; they would be more properly addressed to the foreigner, perfectly honorable and well meaning, who has jumped at the conclusion that the principal thing that is done by the Christian missionaries in China is to teach the Bible to Chinese who are looking for free rice; to the poor soul who, ignorant of the satisfaction that a life of unselfish service gives, has thought that the typical missionary comes out here principally for the purpose of getting an easy living. I want to ask him:

What do you really know about the work of the Christian missions in China?

How many of their twenty-four Y. M. C. A. city centers or their twelve Y. W. C. A. centers and eighty-nine student associations; how many of their many schools, academies, colleges and universities, workshops and hospitals, churches and Sunday-schools and other places of activity have you investigated or even visited?

With how many Christian missionaries themselves have you talked seriously about their work? Or with how many Chinese who know about such activities?

Have you read any issue of the China Mission Year Book that tells about them?

Do you know what is being done in the cities of China through homes for boys and homes for girls and otherwise by the Salvation Army, a great and worthy Christian missionary organization?

Do you know even a little about the many fine activities long continued among the very poor of China by the Russian Catholic Church?

Do you know of anything in human form more repulsive than Chinese beggar women, and do you know that it is educated, genteel Christian missionary women who are little by little getting them and their children off the streets, cleaning them and getting them into self-supporting condition?

Do you know what the Christian missionaries are doing among the Chinese peasants to bring a little joy into their gray lives?

Do you know that about eighty per cent. of the Chinese people are farmers, with about sixty million farm holdings, that they are backward in methods; that their position in relation to adequate food supply and articles to be sold in for-

eign markets is threatened; that about eighty-five per cent. of China's exports are products of the soil, and that Christian mission institutions are doing nearly all that is being done at all for their economic as well as their spiritual and social welfare? Do you know a single thing about the importance of agriculture in the yearly program of the missionary organizations, about soil fertility, plant diseases, seed selection, animal husbandry, as they relate to Christian missionary efforts in China? Do you know of the missionary work in sanitation and health promotion, or in helping to rid China of the awful narcotic curse?

Do you know that there are about 236,000 Chinese children in missionary day schools, not counting the 190,000 in the Roman Catholic schools, and that most of them would have no schooling but for the missionary schools?

Do you know that the Chinese modern system of Education in China began with the work of the Chinese mission teachers, and that modern medicine was mediated to China by the Christian medical missionaries? Do you know that China was devoid of anything resembling modern hospitals and trained nurses until they resulted from missionary effort, and that now there are over three hundred mission hospitals in China, nearly one hundred of which are conducted on approximately modern standards with up-to-date equipment and nursing, and that there are few cities in China having even one such Chinese hospital which is of non-missionary origin?

Do you know that the building up of the nursing profession in China is at the present time almost entirely in the hands of missionaries and of Christianized Chinese?

Do you know that although leprosy has existed in China from time immemorial, and there are now four hundred thousand in China, the first lepers' hospital or asylum was established by a missionary society?

Do you know that there was never in China a hospital or asylum for the insane until one was provided by missionaries?

Do you know the missionary type? Do you know with what respect and confidence the people within the range of the missions have come to regard the missionaries, and that they are advisers and friends to the whole community in all kinds of trouble?

Have you ever looked into the faces of an audience of Christianized Chinese when being addressed by that superb American, John R. Mott?

Have you some better way than the one followed by the Christian missionaries for implanting into the minds of the Chinese masses ideas of right living that will help uplift China?

Have you considered how important a factor moral regeneration is in China's political and industrial development?

*Do you know of a single organized activity in China, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, and that is not traceable in its origin to the Christian mission?*

I began asking questions about China on all manner of subjects when I first came here. I have been inquiring among all kinds of people, from many parts of China, for

such an activity of importance of non-Christian origin without finding one; and the failure to find one has made a deep impression upon me. If anyone in this audience should write me about one I would consider it a favor.

These careless talkers with only a "little learning" about Christian mission work in China go back home and, wishing to seem wise on all things pertaining to China, doubtless express there the same opinion about the ineffectiveness of the Christian missions. I believe it is a common mistake in foreign lands to regard all former residents of China as oracles upon all matters pertaining to China and the Chinese, while in fact, as an example of ignorance, there are hundreds of foreigners in China who are ignorant of the real facts about Christian missions in China as if they had never come to China.

And what has been the result upon this, the Christian religion, of all these centuries of tests? It has grown in power, century after century. It is stronger to-day as a motive force than in any previous century. On its merits, shown by the action of its followers, it is spreading over the earth the doctrine of the brotherhood of man. It thrives on opposition. Since 1900, when it was said that the end of Christian missions and Christianity in China had come, Christianity has spread enormously here. Who would have thought in 1900 that in less than twenty-five years there would be in China several large Christian universities, eagerly attended by thousands of Chinese students, and three

hundred Christian hospitals, or that there would be such a large number of other Christian institutions and agencies?

The Christian religion works through many channels. It has many by-products. It accounts, for example, for the millions of dollars sent from America for China famine relief. Most of that huge sum was raised by the efforts of Christian workers in America. The growth, power, influence and by-products of this religion are not to be measured, however, merely by charitable contributions, nor by counting churches or church members, preachers or missionaries, Y. M. C. A.'s or Y. W. C. A.'s, workshops or hospitals, orphanages or old people's homes, homes for homeless boys or homes for homeless girls, Christian colleges or other Christian institutions; yet all these are among its instruments for doing good. Such growth, power and influence can only be truly measured by the increase of the spirit of unselfishness, which is its chief product; and no narrow-minded man, no one who is intellectual and nothing else, can do the measuring and obtain a true result.

My remarks have related principally to the Christian religion. I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration in China before there will come great political and industrial improvement.

## The College Girl and the Wolf

By William Willard Howard

**S**EVENTEEN below zero; dry snow blown by a gale from the white silence of Lapland; overhead swirling clouds and roaring wind; underfoot ridges and drifts in the empty streets of a city that once had been a commercial pillar of monarchist Russia; the cold and darkness of five o'clock of a winter morning in the Far North.

From the courtyard of an old wooden building came a slender young woman, bending over, struggling through the drifts, clutching at a railing. As she emerged from the shelter of the courtyard the wind and snow, roaring around a corner, caught at her frayed garments and flung her bodily into a snowdrift.

Weak and dizzy from lack of food, the young woman rose unsteadily, and clinging for protection to the lee of the houses, made her way down the street. Across an open space, where the full fury of the gale pounced upon her, over a bridge, and on down into the narrow, twisting streets of the business district.

In a side street the young woman came upon a building where there were lights and the sound of voices and the rumble of machinery. She pushed open the entrance door and staggered inside half-frozen, gasping, giddy. In the room three women and two men stared at her stolidly.

"It is Vera Trenukhin," said one of the women. "She has left her breakfast at the bedside of her little boy, so that when he wakes he may eat. Is it not the truth, Vera Trenukhin?"

The young woman sank upon a bundle of old newspapers and leaned weakly against the wall.

"What would you?" she said. "Must not the child eat?"

She pulled a crust of black bread from the pocket of her tattered coat and gnawed at it. A fat man attached to a walrus mustache pushed a pile of ink-wet newspapers across a counter.

"Vera Trenukhin!" he shouted. "Ninety-five papers. Go quickly, lest complaint be made."

The walrus-person was the delivery clerk of a small daily newspaper. The place was the delivery room. Back of it, in the press room, an ancient printing press wheezed and clanked and rattled.

The young woman thrust a remnant of the black crust into her pocket, nodded to the three women and two men who, with herself, constituted the delivery force of the primitive publication, picked up the pile of newspapers and pushed out into the cold and darkness and storm.

Down a wide, dark street, where the wind tossed the snow into ridges and drifts, through the arched doorway of a tall, gloomy building, into a cave-dark entrance hall, the young woman battled her way, shivering, panting, coughing. Leaving her bundle of papers in a corner she selected one paper and began the long, weary climb up five flights of stairs, her only guide in the darkness her sense of touch upon baluster and wall. Like a shadow of the night she mounted stair after stair. The ceilings of the building were high; the



stairs were long. Up under the roof she left the paper at a closed door, which she found by groping along the wall. She turned swiftly and fled down the stairs, a gliding shadow in the gloom.

Back in the cavernous entrance hall she groped for her bundle of newspapers, found it, and pushed out again into the cold and the snow. The first newspaper of her route had been delivered. She had earned one-seventh of one cent.

Building after building she entered—one in a block, two in a block, one in four blocks. She crossed a quarter of a mile of vacant lots, struggled into the doorway of a tall building and sank down, gasping and shivering, protected for a brief interval from the cold and snow; then up again—three flights, four flights—for the papers must be delivered, lest the walrus man express displeasure, even to the extreme of dismissal.

Hour after hour in the darkness of the winter morning the young woman struggled with her set task, the while growing weaker from lack of food and the physical strain of climbing stairs that seemingly reached from earth to swirling clouds.

Came a faint gray blur which, at nine o'clock, grew slowly into the pallid smudge of light that is the short winter day in latitude 58° north. With the dawn the gale blew itself out, leaving in the air a breathless quiet of stinging cold. Overhead were sullen clouds through which the sun, hanging low in the southern sky, could not penetrate; underfoot were billows and banks of snow.

Women carrying shovels and scrapers and long-handled brush brooms came into the streets to clear footpaths along the sidewalks and passageways for sleighs in the roadways. Many of the women were educated, cultured Russian refugees who had fled from monarchist Russia to escape death at the hands of revolutionists.

An hour after dawn Vera Trenukhin still struggled through the drifts and climbed interminable stairs, but slowly, wearily, with dragging footsteps. The muscles of slim knees and ankles quivered in pain; tendons of tortured feet cried out in protest; still Vera Trenukhin, by force of will, compelled them to drag her tired frame up endless stairs and along far-stretching snow-bound streets.

By ten o'clock Vera Trenukhin came to the end of her physical strength. Knee and foot and ankle refused to function. Muscle and sinew called in vain for the energy that adequate food supplies.

Dimly Vera Trenukhin realized that unless she could deliver the last score of papers she would lose even this meager source of income. The walrus man would be even as a floe of ice out there in the Baltic Sea. She must go forward—or die.

Of her own volition Vera Trenukhin would have sat there in a dark corner and died of cold rather than try to go on; but in the bare, cheerless charity room that she called home was a little boy—a winsome child with corn-silk hair and with eyes that brought back memories of that fine, upstanding colonel of cavalry who had been his father; that gallant gentleman who sleeps under the snow somewhere in the regions where, in the World War, Tsar and Kaiser sent brave men to death. So long as this fair legacy from her dead husband waited in the bare, narrow room for her return Vera Trenukhin must go on.

What matter if knee and foot and ankle refused to function further? They must go on. If they rebel, the brain, the spirit, the soul, must compel them to go on.

Vera Trenukhin leaned against the baluster of a winding stair and sobbed aloud. Far back in the golden past lay the bright days—the happy family life, the titled friends, the

joyous years at the foremost women's college in Russia, the graduation with royalty looking on, the smiling colonel of cavalry, the engagement, the wedding with the hosts of friends and lavish gifts, the year of wedded bliss, and then—world war and chaos and death, and, at the last, revolution upon revolution and the collapse of civilization. Followed then the hunger and misery of an existence in Bolshevik Russia, the flight with the child, the final escape at night, on foot, to the doubtful shelter of a border state.

From sheltered ease and care-free affluence this college-bred girl had fallen, through no fault or failure of her own, to a task by means of which, in six hours of stair-climbing in cold and darkness, she could earn the pitiful sum of thirteen cents; yet, leaning against the baluster, Vera Trenukhin wept in physical pain and through fear that she might lose even this beggar's pittance that was her only protection against the wolf that followed always in her footsteps. Vera Trenukhin knew that something akin to heart disease had fastened itself upon her unawares, doubtless through overwork and lack of food, and that some day—

But God never gave motherhood to any living creature that He did not give also the power to fight for her offspring; so Vera Trenukhin, daughter of generations of gentlewomen, faced forward and commanded her overwrought and exhausted muscles to resume their suspended motions. By spiritual force—call it will-power—she compelled knees and feet and ankles to move.

It can be done. Long after muscles and tendons and sinews have lost all power of motion, long after they have died and blended their individual functions into one blinding, stinging pain, they can be kept going by the masterful purpose of the spirit. I know, because I have done it: once in the mountains of Albania; twice in the mountains of Persia.

For an hour Vera Trenukhin dragged herself in and out of houses, up and down countless stairs, through snow-blocked streets, in bitter cold that froze the tears upon her cheeks, until, at eleven o'clock, the interminable task was finished.

Limping in pain, Vera Trenukhin stumbled down the icy steps that led to the dismal cellar that she called home. She clasped in one trembling arm a small parcel of food—a half loaf of black bread, a shred of sausage, a potato, a bit of turnip, a leaf of cabbage—the makings of a bowl of soup for herself and her child. So long as she had that precious packet of food she could close the door against the wolf.

The walls of the cellar oozed moisture; the damp floor showed footprints where the corn-silk boy had run to meet his mother.

Vera Trenukhin unwound the frozen wrappings from her aching feet, stretched her pain-racked form upon a narrow cot, and lay as one dead for three hours. She had earned thirteen cents. She had paid nine cents for food. With the remaining four cents she would buy fuel with which to cook the food.

In the afternoon a refugee in the adjoining cellar brought in the half of an apple for the boy.

"Was it a bad morning, Vera Trenukhin?" she asked.

"The work always is hard, Daria Matushka," answered Vera Trenukhin. "Two hundred flights of stairs; five thousand stair treads."

"Was the heart unruly to-day?"

"Even now it thumps, Daria Matushka. Climbing two-thirds of a mile of stairs is not good for the weak heart. But where did you get so fine an apple?"

"I found it, with other scraps of food, at the back entrance of a house in which lives a rich official of some foreign land. It is a good apple, Vera Trenukhin. The child will be pleased."

"I thank you, Daria Matushka. You have a kind heart. God will reward you: it is beyond my power."

The neighbor, whose own subsistence was salvage from kitchen doors of prosperous natives and wasteful foreigners, had saved for the corn-silk boy the choice morsel of her morning's collection. Only God knows what the poor do for the poor.

Can you imagine a woman who speaks four languages going from kitchen door to kitchen door picking up the unconsidered trifles thrown into the discard by wasteful cooks? I have seen it, many times.

After I finished writing the foregoing lines I went to call upon Vera Trenukhin in the damp and wretched place in which she lives. She met me with a smile and the frank understanding with which one educated human being meets another the world over, no matter what the difference in race. She told me that she was ill; that her heart was giving her trouble.

I came away from Vera Trenukhin feeling that I never should see her again, for the inevitable end must come to her, as it will come to many thousands of others of these fine thoroughbreds who are existing only by the power of the spirit. Vera Trenukhin cannot go on. Flesh and blood cannot endure.

There will come a day when she will return to the corn-silk boy without the little packet of food. If she has not the little packet of food she cannot close the door against the wolf. Then one day the wolf will—go in.

It is for gentlewomen worse off than Vera Trenukhin that I ask for a working fund with which to give employment to

those members of the nobility, landed gentry and intelligentsia who fled from their ancestral lands and homes in monarchist Russia to escape death at the hands of revolutionists and now are existing in a condition of unutterable poverty and distress in the countries bordering on Bolshevik Russia.

You who read this may think that no one could be worse off than Vera Trenukhin, with the certainty of physical exhaustion and death ever before her, but there are many thousands of educated, cultured gentlewomen worse off, because they have not employment enough to yield even thirteen cents a day.

I cannot give employment to Vera Trenukhin because the needlework relief industry that Anne Louise Howard and I have put into operation in a far outpost of Eastern Europe is intended exclusively for gentlewoman who do not have work of any kind. Vera Trenukhin has employment—such as it is.

Working with our private means, Anne Louise Howard and I are giving employment to two hundred gentlewomen. But there are many others, worse off than Vera Trenukhin, who beg for a share in the employment. It is for these despairing women that I ask contributions to an increased working fund.

Subscriptions should be sent to the Russia Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City.

A forty-page booklet giving photo-engravings of twenty-five styles of hand-embroidered, hand-sewn Russian Princess Blouses made by the two hundred gentlewomen now at work in the relief industry is ready for mailing. A copy will be sent, postage prepaid, to any address for the asking.

## Lord Robert Cecil on International Co-operation—II.

[NOTE.—No visitor from foreign shores for many years has received a more enthusiastic reception than the great English statesman, Lord Robert Cecil. He has come to America upon the invitation of the Foreign Policy Association to speak upon the movements in Europe making for international good-will, and particularly upon the League of Nations. He has already made several addresses in America, but perhaps the most outstanding one is the first address made before a great assembly in New York on the evening of April 2. This address was broadcast into eight hundred thousand homes and was reported in full by several of the great metropolitan dailies. It is so full of information and suggestion and is so irenic and conciliatory in its tone, that it has attracted universal attention. It deserves the careful reading of every American who believes that this country has international obligations. Lord Robert is one of the statesmen who always looks at every problem from a world viewpoint. We felt sure that the readers of THE CHRISTIAN WORK would want to see this notable utterance. We are therefore printing it in three instalments.—THE EDITORS.]

### LEAGUE OF NATIONS

"LADIES and gentlemen, the central idea of the League of Nations, as I understand it, is a system of international conferences and co-operation, not depending on coercion, without coercion, without force, without any

interference with the sovereignty or full independence and freedom of action of any of its members, working not for any selfish interests, but for the establishment of better and more brotherly relations between the nations, and for the establishment of peace upon the earth. That is the idea of the League.

"I believe myself that in its broad lines, the covenant, that much criticized document, carries out that idea. But I am not bigoted about it nor is any other intelligent advocate of the League. We don't say that the covenant is perfect or was inspired from heaven. We are prepared, all of us, to support amendments if amendments are necessary.

"I myself believe that the theory that the League of Nations as established by the covenant could be used as in degree a super-State is a figment of heated imagination. But if I am wrong and if it can be pointed out that there is any article in the covenant which is justly open to such a charge, for what my assistance is worth I tender it in support of any amendment that may be necessary to put it right.

"But I do beg those who criticize the League not to rest on a priori considerations, particularly if those a priori considerations are founded upon an imperfect knowledge of the text of the covenant. Let them not only read the covenant, but let them, I beg them, study the workings, the actual workings, of the League. I assert that the League has already done much for the betterment of mankind. I assert that through its means hundreds and thousands of prisoners



of war have been rescued from hardship and starvation. I assert that effective measures have been taken to prevent the spread of epidemics over Europe from the oppressed and miserable districts of Eastern Russia.

"I assert that more has been done in the three years since the League of Nations came into existence for putting an end to that terrible evil, the trade in noxious drugs, than has been done for fifty years before the League of Nations came into being, and I assert that with almost equal speed conventions have been agreed on through the instrumentality of the League which will really, I hope, put a spoke in the wheel of those devilish beings who carry on the white slave traffic.

"I assert that the League has been the means of settling several grave international disputes. I assert that in settling those disputes the League has shown a high impartiality, not hesitating to decide if justice was required in favor of the weaker than the stronger of the disputants. I assert that the League's recommendations—and remember that the League only proceeds by recommendations, never by force—its decisions on the people concerned—but I assert that those recommendations have been accepted in almost every case.

"Why, ladies and gentlemen, let me give you one instance well known. A small country, but very striking—I refer to the case of Albania.

#### CASE OF ALBANIA

"What happened? Here was a country, a little country, about a million inhabitants just brought into existence, recognized by the League for the first time, struggling into statehood. It comes to the League. It asks for protection against a much larger neighbor. The League finds the larger neighbor has actually invaded Albania with its troops, that its troops are moving forward. The Council is unmoved. The neighbor is warned what it must not do; it must not oppress, it must not go to war until whatever grievances it has have been considered in a peaceful way, and the neighbor withdraws instantly all its troops, withdraws them without doing any harm to the country, withdraws them with so little soreness, so little of that terrible feeling which so often results in international decisions by other means, leaving an open sore afterward to break out and cause irreparable damage.

"So little of the soreness exists in this case that the two nations immediately afterward entered into a treaty of amity and commerce. And I myself heard the Foreign Minister of the invading state, speaking at the tribunal of the Assembly of the League, declare that the relations between the two countries were now excellent and friendly and attribute that happy result to the mediation and influence of the League.

"Now, ladies and gentlemen, it is all very well to say that Albania is a tiny country; it is all very well to say that what can be done in a small country cannot necessarily be done in a large one, but I reply that it shows that the line we are on is the right line; that the machinery devised is not unsuitable for the purpose; that we have got a good machine, and the only thing that we want is sufficient motive power in that machine to make it able to accomplish all its tasks, however great. Well, ladies and gentlemen, there are many other things the League has done.

"You have heard quite recently of its great work in establishing a Permanent Court of International Justice, fenced round with every precaution for independence and impartiality. You have heard how it has done much to rescue Austria from a condition of economic despair. Of course, there is the work it has done in the direction of the reduction of armaments, work necessarily incomplete at present, but far more promising than anything that has ever been

done before. Ladies and gentlemen, I have taken disarmament as my chief subject this evening, as the chief example of international work, which I desired to bring before you. I have taken it because the work of the League toward disarmament is to my mind characteristic of the spirit of the League.

"A well-known Englishman once said that force was no remedy. Ladies and gentlemen, that is abundantly true. As our English proverb has it, you can bring a horse to water, but you cannot make him drink. You can do much by force, but when it comes to constructive reform and reconstruction, force is of the very least possible value. You have only got to see—I won't dwell on it—you have only got to compare the comparative impotence of the Supreme Council, which rests on force, with the prolific efforts of the League during the same period, which rests on persuasion.

#### RELIES ON PUBLIC OPINION

"For the League rests on persuasion, and not on force; it relies on public opinions as its great agent. The best men and women in the world to-day, whether they are treated as aggregates of nations or in their individual capacity, though they may do wrong, desire what is right. And, therefore, if you can concentrate on the affairs of the world, the instructed public opinion of the men and women in the world, you have got the greatest agency for improvement that is available among human affairs.

"Well, ladies and gentlemen, that is the broad case on principle that I put to you for my views; and you may say, well, that is all very fine, but what do you want, what have you come to America for? Has not America already done quite enough for Europe? Ladies and gentlemen, I recognize most fully all that America has done for Europe. I tried in my opening observations to express something of the gratitude we in Europe feel for her assistance and for her sacrifices in the late war. I do not come, as far as I am concerned, to ask for a single dollar or a single man.

"If you will allow me to say so, I am not come as a suppliant to America. I came here to tell you what I know of the action and the objects of the League and to hear from you, as I hope I shall hear, criticisms and suggestions, not made in a merely carping spirit, but constructed with a desire to advance the great cause in which I firmly believe the American people have as much at heart as any people in the world.

"I do not venture to ask you to do anything, but I will ask you one or two questions. I have no complaint or criticism at all—very much the reverse—for what America has done for Europe. But has she done—I only ask it—has she done enough for herself? She desires to avoid—no one can complain of it—entanglements in the affairs of Europe. She wishes to keep herself free from the wickedness and perversity, so I am told, of the whole world, ladies and gentlemen.

"But can she be freed? Is it possible for her to carry out that policy? Why, ladies and gentlemen, in 1917 the people of America, I am sure, desired peace as much as any people in the world, as much as we English desired it ourselves. And yet, as I am informed by an almost unanimous national decision, she decided that it was essential for her to go into the war. It was essential, she thought, on that occasion. Suppose there is another World War, involving, as all world wars must involve, great questions of right and wrong. Are you sure that America won't feel herself forced, as she did in 1917, again to enter that war? Is there any one here who will tell me that the decision of 1917 was wrong? I do not believe it.

"And if it wasn't wrong then, can they be certain that they will not be forced to an equally right decision in a future world war? But if that were so, is it not intensely desirable that there should be no world war, even from the point of view of American interests? Is it really true that she can afford to stand aside, and allow any kind of a disaster to happen in Europe, and kind of war to begin there, hoping, gambling on the chance that it won't so far extend as to compel her, be it by her moral or her material interests, to take her part in that war? I ask you the question. It is for you to decide, and if you say yes, there should be some safeguard against future war.

#### SAFEGUARD AGAINST WAR

"Then I do earnestly ask you, not to tell me but to tell yourselves, to think what that safeguard should be; whether there is some better safeguard than we poor fifty-two nations have devised for ourselves; and, if so, what are the alternations, what are the changes, what are the modifications that you think are essential in order to make a satisfactory protection and safeguard against this overflowing evil? For

when war begins no one can limit its extent. That is the truth which history teaches, and which all intelligent men and women should recognize.

"Well, ladies and gentlemen, I put to you those questions. In any case, we in Europe must go on; we cannot draw back from this great experiment. We are bound by every consideration of prudence and honor to pursue it to the end. Prudence, because we see no other hopeful means to preserve our civilization; honor, because we who remain solemnly pledged ourselves to those who died that we would make it our first object to prevent a recurrence of the calamity that overwhelmed them.

"Surely you will forgive me if I say that 'the world will little know or remember what we say here, but it can never forget what they did. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought have so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, fought for by those honored dead, with increased devotion to that cause to which they gave the last full measure of devotion, and that we highly resolve that these dead have not died in vain.'"

## A Rare Opportunity to Serve the Under-Privileged

By Rev. D. N. Furnajieff

Pastor of the Evangelical Church in Sofia.

ONE of the few countries not appealing for American generosity to-day for relief is Bulgaria. Though a rather poor country, the thrifty habits of its sturdy population have wonderfully preserved its health, its hopes and its manhood.

American missionaries have been carrying on work there the last sixty years with very gratifying results. About seventy churches and communities have sprung up therefrom, all courageous, busy and hopeful of making their influence strongly felt by the nation for evangelical Christianity.

There are to-day two American collegiate schools for women and one collegiate theological school for young men, whose educational value and moral training are highly valued by the people and government of Bulgaria. Here is an illustration:

Recently we decided to move the two American schools in Samokov to Sofia in order to afford them better opportunities to serve the nation. For this purpose the government offered us a large plot of land, on a splendid elevation suburban to Sofia, *free of charge*, on the only condition that we begin building within three years from the date the National Assembly voted this donation. Later on the government voted to give us the timber free of charge and the entire services of ten men from the army of compulsory labor. What is the secret of this? Surely the influence of the schools themselves.

The Rev. L. F. Ostrander, a missionary, writes: "Americans are interested in Bulgaria and her future, because of the character and achievements of her people. . . . The Bulgars are the most democratic and tolerant people of the Balkans. Their development in recent years has been wonderful, and in the matter of literacy they hold the first place among all the nations of Eastern and Southeastern Europe. Much of this she owes to the influence of Robert College

and the other American schools within her borders." For these we tender our gratitude to the American people.

It is a remarkable fact that thus far neither Greece nor Serbia nor Rumania have permitted American schools on their soil, while Bulgaria welcomes and appreciates them. Is this not a proof that Bulgaria is a liberal, magnanimous and progressive country? Freedom of speech and religious propaganda are accorded equally to natives and foreigners. There is no greater liberty anywhere else in Europe. This liberty bears good results for the entire population. In connection with the First Evangelical Church in Sofia there was organized several years ago a Young People's Christian Society, and its membership represents all the religious communions and various nationalities in the city. The society has done commendable work.

Under these conditions, if the Church could offer its younger generation adequate facilities for community service, for vigorous manhood and womanhood, we could see unprecedented and amazing results. Happily, the Church has decided to commence community work, *particularly among and through the younger generation*. Plans are made and a subscription opened for putting up a community house to be known as the *Young People's Home*. Its object is to offer facilities for young people's Bible classes, service clubs, mothers' clubs, fathers' clubs, citizenship club, international club, library, reading room, music room, games and play rooms, gymnasium for indoor and winter athletics and exercises, top-floor dormitory for the benefit of innocent youths away from home influences, and a large auditorium for lectures, concerts and entertainments. Big auditoriums in Sofia are scarce and expensive. When we have been visited by Drs. Mott, Eddy and Wilder, speaking for the World Student Christian Federation; by Fred B. Smith, speaking for International Friendship and Peace, and by other world-known men, we have had no small difficulties to find suitable



halls for their speeches, and often had to pay high rents. A building of this type cannot fail to promote health and happiness, concord and pure Christian social life, and a real democratic atmosphere as an offset to cares, drudgery and ignorance. It will furnish amusements amid morally uplifting surroundings; it will draw together people of different races, languages, social positions and religious convictions; it will help to unify in one common endeavor the quick and the phlegmatic, the rationalistic and the mystical, thus creating of them all one actual brotherhood in the very center of the Balkans, Sofia, and *all of that under the spirit and power of the Man of Galilee.*

This will be the first and the only structure of its kind in the Balkans so far; and this is giving an opportunity to and serving the underprivileged. Balkan conditions must change, but we must first enlighten, ennoble and free the Balkan peoples from their prejudices, race hatred, selfishness and the chains of sin before we can see real democracy, peace and brotherhood realized there. It is the duty of all who believe that the principles of Christianity are the only logi-

cal solution of national and international difficulties and conditions to spread the knowledge and influence of Christianity if we would see the Prince of Peace ruling and blessing mankind.

The First Evangelical Church in Sofia has a lot and a sum of 135,000 levs raised among its members already. The ladies are now working to fit up the mothers' club room, the choir is working to get a piano, the children of the church orphanage are lively workers for bathing facilities and possibly a swimming pool, etc.

In spite of all this, a sum of \$50,000 is needed for this object.

Isn't the object noble?

Can you help us? God bless you.

[A committee of sixteen prominent American citizens is backing up this plan for a Cosmopolitan Community House in Sofia, of which committee the Rev. Nehemiah Boynton, D.D., is the chairman, and the Rev. Frederick Lynch, D.D., is the secretary, 70 Fifth Avenue, New York.]

## ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

### Man and the Attainment of Immortality\*

PROFESSOR SIMPSON is a very able successor to Henry Drummond in the chair of Natural Science in the Free Church Theological School at Edinburgh. "Man and the Attainment of Immortality" came out in Great Britain in December of last year. In the next three months three thousand copies of it were sold. That is an extraordinary circulation for a serious book. The book itself is the explanation of its circulation.

As the basis of his argument, Professor Simpson traces the history of man from the inorganic to Christ. Simply as a résumé of the knowledge which we have acquired within the twentieth century, Professor Simpson's book is valuable to the layman in science. Piltown, Neanderthal, Rhodesian man, all these terms are familiar by now to most of us, but their relation to each other and to us in our minds is blurred and the average layman has small idea of the culture of Palaeolithic, Mesolithic and Neolithic man. For the clearer understanding of man's possibilities it is good to have in mind the course by which he has come. It is well to look back on the pit from which he was digged.

Professor Simpson traces the evolution of individuality. The inorganic substance can be divided and each part of it still has the properties of the whole. In the first organic life the cell divides and divides and divides again, and each cell has all that the other cells have. Even after special functions are connected with special cells, as with the worms, still the organism can be divided and grow a complete organism from each part. Even with the higher mammals there is not the self-consciousness which is necessary for real individuality; and in man we are all connected by the very process of birth and generation. But personality as it develops is more and more a complete unit, indivisible, that is, "individual." In the first electron God is exerting His

energy. Creation is the expression of love. Love must have some object toward which it can flow. Because God is love, He must have beings whom He can love. As there is a critical step from the inorganic to the organic in the archeozoic seas, as there is another critical step from the cell which performs every function to the special cell, and again a critical step from passivity to motion, as there is another step from the unself-conscious animal to the self-conscious man, so why should there not be a step from an existence which terminates with the dissolution of the physical body to an existence which is independent of the physical body?

Man, Professor Simpson believes, is immortable; that is, he may become immortal. He believes that what Jesus said, "If any man will save his life, he shall lose it; if any man will lose his life, he shall save it," is genuinely true; that he who is interested only in himself, whose life is centered on that self, cannot continue; but that he whose life is like the life of God, a selfless life, a life that is love, thereby becomes a possessor of "eternal life." There is much in the New Testament to indicate that Jesus and the disciples and Paul took the same ground. The best critical study would indicate that wherever Jesus referred to Gehenna, He referred actually to the place of destruction in the Valley of Hinnon. Paul's theory of the future and of death is not always self-consistent. Some things which he said suggest that he accepted the current Jewish ideas, but the general trend of his thinking is that those who live a life of love, a life of the Cross, share in the Resurrection, but those who do not do so have no part in it.

For those of us whose thinking runs on the lines of science, Professor Simpson has done a great service in bringing immortality within the bounds of reason. They may not be convinced of his argument, but he makes immortality scientifically respectable.

\**Man and the Attainment of Immortality.* By James Y. Simpson, Professor of Natural Science, New College, Edinburgh. George H. Doran Company. 342 pp. Price \$2.25.

# Don't Bryanize Assembly

## Plea of a Presbyterian Layman Who Depreciates Heresy Hunting

[From the New York Times.]

ONE of the morning papers reports that there is a movement organized to elect William J. Bryan Moderator of the Presbyterian General Assembly, to meet in May at Indianapolis.

The report is disturbing in that it includes the statement that the purpose is to so elect him in order to further the anti-Fosdick aims of the heresy hunters of that denomination. No Presbyterian elder can afford to let himself be used in such a way.

Mr. Bryan as a man and a Presbyterian has a fine record of sincere Christian service. As a politician he has been forgotten and forgiven; as a theologian he is—what the reader pleases. But if he runs for Moderator as a theological or ecclesiastical politician to grind a particular axe, then he is a danger, and steps should be taken against his candidacy.

I have the most sincere respect for Mr. Bryan's belief in and championship of Holy Scripture—I presented him, during the great Men and Religion Movement, years ago, to an open-air crowd in Union Square and marveled at the ease with which his magnificent voice reached and held the dense throng that reached to the very walls of the buildings on Seventeenth Street. But with his narrow theology I have no patience.

What is this controversy into the attempted "steam-roller settlement" of which he is to be thrust?

Concisely, it is this: The "Old First," at Eleventh Street and Fifth Avenue, is the historic mother of Presbyterian churches in New York. George Alexander, D.D., the "Bishop" of the Presbytery, and formerly and for many years the loved and revered pastor of the University Place church, which, together with the Madison Square church, was consolidated with the "Old First," is the pastor of the combined parish. His denominational loyalty and deep spirituality are universally known and acknowledged.

Dr. Fosdick was never called to the pastorate of the church, nor installed therein. The Church Session employs him to preach. The idea is that that church may properly be emphasized as a source of preaching the Gospel, and throngs attend the services and hear the Gospel message. He was known to be a Baptist all along. He is still. It is amusingly significant that it is reported that at one time, not many years ago, the Fifth Avenue Presbyterian Church, a stronghold of conservatism, called him to its pastorate.

The point is that the General Assembly has no jurisdiction over Dr. Fosdick. If he sustained a pastoral relation to the "Old First," then it would have appellate jurisdiction to review, in due course, any action by the Presbytery of New York, which alone has original jurisdiction, subject to complaint or appeal, through the Synod, to the General Assembly.

In Chapter XIV of the Form of Government the Assembly is given power to reprove, warn or bear testimony "against error in doctrine . . . in any church, presbytery or synod," which section ends, however, with the words, "the promotion of charity, truth and holiness through all the churches."

Let us assume that the Assembly was ultimately to deal

with the Fosdick matter under the section of the Book of Discipline, No. LXXVI. What could be done?

"Junctures may sometimes neglect to perform their duty, by which neglect heretical opinion . . . may be allowed to gain ground." The Assembly would first have to be "well advised of such neglect" on the part of the inferior judicatory.

It has power to require its records to be produced and "shall either proceed to examine and decide the whole matter, as completely as if proper record had been made, or it shall cite the lower judicatory and proceed" as in Section LXXV, which provides for citation and production of the records below.

The mistake the heresy hunters are making is that they assume the habitual dissemination of heresy by the object of their attacks, and the approval thereof by the Presbytery, while they rely on isolated statements (apart from the context of the whole) said to have been uttered in the series of sermons which fairness requires in any judgment of a man's attitude as a Christian minister should be taken together and as a whole.

I hold no brief; I did not hear the sermons; I have read the attacks, and as a loyal and orthodox layman of the church, who has labored long and hard in its interests, I protest against this stirring up of strife. Nothing can so easily destroy all the efforts toward church unity that have been culminating in bringing about a World Conference on Faith and Order as this misguided activity of the "Three P" Presbyterians (Pittsburgh, Philadelphia and Princeton).

They were largely influential in administering a "cup of cold water" in the name of Defenders of the Faith by dashing it in the face of the Plan of Organic Union agreed to by the Council on Organic Union. They are as much the foes of organic union and the peace of the whole Christian Church as are the still obstinate Episcopalians who would make apostolic-succession-ordination the *sine qua non* of any plan of union of the evangelical churches.

The General Assembly as a great church council is sure to act under the guidance of the head of the Church; but the Presbyterians have a singular ecclesiastical phrase, "providential and satisfactory," which warrants the additional remark that it is a great democratic assemblage and capable in that very human aspect of being stampeded into temporary error.

Therefore, it is imperative that those in the Church who do not wish to see the days of the Briggs trial revived take notice of this movement to Bryanize the Assembly, with all that implies.

The Presbytery and its parishes are at peace. The pastor of the citadel of orthodoxy is a director of Union Seminary. The "Old First" is drawing within reach of the Gospel message tens of thousands who might otherwise never go to church. Shall jealousy or inquisitorial zeal be allowed successfully to masquerade as James I did and embroil the ecclesiastics and the church workers in a fratricidal controversy? God forbid!

HENRY W. JESSUP.

New York.



# International Sunday-School Lesson

May 6, 1923

## David, the Poet King

I SAMUEL 16:1-13.

*"Surely goodness and loving kindness shall follow me all the days of my life."—Psalms 23:6.*

THE Hebrews made poor success of the monarchical type of government. The history of their attempts at a kingdom seems to support Samuel's declaration that their demand for a king was a rejection of Jehovah, who had been their leader in the theocracy. Saul, who looked every inch a king, and who came to his coronation full of promise, failed. Solomon, though having a reign of great splendor, left a disintegrating kingdom. And the whole subsequent history of the northern and southern kingdoms is pathetic till the day they were carried away into captivity and their glory forever departed.

David is the one outstanding exception in this story of failure. He had kingly qualities that made for success. He is said to have received a realm of six thousand miles and to have left to his successor one of sixty thousand square miles. He has left a name that will ever remain great.

In David we have an illustration of how God often prepares men for great tasks in ways that we would not have chosen. Who would have supposed that the barefoot rail-splitter would ever have been President of the United States? Who would have selected the shepherd boy, whose life had been largely spent in the open, as Israel's king? That is not the way that kings are usually made. Even Samuel, who had unusual spiritual discernment, did not recognize in this ruddy youth the kingly type. How true it is that God does not choose as men choose, for men look on the outward appearance, but God looks on the heart. To the ordinary observer, Saul would have seemed of much more kingly caliber than David. But David possessed qualities of mind and heart in unusual combination that made his reign a success and have made his name illustrious. Even his preparation, which seems so unusual, gave him opportunity to develop certain qualities of character that contributed to his success. It gave him a sense of God's presence and power that could scarcely have been gotten in any other way. One who had not lived in the open could never have written the Nineteenth Psalm with its sense of the glory of God. The shepherd's life also made him brave. To protect the sheep he took courage and developed strength. When he came to his contest with Goliath, which brought him into the public eye, he was ready for it in courage and skill and faith by the very shepherd life he had lived.

The fine patience which he exhibited in waiting God's time reveals an unusual quality of soul. Even after he had been anointed by Samuel it was a long and rough path by which he came to the throne. Often young men cannot wait God's time. When once they have caught a vision they want to cut cross-lots to its realization. David had been given the promise of the kingdom, but so long as Saul was wearing the crown he did not chafe under the delay. He had such fine respect for the Lord's anointed that he would not

lift his hand against Saul when he was within his power. It is not often that we find such a spirit as David exhibited when he spared Saul who was hunting him down like a dog and had more than once tried to take his life with his own hand. It was a brilliant example of a supreme trust in God's plans.

David had a genius for friendship which is always an element of success in one in a public place. To be able to make and hold friends is the sign of a large soul. There are few stories in all history that reveal such a strong and beautiful friendship as that between David and Jonathan. True it is that the larger credit seems to belong to Jonathan in this unusual attachment, for he was seemingly working directly against his own interest in helping preserve David's life, who was to succeed to the throne in his place. But if the larger credit is Jonathan's, it is evident that the secret of that friendship was in the soul of David. He had the quality of soul that knit others to him.

The genuineness of his love is seen in his lament at the death of Saul and Jonathan. It is a beautiful testimony to the life of his friend and a sincere lamentation over his death. "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen!"

That his friendship was sincere is witnessed by David's kindness to the crippled Mephibosheth, whom he took into his family and treated as his own son because he was of the house of Saul and David loved him for Jonathan's sake.

Genius is often revealed by the men with whom a great man surrounds himself. If one has organizing ability and can choose and hold strong counselors his success is assured. Washington had such a genius and the men with whom he surrounded himself in his cabinet made his administration, as first President of a new republic, secure. David showed this same genius. He kept the counselors and military leaders who had been Saul's support and added others to them in a way that revealed his knowledge of human nature and the tact of a shrewd politician.

David's character was ripened by sorrow. How often do men come to their best by some path that leads through darkness! The death of a favorite child softened him, and toward the close of his life the rebellion of Absalom all but crushed him. Absalom was a spoiled child. His beauty and popularity had turned his head, but he was David's son and how the father-heart of the king went out to him when he was killed in battle! There is a pathos almost beyond anything we have in literature in David's mourning for him: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The one blot on the story of this great life is his sad fall in the day of his high power. It was a fall that involved—

(Continued on page 541)

# INTERNATIONAL SUNDAY SCHOOL LESSON

(Continued from page 540.)

two of the foulest of sins and betrayed one who had been a loyal subject and brave soldier. Sometimes we are almost glad when we find the evidences of human weakness in these great souls whom we are apt to picture as without faults. It gives us a kind of comfort to know that such men as Joseph and David and John and Paul had their failings. If it had not been for this fall of David's we would not have had the Fifty-first Psalm which stands unique in all penitential literature. Indeed, when the question is asked, how David could be called a man after God's own heart with this foul blot on his career, the answer is found in the Fifty-first Psalm. God loves a soul that, having sinned, can repent with such passion as is revealed in this wonderful psalm.

The thing that has made David's name so great and will keep its glory undimmed for all time is the literary genius that he combined with religious passion. We might forget the splendor of his reign as a king, but, so long as men worship God, they will not forget the psalms in which he has voiced for all men, in all times, the aspirations of the human soul. We do not know how many of the psalms he wrote, surely not all of them and probably not as many as was once supposed. But we are sure from evidence both internal and external that he wrote many of those which most deeply reveal the longings of the human soul for God. No voice has spoken in all the ages, except that voice that spoke as never man spoke, which has been so widely heard and to whose messages men everywhere have found themselves in accord. Probably the best known gem in Christendom is the Twenty-third Psalm.

How rare it is to find a great king, with the tact of a practical politician and the ability of a military leader, possessing the passion of the seer and the literary genius of the poet! Like the instruments of an orchestra, some delicate and some strong, which blend to give us the exquisite symphony, so this poet-king possessed those qualities of strength and beauty that blended to make a character and career unapproached in Old Testament history and literature.

REV. H. GRANT PERSON, D.D.

## "THE NORTH CHURCH"

The North Presbyterian Church, of Pittsburgh, which celebrated its sixtieth anniversary last week, is probably the only church with such a name where the reference is not to local geography. The North Church was founded as an offshoot of the Central Church in the dark days of the Civil War. It took its name because of the intense Northern sympathies of its charter members.

Just after the war a large number of American-born sailors came to the New York Sailors' Home and Institute on

West street. But the number has gone down considerably now. Most of the men who have come this winter have been British and naturalized Americans. But there is no falling off in the number of sailors who want accommodations. In the six months of the winter season there were only three vacant rooms in the home. Frequently the rooms had to be used twice a day by men of different shifts. If one wants to believe in prohibition, let him talk with the superintendent of a sailors' home!

## DR. FOSDICK ON UNITARIANISM

EDITOR CHRISTIAN WORK:

May I request the Christian courtesy of permission to correct in your columns a serious misrepresentation of Unitarianism made by Dr. Fosdick (of course, without intention) in his, on the whole, most excellent and satisfactory sermon on "The Divinity of Christ," published in your issue of April 7. He represents Unitarians as not believing in the incarnation of God in Christ, and not believing in the divinity of Christ. This is wrong. Every representative Unitarian to-day believes deeply in both. What we do not believe in is that the incarnation of God is limited—is confined to a single person, Jesus, in the world's humanity—or that divinity is thus limited. Dr. Fosdick seems to think that Unitarians are Arians. But no Unitarians to-day are Arians, as all our literature and all our preaching shows. He says: "Sometimes in a Unitarian church we will hear the minister say, 'We want Jesus for our ideal; we want to imitate him and try to be like him. But if he is the incarnation of God, that separates him utterly from us.'" No! I do not think anybody ever hears Unitarian ministers say that. What they do say is that if Jesus is the *sole*, the *only*, incarnation of God, or if the incarnation of God in Him is *not the same in kind as in us*, then that separates him utterly from us. But we all deny (as Dr. Fosdick himself does, and as the New Testament repeatedly does) that Jesus is God's only incarnation, or an incarnation different in kind (we believe it different only in degree) from his incarnation in us all. All Unitarians believe earnestly that God was incarnated in Jesus, but we also believe just as earnestly that he is incarnate in all humanity and that all humanity is divine. Indeed, if there is any doctrine that we preach more than any other I think I may safely say it is the divinity or divineness of humanity. In thus preaching, of course, we say just what Dr. Fosdick does—that Jesus draws no line separating himself from humanity, that he classes himself with humanity, making his own relation to God the same as that of other men. And in support of this claim, of course, we quote exactly the same passages of Scripture that Dr. Fosdick quotes, namely, those that call all men "sons of God" and "children of God"; those which declare others as well as Christ "partakers of the divine nature"; those which say, "beloved now are we the

sons of God," and "everyone that loveth is begotten of God"; those in which Jesus himself calls God "our Father" (not his alone), and in which he says, "My Father and your Father, my God and your God," "Even as thou Father, art in me, and I in Thee, that they also may be one in us."

I trust, Mr. Editor, that you will be glad to give to your readers this correction of a misunderstanding which has inadvertently appeared in your columns of the religious faith of a sister Christian church.

J. T. SUNDERLAND,

Pastor of the Unitarian Church, Poughkeepsie, New York.

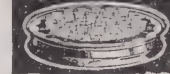
## Church Wants Loan

**O**F not less than \$500, and not over \$1,000 wanted by church. To run six months or more. Will pay legal rate in this State, 10 per cent.

For particulars write L. L. S.

1406 Park Avenue  
Indianapolis, Ind.

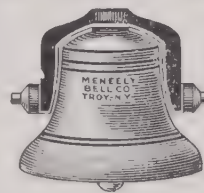
## Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write

now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



**MENEELY  
BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4853 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

## whooping cough

and CROUP—those dreaded childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.  
90-92 Beekman Street, New York



**ROCHE'S  
HERBAL EMBROCATION**



## Spring Course for Speakers

How some of the rudiments of the cultivated singing voice can be best applied for the proper use of the speaking voice to enable the speaker to effectively put over his message. Small classes.

*Terms upon application.*

MISS A. ROBERT,

50 West 67th Street, New York City.  
Telephone Columbus 4657.

## THE TRAINING SCHOOL FOR CHRISTIAN WORKERS

(Interdenominational)

### Prepares Young Women for Christian Leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission Work.

Eight Months Course—October to June

Under the auspices of the Woman's Branch

NEW YORK CITY MISSION SOCIETY

Mrs. A. F. Schaeffler, First Directress

For further information, address:

MISS CHARLOTTE A. PORTER, Dean

7 Gramercy Park, West New York City

## Alfred University

Thorough in Instruction. Moderate in Expense. Free Tuition for New York State Students in Schools of Ceramics and Agriculture.

*Courses offered:*

Classical	Ceramic Engineering
Scientific	Applied Art
Pre-Medical	Agriculture
Pre-Dental	Home Economics
Summer School	Rural Teacher Training

*For information address*

Pres. B. C. DAVIS, Alfred, N. Y.

**WANTED—BIBLES FOR BULGARIA.** We sent to our Missionary, Rev. Paul L. Mishkoff (Moody Bible Institute graduate), at Philippopolis, Bulgaria, \$300 to purchase Bibles. Soon this reply came: "In one meeting 360 professed Christ; 400 in another." Now he writes this appeal: "If we can have 20,000 Bibles and New Testaments, I tell you we can shake Bulgaria, with the help of God, and win thousands of souls for Christ." No overhead charges; 100% of Scripture gifts goes to the field. Send your gifts to Russia Evangelization Society (interdenominational, international), Col. E. N. Sanctuary, Treasurer, 156C Fifth Avenue, New York.

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.

## REPORT ON THE FUND FOR THE RAILWAY SHOPMEN

EDITOR THE CHRISTIAN WORK:

I feel that I owe it to your paper and to those who through you have contributed (and are contributing) to the Railway Shopmen's Relief and Defense Fund to make a brief statement at this time. Total contributions so far have amounted to \$7,724.75. In addition, Liberty bonds amounting to \$23,000 have been loaned to the committee for use as collateral in securing bail in a few of the many cases of alleged violations of the law by shopmen.

Though the need is far beyond that amount, a great deal of good has been done and letters of almost heart-rending gratitude are coming in, together with new appeals. The prolonged struggle of the shopmen has resulted in exhaustion of funds, mortgage of homes, debt and hunger, sufficient to break the courage of the strongest. Personally I have never seen greater fortitude nor a finer spirit than these men and their families have displayed. Many of them state that even the small relief afforded by this fund has strengthened the morale of the men in many places.

An official of the machinists in Denver writes: "In behalf of the dear little children and these loyal men and women please accept our heartfelt thanks. Words are not adequate to describe how truly grateful we are to you and the kind friends who have responded to your appeal."

A minister writes from Texas: "I have worked with and for the men and cause since the inception of the strike as pastor of some 450 members who are directly affected by these conditions. The men are putting up a noble fight, and I do not believe they will be starved into submission, with the tide of the public turning in their favor again."

The following is from a letter of one of the shopmen: "I have a crippled wife and seven children. I have lost \$1,600 in this strike, but I think it will come out all O.K. yet. Please help us out when you can, for we need the money and we need it bad. But I am going to see this thing through."

The following from New Haven, Connecticut, is typical of some of the appeals:

(Continued on page 544.)



## R.N.

### BE A NURSE

But be a Good One

St. Barnabas Nurses among the best

Pupils rec'd 18 to 35 years.

Free maintenance and training.

\$15 monthly, vacations, Course 2 1/2 years leads to R. N. (Registered Nurse)

N. Y. Bd. of Regents

Apply Supt. of Nurses

St. Barnabas Hospital

NEWARK, N. J.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York

(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00.

Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y.

Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.

WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

# BIBLE HEALING

## and "Greater Works Than These"

### Within the Church

JESUS CHRIST, the redeemer of human life in every phase when properly apprehended, came that *we* might have it *abundantly*! Are we having it? That's an important question. It's *the* important question. If we are not having it, how can we get it? The answer to this, surely, is the most vital thing in the world. But the very source of all life is God. Therefore, if we realize God, *in ourselves*, we rise to full, free, conquering, victorious, satisfactory, *abundant* life. Ah, yes, but—

There's the rub; making the contact! Really, isn't life's hardest problem just the making of the *contact*—between God and my own life? Making my life—spark! Dead coals—ashes, fizzle, inefficiency—failure! Defeated lives! Isn't this the recurring biography? Isn't it the monotonous raven-croak of "nevermore," when all the time we are craving vim, vigor, vitality—vivacity, virility, verve. Yes—we don't spark. How well we know it. The engine is dead. Who will show us how to *contact*?

### **THAT'S Just What Bible Healing Does**

It's the secret that Jesus used—and so he laid extraordinary emphasis upon it for us. The works that I do shall ye do. If ye love me keep my commandments. Without me ye can do nothing. You can't spark. "But if ye abide in me, and my words

abide in you, ye shall ask what ye will, and it shall be done unto you." Bible Healing is the abiding in Christ. It shows you the open door. It says, "This is the way, walk ye in it"—up to the shining portal—up to a dominant life! Do you want it?

### **DR. BENSON HAS FOUND THIS DOMINANT LIFE**

He wants others to have it. He yearns to help *you* have it. He, too, knew defeat—for years. He is a young man—almost a boy, late thirties. But he has found a great secret. The pearl of great price, and because it IS REALITY the world in a few months time has heard that he has found it. The treasure of Tut-ankh-amen's tomb in Egypt does not compare with it. Even the Egyptian Gazette, immediately after Benson's launching of Bible Healing, published the matter. News cables were busy. Japan and Korea have several Bible Healing organizations already. Truth flies on the wings of the morning to the uttermost parts of the earth. It does look as if the Bible Healing movement might do in the church what countless millions of lives *need*, both in the church and out of it. Jesus said, "Preach the Kingdom, heal the sick." We are doing it, broadcast.

The cause needs help—and it is getting help.

Already a friend has provided the funds to open up a modest headquarters. A magazine is soon to be published. You are to be taken into confidence in every move. Will you procure and send contributions? Think of the names who have sponsored the launching—Jowett and Jefferson, Meyer and Norwood, Keigwin, Young and Cadman, and a dozen others just as noted—and as trusted. Ultimately we are going to have a whole building all our own, and it will stand as "a house by the side of the road, and be a friend to man." This is the church's prerogative. The big men of the world are lining up for it. *God* is in this thing, and it cannot but progress triumphantly. New York Presbytery's Committee on Bible Healing will be a wonderful help. We are at your service—conducting healing missions all the time. Command us. God is proving daily that His hand is not shortened, and that

### **Christ Does Heal**

Bible Healing Prayer Book—actual treatments—cloth, \$1.25; leather \$2.00.  
Promotion Pamphlets free. Send for them.

### **THE BIBLE HEALING MOVEMENT OF AMERICA**

156 Fifth Avenue

::

::

New York City

Rev. WM. N. ROSS, Pastor Chelsea Church, *Treasurer*



(Continued from page 542.)

"We have about fifty families that live in houses owned by the company, and the officials are making a special drive on these men. In the event that they are behind in their rent they will be put on the sidewalks. It looks very bad for them at the present time. Many are also behind in their grocery bills. We are having to put them all off from day to day in the hope that something will happen whereby we can get over the situation without any serious results to our cause."

A responsible committee has charge of the distribution of this fund, with headquarters in the Machinists' Temple, Philadelphia. The committee is co-operating with the Railway Employees' Department of the American Federation of Labor. The secretary of the committee is a representative of the machinists, Mr. Clinton S. Golden, Machinists' Temple, 1239 Spring Garden street, Philadelphia. The treasurer is Miss Dora Olive at the same address.

My own work in this matter is being done as chairman of the Committee on Labor of the Church League for Industrial Democracy.

At present the fund is entirely exhausted and contributions, however small, will be deeply appreciated and of real help.

RICHARD W. HOGUE.

BOOKS RECEIVED

The Deity of Christ. By Robert E. Speer. Fleming H. Revell Company. 75 cents.  
Human Australasia. By Charles F. Thwing. Macmillan Company. \$2.50.  
Is Coué a Foe to Christianity? By Another Gentleman with a Duster. Frederick Moore. \$1.25.  
Out of the Night. By Frederick O. Bartlett. Houghton Mifflin Company. \$1.  
The Understanding of Religion. By Edwin T. Brewster. Houghton Mifflin Company. \$1.50.  
How to Conduct Family Worship. By Harold McA. Robinson. Presbyterian Board of Publication. 25 cents.  
Church Work with Juniors. By Meme Brockway. The Judson Press. \$1.  
Preaching by Laymen. By Ozora S. Davis. Fleming H. Revell Company. \$1.50.  
The Gospel in the Ten Commandments. By J. C. Massee, D.D. Fleming H. Revell Company. \$1.25.  
The Possibilities of Prayer. By Edward M. Bounds. Fleming H. Revell Company. \$1.25.  
Anger: Its Religious and Moral Significance. By George M. Stratton. Macmillan Company. \$1.75.  
From the Deep of the Sea. By Charles Edward Smith. Macmillan Company. \$2.50.  
The Big Blue Soldier. By Grace Livingston Hill. J. B. Lippincott Company. \$1.25.  
A Gentleman in Prison—Story of Tokichi Ishii. Written in Tokyo Prison. George H. Doran Company. \$1.75.

CHILDREN'S DAY  
HALL-MACK CO. FREE  
MUSIC

Free Samples of Complete Services to Superintendents, Pastors or Committees.

\* Helper No. 9. Book of Songs, Recitations, Drills, etc., 20c each.  
\* 3 Biblical Pageants, 25c each.  
\* No returnable copies sent.

New Children's Cantata

THE AWAKENING

Suitable for Children's Day, 25c each. Send for sample

HYMNS OF THE LIVING GOSPEL

Just published. A collection of new and popular Gospel and Sunday School Hymns. 158 in all, plus 22 responsive readings, 20c a copy; \$15 a hundred.

SUPER PACKET

Send 35 cents in stamps for packet of 3 regular services, 1 Helper, No. 9; 3 Biblical Pageants; 1 Beautiful Solo. Value 91 cents. 35c pays for packet and postage. Greatest value.

HALL-MACK CO., } 21st and Arch Streets,  
ADAM GEIBEL CO. } Philadelphia, Pa.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

PRICES FOR ROOMS

100 singles rooms.....\$2.50 per day  
250 double rooms.....\$4.00 per day and upward  
Single rooms with bath.....\$4.00 per day and upward  
Double rooms with bath.....\$5.00 per day and upward

POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.  
GEORGE C. BROWN, Proprietor.

An Invitation to Join the Enthusiastic, Congenial "Christian Work" Party now organizing to sail on the White Star S.S. Baltic for the

HOLY LAND  
THE MEDITERRANEAN  
EGYPT

An irresistible opportunity to visit first hand the scenes which are creating world-wide interest today

Winter MEDITERRANEAN Cruise  
SAILING FEBRUARY 2, 1924---65 Days

First Class, \$600 and up, according to size and location of stateroom.

ITINERARY—Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Naples, Athens, Constantinople, the Bosphorus and Black Sea, Haifa, Jerusalem, Bethlehem, Bethany (Sea of Galilee, Nazareth, Samaria, Jericho, the Jordan and Dead Sea), Alexandria, Cairo, Heliopolis, Monaco, Monte Carlo, Cherbourg (Paris and French Battlefields, London), Liverpool and New York—special side trips to Damascus and up the Nile to First Cataract can be included.

THE SHIP—24 Imperial Suites and Chambers de Luxe with private bath. Two Great Promenade Decks, largely devoted to sumptuous Public Rooms. All B and C. Deck rooms have beds, windows, running water, etc.

Inspiring Services and Lectures, Travel Club meetings, Concerts, Entertainments, Deck Sports and Contests.

Illustrated booklet and ship diagram sent free upon request.

Write and make reservations at once

Address: Clark Cruises, THE CHRISTIAN WORK, 70 Fifth Avenue, New York City



FORUM ROMANUM—ROME

Unexcelled cuisine of the highest White Star Standard.

Staff of Trained Directors for Shore trips—two Lady Chaperons, Physician, Nurses and Ship Hospital.

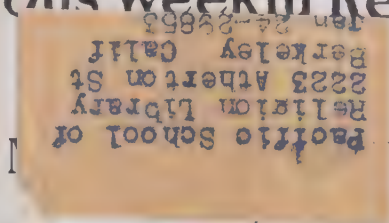
Stop Overs in Europe with return trips included on the Majestic, Olympic, Adriatic, Baltic, Cedric, etc.

NINETEEN ANNUAL CLARK CRUISES on such steamers as the Rotterdam, Celtic, Arabic, Laconia, Empress of Scotland, etc., insure perfected and satisfactory arrangements. 65 days, \$600 and up, including regular shore trips, landings, carriage drives, guides, hotels, first-class railroads, fees, etc.—everything first-class.

OUR "CHRISTIAN WORK" PARTY is being organized by D. E. Lorenz, Ph.D., author of "The New Mediterranean Traveler" and Managing Director of Clark's Cruises.

# THE CHRISTIAN WORK

A Religious Weekly Review



On Circuit Again

Frederick Lynch, D.D.

The Things by Which We Live

Rufus M. Jones, LL.D.

Clerical Portraits

S. Parkes Cadman, D.D.

The Comprehensive Creed of Presbyterians

William Pierson Merrill, D.D.

Prodigal Daughters

Joseph Hocking

## LITERARY SUPPLEMENT

---

Three Dollars a Year

Ten Cents a Copy



## BUDDHIST PRIESTS SELL CHARMS AGAINST CONSCRIPTION

It is a fact that young men no longer consider it an honor to be drafted into the army in Japan, and it is known that countless devices are resorted to to escape service. Buddhist priests have been arrested for selling charms supposed to give exemption against conscription.

The peace movement itself is a definitely growing factor in the national life of Japan. Its leaders are men of wide influence who have sacrificed power and position to work for peace and world understanding. In the front rank is Mr. Ozaki, formerly Minister of Education, Minister of Justice and Mayor of Tokyo. Another is D. Tagawa (he attended the Washington Conference), a member of the Diet, and Major General Kono, who resigned his commission to fight militarism, and J. Seyeda, once director of the Imperial railroads and president of the Industrial Bank of Japan, and a host of other whose solid building at the bottom has laid the basis for a movement that cannot be defeated.

*Thrills for boys—tales of adventures of the lads who lived 25,000 years ago.*

## CAVE BOYS

H. M. BURR Cloth, \$1.75

FASCINATING stories of prehistoric boys—their constant danger in encountering wild animals, their hardships and successes. An unusual decorative treatment throughout adds to the charm of the book. Here we read of the power of Od, the Great Spirit; of Eck, the crippled boy who learned to ride on a wild horse; of the importance of Sing, the Story Teller; and many other tales. After the boys have read it they will want to pass it on to be enjoyed by their elders. H. M. Burr writes the kind of books that boys like—he knows their “mental kinks” and supplies the needed stimulation.

*At any bookstore or from us.*

**Association Press**

Publication Dept.  
Inter. Comm. YMCA  
347 Madison Ave., N. Y.



## Tusculum

President C. O. GRAY, D.D., Greenville, Tenn.

A thorough Christian-character-building College. Established 1794. Address



### Merry Wedding Bells

soon will be ringing and we are ready to bedeck you for the occasion.

Trimly fashioned walking coats and waistcoats, Black and Oxford, luxuriously silk lined and faultlessly tailored; plain edges, \$60, braided edges, \$70.

Modestly striped worsted trousers, \$12 to \$25.

Heavy pure linen white duck waistcoats, \$8.

Letter-perfect scarfs, gloves, shirts, shoes, hats.

## BROKAW BROTHERS

BROADWAY AT FORTY-SECOND STREET

FOUNDED 1856

### PRAYER FOR THE WEEK BEFORE PENTECOST

As for the four years past, the Continuation Committee of the World Conference on Faith and Order asks Christians of every name, in every land, to use the eight days, May 13 to 20, ending with Pentecost (Whitsunday), for ardent prayer on behalf of the Visible Unity of Christendom.

The committee represents the following communions: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, and South India United.

The general secretary of the committee, Mr. Robert H. Gardiner, will supply free to all applicants a leaflet of suggestions for use in connection with the Octave of Prayer, prepared by Rev. Nehemiah Boynton, D.D., of New York, of the National

Council of the Congregational Churches in the United States. Mr. Gardiner's address is 174 Water street, Gardiner, Maine.

### Church Wants Loan

OF not less than \$500, and not over \$1,000 wanted by church. To run six months or more. Will pay legal rate in this State, 10 per cent.

**For particulars write L. L. S.**

1406 Park Avenue  
Indianapolis, Ind.

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 18.

New York, May 5, 1923.

Whole No. 3021.

### CONTENTS

WORLD OF TO-DAY.....	547
EDITORIALS:	
The Things by Which We Live: Rev. Rufus M. Jones, LL.D....	551
Clerical Portraits: Rev. S. Parkes Cadman, D.D.....	552
THE OBSERVER'S LETTER:	
On Circuit Again.....	554
THE WEEKLY SERMON:	
The Comprehensive Creed of Presbyterians: Rev. William Pierson Merrill, D.D. ....	555
GENERAL ARTICLES:	
Prodigal Daughters—Instalment VIII: Joseph Hocking.....	558
Gentle Waits: William Willard Howard.....	568
LITERARY SUPPLEMENT: .....	560
COUNTRY CHURCH DEPARTMENT:	
Notes: Rev. Edmund de S. Brunner, Ph.D.....	569
INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 20:	
Elijah, the Brave Reformer.....	571

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### PRESIDENT'S SPEECH BEFORE THE ASSOCIATED PRESS

A week before Congress adjourned, President Harding asked the Senate to approve our entry into the Permanent Court of International Justice. The Senate concluded that it did not have time to take up the question in the few days before it adjourned. Accordingly, it has been generally expected that the President would make our entry into the court the principal topic of his speeches on his trip to Alaska this summer. He began his campaign in behalf of our en-

try into the court at the Associated Press dinner in New York last week, citing the national platforms of the Republican party for the last twenty years. He showed that the party had pledged itself to the idea of an international court with increasing specificness. The Republican platform in 1916 declared, "We believe in the peaceful settlement of international disputes and favor the establishment of a World Court for that purpose." The President's assertion that during the campaign of 1920 he had definitely committed himself against our entry into the League must be interesting reading to the famous Thirty-One who sent out word to the country that the quickets way into the League was by electing Mr. Harding President. In his speech last week (Tuesday) President Harding, referring to his speech on August 28, 1920, delivered during the presidential campaign, said: "I said frankly and very definitely I did not favor the United States entering the League of Nations." He now gives no hope for the present administration's entering the League. To quote his last week's speech again, "In compliance with its pledges, the new administration which came into power in March, 1921, definitely and decisively put aside all thought of the United States entering the League of Nations. It does not propose to enter now by the side door, or the back door, or the cellar door." Later in the week, William Church Osborn, referring to the President's remark, commented that it was open to us then to "back in by the front door." To quote further from the President's speech, "I have no unseemly comment to offer on the League. If it is serving the Old World helpfully, more power to it. I would welcome the demonstration of its utility in a condition which loudly calls for help. But it is not for us. The Senate has so declared, the Executive has so declared, the people themselves have so declared. Nothing could be stamped more decisively with finality." We trust the President will not hold that position in the campaign of 1924, but will hold then that our entry into the League of Nations is once more an open question.

#### THE INTERNATIONAL FOUNDATIONS

There are many signs that the world is growing more and more a neighborhood. One of the most attractive of them is the springing up of societies to express the particular



# THE WORLD OF TO-DAY

friendship of one nation with another, the Japan Society, the China Society of America, the American Scandinavian Foundation, the English-Speaking Union, the Baltic American Society—these are only a partial list of such organizations. Their work is pretty well typified by that of the Netherlands America Foundation. The purpose of that society, in its own wording, is "to promote mutual understanding and deepen friendship between the Netherlands and the United States." Over in Holland is a like foundation by the same name. Already in America there is a Netherlands America Affiliation which includes both the Netherlands America Foundation and the Netherlands Chamber of Commerce in New York and will spread to include any other organization interested in the relations between Holland and the United States. The Foundation edits a magazine, "Holland and Her Colonies"; it presents a series of expositions of Dutch paintings, engravings, woodcuts, pottery and the minor arts; it encourages Dutch artists to visit America and American artists to visit Holland; it is ready to aid visitors of either country to the other in order that they may enjoy and understand the land to which they have come; it plans to imitate the example of the American Scandinavian Foundation in instituting exchange scholarships, so that young Americans may study in Dutch universities and young Hollanders may study here; it will promote exchange professorships, and will be a source of information to prospective Dutch students to America and American students in Holland both as to curriculum and finances. Such societies have a great function in helping two nations to understand and like each other.

## HARVARD'S STAND ON RACIAL DISCRIMINATION

This past year Harvard has been facing two questions involving race discrimination. In the first place, the number of Jews among her undergraduates has increased so fast that some Harvard men have feared that their presence would seriously modify the tone of the college. The second question arose through President Lowell's letter to the eminent Negro, Roscoe Conklin Bruce, that his son would not be allowed to room in the freshman dormitories at Cambridge because he was a Negro. This month the Board of Overseers received the report of its committee appointed last June to study means of sifting students for admission and definitely faced the question which had arisen touching Bruce. In regard to the latter question, they voted that "all members of the freshman class shall reside and board in the freshman halls, except those who are permitted by the Dean of Harvard College to live elsewhere. In the application of this rule men of the white and colored races shall not be compelled to live and eat together, nor shall any man be excluded by reason of his color." It is a little difficult to understand the ruling. It apparently means that colored men and white men shall not be compelled to room together, and that a white man who felt that he did not want to eat at the table with a Negro need not do so. On the other hand, it seems to mean that Negroes regularly shall live in the freshman dormitories and board with the other students. The overseers approved the report of the Committee on Selective Admission that Harvard should make no discrimination on grounds of race or religion. That is excellent, the only way to maintain the American tradition of the equality of all men, particularly of all educated people. The com-

mittee suggested, instead, that Harvard attempt to sift its incoming freshmen more carefully by the intellectual standards. The overseers, accepting the committee's suggestions, raised admission requirements and adopted a rule that "no candidate should be admitted whose examination in English composition was not passable." This rule, however, does not apply to candidates for whom English is a foreign tongue. More than half of the students of Harvard still come from New England. The university wants to be thoroughly national. In order to encourage students from the South and West the overseers further adopted a regulation that "pupils whose scholastic rank places them in the highest seventh of the boys of their graduating class may, if recommended by their school, be admitted to college without examination." The college will follow the record of these boys and withdraw the privilege from any school whose graduates prove unworthy of it. By the adoption of these new admission requirements, Harvard puts itself more in line with the growing tendency in American colleges to attempt to sift their students and take only the most capable. Harvard did not adopt the suggestion of using intelligence tests as one element in the selection of students. The tests, no matter how honestly they were used, might be regarded as a covert device to eliminate those deemed racially or socially undesirable. When Harvard has laid that ghost, however, we expect to see her adopt intelligence tests as one means of sifting candidates for admission.

## THE INTERNATIONAL CHAMBER OF COMMERCE OF ROME

The American papers have not widely reported the remarkable meeting of the International Chamber of Commerce at Rome, but some very significant resolutions passed. Perhaps the resolution of chief interest was that on the question of reparations. At this time, when the world is in a state of suspense over the question of reparations from Germany to France, these resolutions deserve careful study. In substance they say: Just reparations should be demanded, but it is futile to consider the amount of reparations without, at the same time, considering the ability of the nations to pay, establishing measures that will assure payments, and above all, permitting the maintenance of all nations. But, best of all, the resolutions say that all reparations must be accompanied by *confidence*, security must be provided against frontier violation, "and the world must be relieved of the burden of unnecessary armament." The resolutions also insist that a general conference of nations interested in the final adjustment of all these problems is absolutely essential and inevitable. The preamble states in very emphatic terms that this continued economic disorder is not only bad in itself, but has in it the seed of further unhappy developments, and that the peoples of the world are entitled to a just solution of these problems with the least possible delay. The preamble also expresses the belief that the fundamental principles leading to such a settlement are very clear and with united action of the nations capable of early application. The International Chamber of Commerce offered its services to help solve the reparations question. If the governments wish to avail themselves of the practical experience of the business men of the various nations the Chamber stands in readiness to render such assistance as may be desired.



# THE WORLD OF TO-DAY

## THE PEOPLE WHO MET IN PALO ALTO

Our office is receiving every day interesting accounts of new efforts for good-will that are being made by the churches and of new organizations that are being called into existence, and our desks are deluged by splendid resolutions passed by the churches. This is very encouraging. A particularly interesting movement is under way in Palo Alto. All the churches there, Roman Catholic as well as Protestant, have united in a "People's Movement for International Peace." A local council, which is to hold frequent meetings and direct the movement, has been formed, composed of two delegates from each unit. This organization is the outgrowth of a suggestion made at a prayer meeting in the Presbyterian church. A recent meeting adopted a fine set of resolutions, drawn up by a Methodist minister and a Catholic priest. The gist of them is that the Christian people of Palo Alto believe that a determined effort to abolish war should be the dominant concern of the people of every land. Americans agree that Americanism is a trust. Americans are also agreed in disliking war. They believe that in the outlawing of war the initiative should be taken, not only by central agencies and government officials, but by the organized people in every community throughout the land. They have set themselves to organize the people of their community. They have pledged themselves to sincere effort in behalf of the following objectives: The constant teaching of the duty of international friendship and the wickedness and futility of violence and revenge; the promotion of friendly understanding between different nations and of justice to all races and nations; the adoption of further agreements for disarmament of land and naval forces; and finally the inducing of representatives of the United States Government to enter into conference with the representatives of the world, "to make provision for peaceful methods of settling international disputes and to compel observance of such methods."

## TO MAKE THE CHAPLAIN'S WORK EFFECTIVE

Army officers say that within the last decade there has been a very real gain in effectiveness in the work of the chaplain. The Chaplains' Corps has had the disadvantage in the past that it was unorganized. It had no one head. One of the first reforms in the corps undertaken during the World War was the appointment of a Chief Chaplain. John T. Axton, the Chief Chaplain appointed, was a very happy choice. But even now the Chaplains' Corps suffers in comparison to other non-combatant branches of the Army service. Whereas, in the Medical or Dental Corps a man becomes a captain after three years, a major after twelve, a lieutenant colonel at eighteen and then goes on in rank, the chaplain has to wait five years before reaching the rank of captain, fourteen years before reaching that of major, twenty years before becoming a lieutenant colonel, and never can be advanced beyond that grade except in the case of the Chief Chaplain. He stands virtually on a par with the veterinary officer, except that the veterinary can rise higher in rank than the chaplain. Moreover, while the Dental and Medical Corps are provided with adequate equipment, many posts and cantonments have no satisfactory buildings for religious services. The chaplain has been hampered by lack of equipment, and post after post has no chaplain at all. Secretary Weeks is apparently im-

pressed by the value of the chaplain's services to produce the best sort of morale among our soldiers. A new army order prescribes that army bands shall be at the disposal of the chaplains as they are for other officers. As we note elsewhere, the Secretary of War has called a conference of some fifteen of the leading army chaplains along with fifty of the real religious leaders of America to hold a three-day conference in Washington next month on how to intensify the religious program of the army. Last week a luncheon conference of a hundred or so army officers and religious leaders about New York unanimously passed a resolution asking the War Department to see that the chaplain was given every facility for his services and placed on a par with the other non-combatant corps. Army officers, both of the line and of the Chaplains' Corps, are greatly encouraged at such a display of interest in the chaplain's work. Major General Bullard at that luncheon said: "I regard this meeting as one of the most significant and promising things in all my experience of forty years. The great public, if it wishes any service to be effective, must take an interest in it." Army regulations prescribe that the chaplain's work shall be thoroughly undenominational. Where any man on account of his particular faith cannot minister in a satisfactory way to all the soldiers in his command he is required to bring in assistance from outside. Roman Catholic chaplains frequently call in the services of able Protestant ministers in communities where they are located, and of course Protestants in a similar way secure the service of Roman Catholic priests for the administration of masses, and so on. The real chaplain can come into contact with his men as officers of other arms of the service cannot. In many cases he is the means through which his men may make desirable local friendships. Local churches by entertainments, by supplying special music, by affording opportunities for the soldiers to meet their young people, can help not only the chaplain's work, but the general morale of the army.

## A RHODES PLAN FOR AMERICA

Perhaps Cecil Rhodes will be remembered as long on account of his institution of the Rhodes Scholarships as for any other reason. Under the terms of his gift, a representative of every State in the Union is studying at Oxford each year. Mrs. Henry P. Davison, widow of the late eminent head of the American Red Cross, has just given sufficient funds to allow six English students, three from Oxford and three from Cambridge, to spend at least one year of study at Harvard, Yale or Princeton. The Englishmen must either be undergraduates or bachelors of arts in their own universities. It has been arranged that the time they study at American colleges should be counted toward their residence requirements for their degrees at Oxford or Cambridge. Mrs. Davison made the gift in memory of her husband, who at the time of his death was considering a plan to enable English students "to know what America really is." Of course, there is not the same charm for an Englishman to study in America as there is for an American to study in England. One cannot honestly deny that our educated young men seem generally rather crude compared to the educated young Englishman. The English school system is better fitted for the education of the child of exceptional ability than is ours. We have gone to an excess in our public school in regarding the average child or even the child a



# THE WORLD OF TO-DAY

little below the average as the norm and we have planned our curriculum for him. The result is we have sacrificed a great deal of time on the part of our abler children. Certainly, we shall have to alter that before our young men will compare with Englishmen in their culture. And then, too, the English background gives to the young men a more natural acquaintance with the past than our American boys get. Here we are not only always seeking some new thing, but many of us are ignoring the sources of all our lasting ideas

## THE BUCHANAN TEXT OF THE GOSPELS

New York papers this past week have devoted some space to the claim put forward by Dr. E. S. Buchanan that a so-called Codex Huntingtonianus is in reality a palimpsest, whose original text precedes the accepted version of the Gospels. This manuscript, which is now in the vaults of the Hispanic Society of America in New York, was stolen from the Cathedral at Tarragona, Spain, according to Dr. Buchanan, and was bought by Archer M. Huntington as part of his great Spanish collection. The obvious manuscript dates from the thirteenth century. Dr. Buchanan, who has attained some reputation through editing ancient Latin texts of the Bible, claims that while he had access to the manuscript in 1917 and 1918, he discovered that the parchment had been written on before the present text was inscribed on it. The old text, he said, had been obliterated by the use of some sort of acid. It is, of course, familiar that the early scribes frequently used parchment which had already been used, erasing the old manuscript before they wrote on their new text. Dr. Buchanan claims that he has managed to decipher considerable portions of the original writing and has found it a Latin text which goes back for its sources even to the first or second centuries, antedating any of the texts on which our authorized version is founded. Dr. Buchanan has translated parts of this Latin palimpsest which he claims to have discovered. Six years ago he published an article on his discovery in the *Bibliotheca Sacra*. His translation of the Latin palimpsest makes it out very different from our received text. For instance, his form of the Lords' Prayer begins "Father of Spirits, sanctify the spirits of men by the Saviour of spirits, that they may be partners by the Saviour of spirits of the glory of the spirits of the children of God." It continues in this wordy fashion. Dr. Buchanan says that there is no mention of Hell or the Day of Judgment in the text, and that it does not display the anti-feminism which he discovers in the received text. For instance, Dr. Buchanan's version makes out that Mary and Martha sat down to meat with Jesus and His disciples at Bethany instead of serving at the table as they do in the received version, and the women are mentioned specifically as bringing their children to the Lord to be blessed, whereas our text runs, "They brought." Dr. Buchanan is an able man, but most Biblical scholars would not regard his "discovery" very seriously.

## THE THEOLOGICAL SEMINARY CONFERENCES

Without making any great to-do, the Committee on Social and Religious Surveys is steadily accomplishing valuable work. One of its most important undertakings has been a study of our American theological seminaries, conducted by Dr. Robert S. Kelly, head of the educational division of the committee. Now that the survey is completed, the commit-

tee has been bringing the seminaries face to face with its findings through a series of sectional conferences conducted by Dr. Kelly. Some of the material with which the committee has brought to light is more or less disconcerting to the self-complaisance of the seminaries. Some by no means obscure seminaries use virtually the same curriculum that they had before the Civil War. The new knowledge of religious psychology and the return to a greater interest in Jesus' central ideal of the Kingdom of God have not yet affected the teaching in these institutions. About Philadelphia the attitude of the seminaries was defensive. In general, their representatives have been sincerely interested in the committee's findings and have showed a disposition to want to rectify their mistakes. None of the conferences was more significant or more full of hope than the one held on Washington's Birthday at Nashville. The Southern Baptists are the one great Protestant denomination which does not belong to the Federal Council. Neither would the Southern Baptists share in the Interchurch World Movement. But their four great seminaries were represented at the Seminary Conference at Nashville. The conference, indeed, included all the leading seminaries of the South, some sixteen institutions altogether. The conference organized a permanent Council of the Theological Seminaries of the Southern States and empowered the executive committee of the Council to call the next meeting after the members have had time to study the printed report of the Seminary Survey. This report, which will be published by George H. Doran Company, will appear shortly. On the very same day at Memphis the Southern Baptist Educational Association and the Southern Methodist Educational Association held a joint meeting and organized the Council of Church Schools for the Southern States. So Washington's Birthday was a notable day in the religious history of the South, for such interdenomination co-operation is a new thing there.

A feeling of unrest, one of the reactions of the war, is still manifest among college students, though among colored students it is not so marked, in the opinion of President Judson S. Hill, who for forty-two years has been head of the Morristown Normal and Industrial Institute for colored people. Dr. Hill places great faith in colored students, who, he says show an equal if not greater interest in their studies and in outside activities as do white students. They have the same love for athletics and share with enthusiasm in the social doings of their schools. The Institute is justly proud of its manual laboring classes. The students are carrying their studies to a practical end by working on the four new buildings now in process of erection at Morristown. Every step in the construction of the buildings is being done by them, from the cutting of trees and shaping them into planks to making the bricks in a kiln of their own manufacture. The buildings being constructed are two dormitories, a refectory and a steam heating plant.

The other day "The New York Times" carried a dispatch to the effect that Dr. Nibad Rechad Bey had been appointed Turkish Minister to the United States. An inquiry at the State Department revealed the fact that this report was without foundation. In the absence of diplomatic relationships between the United States and Turkey no Minister from Turkey could be received. Was the dispatch one more sample of Turkish propaganda, or was it due to the disordered imagination of a reporter?

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Momod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

ideal country, the country as it ought to be, and they judged all policies and expedients in the light of their clear insight.

Amos, a keeper of sheep and a dresser of vineyards, in the country about Tekoa, was the first of the literary prophets and one of the profoundest moral revealers of any age. He was not afraid of "the face of clay. He dared to say before any man, or any group of men, what he actually thought. He understood the movements going on around him as clearly as he understood the habits of his sheep.

"He read each wound, each weakness clear,  
He struck his finger on the place,  
And said, 'Thou ailest here, and here.'"

But the great thing, after all, which he announces in his plumb-line figure is the fact of an unescapable, inexorable, pervasive law of moral gravitation in the universe. There is no caprice about moral results. You cannot hoodwink the forces which fulfil events. As fire burns your hand, if you play with it carelessly, as gravity will tumble you over the precipice, if you step falsely on the narrow ledge, so, too, the swing of inevitable moral consequences will follow as a doom the deeds of men and of nations. "By no clever trickery," wrote one of our sound present-day teachers, "can profligacy or low living come into possession of the beatitudes." There hangs the plumb-line, dropped as from the hand of God, and by it every deed is tested. There is no favoritism, no wheedling, no capricious exception. If the life is unplumb, if the deeds and policies of it swing away from a line of rectitude, nothing can save the structure from collapse—nothing but a rebuilding of it in conformity with the moral laws of gravitation.

This deeper prophecy which lays bare the eternal nature of things and which announces days of judgment as always coming is a characteristic not only of Amos and the other rugged prophets of Israel and Judah, but it is as well an inherent feature of the work of all the greatest interpreters of life. Euripides saw the plumb-line as clearly as Amos did. He will not believe in the popular, capricious, immoral gods—"gods who do aught base are not gods at all." But he does believe, with all the virility of his great soul, in the moral purpose of that eternal nature of things,

"Whom veils enfold  
Of light, of dark night flecked with gleams of gold.  
Of star-hosts dancing round thee without end."

He—that unerring moral will—guides all things in accordance with truth and goodness.

Socrates is another prophet who knew, with clear insight, that the foundations of the universe rest upon immovable pillars of righteousness. A man can always swing boldly out and trust the moral nature of the universe. The only evil thing in the world, he thinks, is to *do* evil. To suffer injustice for a brief span is no great hardship, but to be attached by act of will to a course of injustice is the one thing that can have no happy outcome. "I know," he declares, and in most particulars he professed to know very little, "I know that injustice and disobedience to a better is always evil and dishonorable." "Think not of life and children first and of justice afterwards, but of justice first. If you go about returning evil for evil, and injury for injury, breaking covenants and agreements, wronging those whom you ought not to wrong, the laws of the invisible world *will* treat you as an enemy."

## The Things By Which We Live

ONE of the most vivid pictures in the Old Testament is that which the prophet Amos gives us of the Lord standing in the midst of Israel and holding a plumb-line in his hand.

The popular idea of a prophet conceives him to be a strange-looking man, wild-eyed, highly wrought, given to fanciful visions and, in the main, a mysterious fore-teller of remote events. In real fact, he was strikingly unlike that crude sketch. The distinctive prophet as a person of rare sanity and balance, a man who could look straight at facts and with clairvoyant insight could see through them and discover what they *involved*. He could tell from the lines and curves of movements and events and motives how they would necessarily fulfil themselves as they unfolded with the process of time. In the proper sense of the word, he was not primarily a fore-teller, he was a revealer of the deeper meaning of present existing conditions. He possessed an unerring sense of the direction in which deeds were carrying on the doer of them, as unerring as the artist's sense of harmony or of beauty. It was this power of moral insight that made the prophets the statesmen of their epochs. They saw and proclaimed the trend and drift of policies. They looked on through and announced in advance where a given course would finally terminate. They were intense patriots, but their supreme loyalty and devotion was to the



## E D I T O R I A L

The greatest of the poets bear witness to this fact of the plumb-line. Dante is not mainly concerned with a supernal world beyond the stars or with a dire region of doom under the earth. He is merely telling us of the inevitable recoil of deeds and choices. Every man is building the house which he is going to inhabit, and is now creating the climate and atmosphere that will inevitably bring him an environment of joy or woe.

Nobody can ever forget the scene in *Hamlet*, where Shakespeare gives us, as he so often does in this and other plays, his announcement of this law of the plumb-line. The wicked king is trying to pray—but he cannot find any form of prayer that can be efficacious until he changes his moral attitude and gets a new purpose of heart.

"What form of prayer  
Can serve my turn? *Forgive me my foul murder?*  
That cannot be; since I am still possessed  
Of those effects for which I did the murder,  
My crown, mine own ambition and my queen.  
*May one be pardoned, and retain th' offense?*  
In the corrupted currents of this world  
Offense's gilded hand may shove by justice;  
And oft 'tis seen the wicked prize itself  
Buys out the law: but 'tis not so above;  
*There is no shuffling—there the action lies  
In its true nature."*

Among our more modern prophets, Emerson has given as robust expression to the law of moral gravitation as any have given, especially in his great essay on "Compensation." His finest short statement of the truth is, however, to be found in his address on Abraham Lincoln, in which he says:

"There is a serene Providence which rules the fate of nations, which makes little account of time, little of one generation or race, makes no account of disasters, conquers alike by what is called defeat or by what is called victory, thrusts aside enemy and obstruction, crushes everything immoral as inhuman, and obtains the ultimate triumph of the best race by the sacrifice of everything that resists the moral laws of the world."

The question remains to be asked, whether this is merely a theory of certain idealists and dreamers, whom we name "prophets," or whether it is indeed *so*; *i.e.*, a real truth of the eternal nature of things. Nobody ever can "prove" such a mighty assertion about our universe. It is impossible to demonstrate that every deed carries its inevitable nemesis in itself and that moral consequences are as unvarying as the law of gravitation or the swing of planetary orbits. But everything we know about habit and character tends to verify this law of the prophets. The man himself, as William James says, may not "count" his wrong deed, "and a kind heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibers the molecules are counting it, registering it and storing it up to be used against him when the next temptation comes." Apparent "success" and a seeming "efficiency" that brings coveted "results" are poor substitutes for a rightly fashioned life. The world, with its crasser judgments, may approve the men who seem to hit the desired goals, but the triumph is dearly bought if it has been won by the sacrifice of the growth of the soul itself.

Whether the moral law is cosmic, *i.e.*, whether the entire universe in all its processes is working out a moral purpose, and every least movement of evolving matter is co-operant

to a moral end, is too large a question for us to answer. There are certainly many facts which challenge such a faith. But it is hard to see how anything can be moving to *no purpose*, how any cosmos can come by accident; how, again, some things can be steered to intelligent purpose and others be only random happenings. It is certain that some regions of the universe reveal a moral law of gravitation, that in some areas the eternal plumb-line is set up and operates inevitably. It may be that it does everywhere. It is the safest guess. In his famous Romanes Lecture of 1893—"Evolution and Ethics"—Huxley comes face to face with the immense ground swell of ethical purpose and moral process in the world and he tries to discover its sources and origin. He thinks that it cannot be cosmic; it cannot belong to the nature of things. It must have come in afterwards; it must be superposed upon a non-moral "nature." But this conclusion of the perplexed naturalist will hardly do. The cosmic records need to be more closely and carefully searched again. It may be after all that the prophets are right, and that the plumb-line which Amos saw is fixed in the very cosmic nature of things.

R. M. J.

## Clerical Portraits

THE late Rev. Thomas G. Selby was a most suggestive preacher, and some of his volumes of sermons are treasured by discriminating readers. But it is questionable if he ever did better work for his vocation than is found in his Fernley Lecture upon *The Theology of Modern Fiction*. He speaks there of George Eliot as "a spoiled theologian," who distilled through her novels a vast amount of religious teaching. The trustworthiness of the moral instincts, the doctrines of responsibility and retribution, the demand for mediation in the forgiveness of sins, and the ripening of spiritual character, are themes that receive illuminating treatment from the pen of this wondrously gifted woman. Her viewpoint is indicated in the somewhat extensive gallery of her clerical portraits. She shared the distaste for the cleric which so many reformers of to-day feel. "If I want to believe in Jesus Christ, I must shut my eyes, lest I see a parson," is the comment of Felix Holt, the radical of the Early-Victorian period. Fred Vimey, a young man without serious convictions, and of sporting tendencies, is justly censured by Mary Garth for taking orders and entering the Church solely for the sake of a successful career. Four clergymen are delineated in *Middlemarch*, not one of whom was fit to be a sensible person's spiritual guide and counsellor. The Rev. Edward Causabon is a heartless, overbearing, self-opinionated pedant, concealing a cold and selfish nature under his mechanical proprieties. The Rev. Hugh Cadwallader is a Laodicean, tolerant, well fed, easy-going, given to angling and hunting, not particularly prone to the cure of souls. The Rev. Mr. Tyke, the Evangelical chaplain of a hospital hardby, suffers from narrow views and has to submit to the patronage of a canting scoundrel. Mr. Farebrother is a man on whom creeds sit lightly, a religious teacher with no special message who accepts his onerous calling with the helpless resignation of one upon whom no "necessity was laid to preach the gospel." The moderate minister, marked by an altruistic temper so long as his personal desires are materially interfered with, is drawn with rare skill and fidelity. As



## E D I T O R I A L

for that fox-hunting jovial creature, John Lignon, the Rector who can swear a round oath upon a suitable occasion, did he not go out when the Oxford Movement began?

The attitude of Thackeray toward the cloth depended upon the man who wore it. Where he found delicacy of moral sense, pure and lovely unworldliness, inflexible adherence to right, he gave them honorable embodiment. But his youthful experiences with evangelical clergymen of the extreme variety sickened him of pulpit orators and missionary advocates, who vehemently denounced the world while they partook with gusto of its good things. In *The Newcomes* he favors us with a noble presentation of religious devotion at its best, in the dear old Colonel of that name. As for the Rev. Charles Honeyman, he is all too typical of the clerics who make a certain eloquent sentimentalism do duty for manly principles, and who are never free from extravagance and indebtedness. Dickens was criticized for his unforgettable likeness of Chadband, Stiggins and others of their kidney. Unquestionably he magnified the vices and minified the virtues of sectarian zealots. But the sting of his caricatures lay in their truth, not in their exaggeration. They portrayed a species of pulpiter whom one can only hope has well-nigh disappeared.

Anthony Trollope excels in his chronicles of clergymen. Reading Hugh Walpole's strong and vital book, *The Cathedral*, stirs one's remembrance of *Barchester Towers* and the assembly of church dignitaries, high low, or middle, which crowds its pages. Archdeacon Grantley, the "high and dry" ecclesiastic, stately, imperious, impetuous domineering, yet loyal and lovable withal; his father-in-law, the saintly and sacrificing Mr. Harding, his brother-in-law, the learned and modest Dean Arabin, are men who still live and move freely in fiction with a recurrent fascination for those who esteem the period in which they flourished. Perhaps the best portrait of an erudite, eccentric, yet formidable minister, who, when aroused from his mingled melancholia and pride, was a dangerous antagonist, is given by Trollope in Mr. Crawley. Those who know this author will recall that Crawley was falsely accused of stealing a cheque for twenty pounds. Three volumes are required to narrate the consequence of the accusation, but the interest is sustained and the narrative is filled with apposite statements and convincing allusions. Commonplace Trollope may be and indeed, often is, but he is seldom dull. The petty gossip, the ridiculous rivalries, the female amenities of the society of a Cathedral Close and City are invested with an unsuspected magnetism. The interview of Crawley with Bishop Proudie and his unbearable lady is really dramatic in its intensity, "Peace, woman! . . . you better become the distaff!" exclaimed the poor and disgraced rector as he stood unsubdued in the awful presence of that Xantippe. Her rage and her thirst for vengeance upon him are nothing new in ministerial life. She deserves Archdeacon Granbley's tirades against her as a she-Beelzebub.

If one had to choose from the long list of clerical portraits in fiction the best and most masterly of them all, my selection would fall upon Savonarola in *Romola*. He appears in the book which drained George Eliot's life blood as "a providential reformer, entirely noble in the ethical part of his work, wise, clear-seeing, authoritative." But in seeking to direct the state he stumbles and falls. His high vocation as a prophet and ambassador of God is complicated by his obsession as a theocratic politician. The supernatural which he invoked in physical miracles did him disservice. Listen to this Shakespearean woman's words. "In Savonarola's

preaching, there were strains that appealed to the very finest susceptibilities of men's nature, and there were elements that gratified low egoism, tickled curiosity and attracted timorous superstition. His need of personal predominance, his labyrinthine allegorical interpretation of the Scriptures, his enigmatic visions, and his false certitude about the divine intentions, never ceased in his own large soul to be ennobled by that fervid piety, that passionate sense of the infinite, that active sympathy, . . . which he had in common with the greatest of mankind." The tragedy of the Florentine prince of preachers is subtly analyzed. His reliance upon signs and wonders has its warning for men of his calling in every age. In the lurid scene of his last hours, a scene which seems to blend the sadness of disillusionment and despair with not a few of the elements of martyrdom, we are made to feel the searching force of the Apostles' declaration: "Whether there be prophecies, they shall fail." Every minister who studies these characterizations can find in them much indispensable material which many lectures on preaching do not have. Fiction is always to be kept in submission to one's judgment, since it has a license equal to that of poetry. Yet it dominates life to an unusual degree and when it is a comprehensive and vivid interpretation of life, it accounts for more public opinion than is commonly attributed to creations of the imaginative faculty. There are no contemporary sketches or portraits of clergymen which rival those I have mentioned. And if brief and fragmentary notice of them sends ministers and laymen back to the books of the Victorian masters, its end will have been gained.

S. P. C.

## A Prayer for Use in the Week Preceding Pentecost, May 13-20

[*The Continuation Committee of the World Conference on Faith and Order suggests that Christians everywhere specially pray for Christian unity in the week preceding Pentecost.*]

We beseech Thee, Almighty God, to put away from Thy Church all causes of discord. Accomplish in Thine own good time the unity of Christendom. Renew the zeal of the whole body, break down the barriers that divide it, restore whatsoever anywhere is wanting, that all being drawn together in unity of faith, unity of hope, and unity of charity, all the earth may know that there is but one God and Father of us all, and one Lord Jesus Christ, by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end. Amen.

The library schools take their students when they are near graduation on tours of inspection to see the best libraries. Engineering students go about to see great waterpower plants or mines. Would it not be a good idea for theological seminaries to take their students on church tours when they are near the end of their course. They might visit successful city, village, suburban and country churches. How much the young man might learn from seeing Scott King's Church at Little Britain, New York, or the First Baptist Church of Syracuse, New York, with its Mizpah Hotel, or from the United Presbyterian Church at Walton, New York, with its unique financial system?



# THE OBSERVER

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

## On Circuit Again

HERE I am on another circuit through the great Middle West. I have been visiting such cities as Kansas City, Topeka, Des Moines, Minneapolis, St. Paul and Duluth, speaking five times a day in churches, colleges, ministerial associations, business men's luncheons and young people's organizations. It has been an interesting experience. It has been new and strange in some places, one place in particular, where I found myself facing an audience of fifteen hundred high school pupils with hardly a foreign-looking face before me. I spoke to the principal about it and he said with few exceptions every name on his list was a name that went back several generations in America. Even those of Swedish and German descent were of the third generation in America. This is all very new to one used to facing in the States east of the Mississippi Valley audiences of school boys and girls half of whom bore Italian, Russian, Czechoslovakian and Jewish names. The absence of Jewish pupils was very apparent, too, and makes a great difference in the nature of the public exercises. I notice how distinctly Christian the hymns and prayers and addresses become the moment one gets into these middle western schools and colleges. There is no occasion for the speaker to tone down his utterances for fear of offending the sensitiveness of some listener. It gives one great freedom in public utterance when one can talk freely as a Christian in high schools, colleges, chambers of commerce and public mass meetings. In one great mass meeting the chairman, a local minister of outstanding ability, almost preached a gospel sermon in the process of introducing me. Afterwards I said, "There cannot be any Jews in this big audience." "Only two or three," he said, "and we never change our language for them."

These Western churches are thoroughly alive. It seemed to me that some sort of a drive was always on; but I was told they always got what they aimed at. The college presidents spend much time in the East raising money; but the Western people are generous givers, too. The colleges all have that atmosphere of life and activity that the churches have. The students, much more than in our Eastern colleges, have come up of their own accord, and not only work harder, but enter into the college life and activities with a little more vim than do the boys and girls in our Eastern colleges. The singing is hearty and much is being made of music. I was interested in noticing that the college glee clubs I heard were singing real music, and not the silly rag-time in which glee clubs formerly indulged.

(This change is taking place in all our colleges. The recent programs of the Harvard University Glee Club in New York were made up of the superbest classical music, such as one would hear from the male choirs of a German or Swedish university.) I was told that the banjo and mandolin were rapidly disappearing, and that the students were becoming interested in real music. I was much interested in Park College, Missouri, for here the unique ideas of Dr.

John A. McAfee have been on trial for fifty years. The students all perform from three to four hours of manual labor every day, and in that way not only help pay their tuition, but learn some useful trade. Many of the students here are naturally boys and girls who could not afford to go to other institutions. The college's record is good for turning out leaders in church and state.

Speaking of drives, I happened to reach Topeka on the day the eight days' drive for "The Charles M. Sheldon Community Center" opened. The city is raising \$100,000 to build a beautiful building in connection with the Central Congregational Church, of which Dr. Sheldon has been pastor for so many years, as a memorial to him and his work. It was in this church that "In His Steps" was read at the evening service in February, 1897. This book has attained the remarkable circulation of twenty-two million copies and has been translated into eighteen languages. Dr. Sheldon was the first pastor of Central Church and has been with it for thirty years, with short absences for world-wide work. He is now the editor of "The Christian Herald," and this reaches a large weekly audience, while his many books are read throughout the world. The new memorial building will be devoted especially to Christian education, which has been the keynote of Dr. Sheldon's preaching.

I was much interested in visiting Dr. Aked's church in Kansas City. It is an interesting thing that one of the most popular preachers of both England and America and one of the most radical of thinkers should be located, not in New York or Chicago, but in the very heart of theological conservatism. The First Congregational Church is a superb stone structure, beautiful both without and within. To it flock the crowds from all over the city, and even from its suburbs, to hear this fearless prophet preach. The permanent congregation has been brought together, not purely on denominational lines, but is made up of those who share Dr. Aked's zeal for the truth, no matter where it leads, no matter what has to be cast off. Every so often Dr. Aked sends the shivers up and down the backs of his conservative brethren in the ministry and the fundamentalists, who are strong in this section, cross the street when they see him coming. Great crowds of young people flock to hear him, thrilled and inspired as they are by the thinking and the passionate delivery of this great preacher, and attracted also by his interpretation in terms of spirit of the great movements and books of the day. But even the conservative brethren have to admit that Dr. Aked fears nothing except the disapproval of his own conscience.

One sees much more of the conflict between the fundamentalists and liberals here in the Middle West. One sees practically nothing of it northeast of Philadelphia or east of the Hudson River. It is a real conflict here, and even divides the ministers of some cities into two opposing camps. It seemed to me where I happened to come in conflict with

it, that, speaking in very general terms, the fundamentalists were the older men, the liberals the younger; the fundamentalists were southern trained, the liberals northern. Of course, one must not take this too exactly—there would be many exceptions; but it was an impression I got without investigating the matter in the least. I also hope I will not create any hard feelings when I say that again I got the impression that it was the liberals who were interested in the application of the Gospel to the social, industrial and international spheres of life, while it was difficult to get the fundamentalists' interest in any larger aspect of the Kingdom than the ministry to individual souls. I might make the distinction in this way: the fundamentalists were thinking parochially, the liberals in world-terms. The fundamentalists are interested in such things as the second coming of Christ; the liberals are more interested in infusing the whole social order *now* with the spirit and principle of Jesus

Christ. Again, this is a very general statement and must not be pressed too hard; but it was the impression I got. I even found echoes of the Fosdick case in these mid-Western cities—Presbyterians divided over it, and in some places hard feeling caused—all of which is very silly and looks to some very much like butting into the affairs of a distant Presbytery that is perfectly capable of taking care of itself. One can hardly imagine the Presbytery of New York interfering with the local matters in Omaha, or Nashville, or Sioux City, or Seattle. Yet continually are attempts made to govern New York from the other ends of the earth. There is one thing at least to be said for our Episcopalian brethren in their heresy case—they have left Dr. Grant to be dealt with by his own bishop.

I will continue this letter about my Western trip in the next issue.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Comprehensive Creed of Presbyterians

By Rev. William Pierson Merrill, D.D.

Pastor of the Brick Presbyterian Church, New York

*"Therefore let no man glory in men. For all things are yours: Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; And ye are Christ's; and Christ is God's."—I Corinthians 3:21-23.*

IT is not often that those who worship in this church are asked to take an excursion into the theological field where doctrines grow or wither. Perhaps we leave that field too much neglected. The Presbyterian Church has always made much of theology, and beyond doubt some of its strength is due to that fact. Yet the sermon time seems all too brief and too infrequent for dealing with anything but the Gospel of Christ and its meaning in the grave conditions of our present time. Moreover, the Presbyterian Church has always minimized rather than exalted its peculiarities; that is one of its chief glories.

But it may be of some value just now to consider that system of doctrine on which our church is based. A good deal is being said about Presbyterian loyalty and disloyalty.

There is a somewhat general assumption that our church is distinguished by possessing a very severe, antiquated and consistent creed; that many of its ministers, elders and deacons subscribe to this creed reluctantly and perfunctorily; that the less we say about it the better; and especially that men of the modern, liberal or progressive type of thought are not, and cannot be, really and heartily loyal to the system of doctrine of the Presbyterian Church.

I received lately a letter from a minister in another denomination, in which he strongly condemned the doctrinal unsoundness of a sermon of mine recently published. His letter ended with an expression of amazement and sorrow that the preacher of such a sermon should be one who had

subscribed to that splendid old document, the Westminster Confession. There are not a few who make the same assumption, that our Presbyterian creed is a document wholly out of sympathy with modern ways of thinking.

This is a question which concerns a good many people in our congregation. There are more than thirty men in our number (ministers, elders, deacons) who have solemnly said that they sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures. There are a number of others in our congregation, not officers in this church, but having taken similar vows in the past. And all Presbyterian Church members who are thoughtful, while they know that the creed puts no personal obligation upon them, that the one requirement for church membership is a simple and personal faith in the Lord Jesus Christ, yet rightly feel a certain measure of responsibility for that system of doctrine for which their church stands.

For several years past I have studied carefully, each year afresh, the Westminster Confession of Faith. As a result of that study, I find myself more enthusiastic and positive in my loyalty than ever before. I am frank to say that I am far from sure that it is wise to have any creed as a basis for church fellowship, or as a condition for good standing in the ministry. But if a denomination is to have any creed as its doctrinal basis, none can be found in the entire literature of the Church better adapted for such a use than this one of ours.

It was my privilege on a recent Sunday to speak especially on the first chapter of our Confession, bringing out its splendid catholic statements about the Bible. What about the rest of the document?

The more one studies it, the more clearly he sees that the



fundamental fact about the Westminster Confession is that it is not consistent or partisan in its view of Christian truth. In most remarkable fashion, and to an extraordinary degree, it is made up of varying, even conflicting, views. It is an inclusive and not an exclusive document.

The student is profoundly interested to discover plain evidence of the existence of theological parties in the Assembly that formed it. He can tell from the document itself how their views diverged, and it is with keen satisfaction that he reads the history of that great Assembly, and finds that these very parties there came into conflict and worked their way to agreement. From its beginning the Presbyterian Church has held together strongly varying tendencies of thought. This has resulted in much theological controversy and many lamentable schisms. It was said of a certain Scotch family, noted for its unflinching orthodoxy, "Wherever you find a McLeod, you find a Presbyterian church; and wherever you find two McLeods, you find two Presbyterian churches." A good deal of our denominational history is pictured in that remark. Our Church in America has divided and reunited several times. The last reunion was largely brought about by men meeting in this church building and in the Church of the Covenant, a reunion happily typified by the present union of those two churches.

Carefully studying the Confession of Faith, we find clearly marked in it two strands or tendencies; the one is distinguished by its external and legal character, the other by its spiritual and vital character. Let us set each of them in an extreme form.

The one looks upon the Bible as a law book, infallible in its authority. It views God as far removed from His world and from men, coming into relation with mankind only on the basis of arbitrary action on God's part. It looks on sin as a violation of the law of God, for which one must give account to Him. Atonement it views as the satisfaction of a legal penalty; salvation means deliverance from punishment due, a restoration to good standing in the sight of the Judge. Christ is a mediator in the legal or forensic sense. His work is essentially a device whereby a certain exchange takes place, the guilt of the believer being assumed by Christ, and the righteousness of Christ being imputed to the believer. Those, and those only, are saved who have been chosen for such salvation by the sovereign will of God; "by the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death," and "their number is so certain and definite that it cannot be either increased or diminished." The rest of mankind are utterly helpless to do anything toward salvation. Especially is it true that no one who is outside the pale of Christian knowledge can be saved in any way whatsoever, and there is a strong tendency in this strand of the Confession to identify salvation with security in the life to come. "It pleased God in the beginning to create, or make of nothing, the world, and all things therein, in the space of six days." The sin of our first parents God permitted, "having purposed to order it to his own glory." "The guilt of this sin was imputed, and the death in corruption conveyed to all their posterity." The doctrine of election is carried so far that even individuals dying in infancy are saved or not, according to whether they do or do not belong to the number of the elect. Others, not elected, never truly come to Christ, and therefore cannot be saved. Faith means believing to be true whatsoever is revealed in the Word of God.

Out of these statements there clearly emerges a consistent system of thought, rigid, severe, mechanical, legalistic. And

this is what many think of as "the theology of the Presbyterian Church" to which we promise to be loyal.

But the student of this old document finds all through it another and vastly different set of ideas and beliefs. It is immensely greater in quantity than the other. It is far more strongly stated, and it is quite cheerfully inconsistent with the extreme form of the system of thought just stated. It is less precise, just because it is spiritual; for the more religious a truth is, the more difficult it is to state it in precise terms.

This is what we find in the second set of ideas: Religious authority rests ultimately in the soul of man, as led and illumined by the spirit of God. "God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good or evil." The Bible is not a law book, embodying God's past decisions. It is a living book, through which God now speaks, revealing His will and His love. Our assurance of the infallible authority of God's Word comes from the Spirit of God, speaking to us as we read the Scriptures. God is not far off; He is seen in His world, He is the Lord of all life, "the alone fountain of all being." Creation is His continuous, never-ending self-revelation. This world in which we live is nothing more nor less than the unfolding in fact of His gracious and holy purpose. Sin is alienation from God, a loss of vital connection with Him. Salvation is restoration to His fellowship through a renewal of the spiritual life. Christ is the mediator between God and man in a personal and vital sense, the Prophet, Priest, and King, through whom the grace of God enters and transforms the lives of men. The Christian experience is not a legal arrangement, but a personal matter; it is vital and warm, the life of a son in the home of a father. The Church is not primarily a visible organization, but rather an invisible fellowship, a body made up of all those who know the grace of God through Christ. No one can number or know the multitude of its members, nor can anyone limit the grace of the spirit of God, who will have all men to be saved, a spirit who worketh when and where and how He pleaseth. All who die in infancy are saved through the grace of God in Christ. God freely offers in the Gospel His grace to all men. "He desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all, and no man is condemned except on the ground of his sin." Christ's sacrifice is not the payment of a legal debt, but an offering of the love of God made through the eternal spirit. Faith is above all "accepting, receiving, and resting upon Christ alone for eternal life." Above all particular doctrines rises the great principle that "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men." The Lord Jesus Christ is the only head of the Church. The communion of the Church—its fellowship—is to be extended "unto all those who in every place call upon the name of the Lord Jesus." Creeds and all decisions of church bodies are to be received with reverent submission only if they are consonant with the Word of God. The spirit of God is "the source of all good thoughts, pure desires, and holy counsels in men." It is clearly understood that anyone who subscribes to this Confession, subscribes only to it as containing the system of doctrine taught in the Holy Scriptures.

There is a system of Christian truth to which almost any modern Christian can heartily subscribe. Here, then, in the one Confession of Faith we find these two widely divergent strains or tendencies. What are the implications of that fact? One of them certainly is very clear—that *no one* can



hold, with equal heartiness, to the whole confession. If some one who holds to the first of these two forms of theology says to his brother who holds to the second, "You are disloyal because you do not emphasize this stricter part of the Confession," his brother may with even greater vigor reply, "And you are disloyal if you do not hold to this gracious, generous, catholic part of our creed." The fact is, that the truest, finest, highest loyalty which a Presbyterian can show is loyalty to that spirit which includes both elements in its creed, and so makes room for both parties in the Church. It is absolutely clear, from study of this Confession, that our Church, by its very nature, is based upon a compromise—a generous agreement between different schools. It is easy to see why always there have been two strong parties in the Presbyterian Church, the conservative party, concerned for the preservation of orthodoxy, interested in the formal elements of the Church's creed, and the liberal party, more concerned for the spiritual elements and eager for the new developments of truth. The conservative cares supremely for the preservation of doctrinal soundness; the liberal cares supremely for spiritual reality. It is an indispensable condition of a truly strong church to make room for both these elements, and our creed gives ample room for both.

Yet this is not, by any means, the whole story. We not only find in our Confession these two clearly defined theological points of view; but no doubt is left us as to which of them the Confession itself counts most essential. The creed itself declares that no creed must be made authoritative, that always the Bible must be the rule of faith and practice, and that the creed is accepted only in so far as it is true to our best understanding of the Bible. "The supreme judge must always be the Holy Spirit, speaking in the Scriptures."

When the Presbyterian Church in America formally adopted the Westminster Confession as its creed it drew up certain preliminary principles. It is well to keep in mind some of these; they are splendidly broad and strong: "That God alone is lord of the conscience, and therefore the rights of private judgment in all matters that respect religion are universal and unalienable"; "that truth is in order to goodness, and the great touchstone of truth its tendency to promote holiness, according to our Saviour's rule, 'By their fruits ye shall know them'"; "that while it is necessary to make effectual provision that all who are admitted to be teachers should be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ, and in all these they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other"; "that all church power is only ministerial and declarative, that is to say, that the Holy Scriptures are that only rule of faith and manners, and that all decisions of the Church should be founded upon the revealed will of God."

How can anyone question the fundamental position and policy of a church which makes such a preamble to its creed? That prince of early Presbyterians, Jonathan Dickinson, put the matter in a sentence when he said, "I have no worse opinion of the Assemblies Confession for the second article in the twentieth chapter, 'God alone is lord of the conscience, etc.,' and I must tell you that to subscribe this article and impose the rest appears to me the most glorious contradiction."

When the American Presbyterian Church was first organized as a united body in 1729 on the basis of this Confession of Faith a statement was unanimously adopted which shows the spirit which ought to rule throughout the Presbyterian Church always, and which does rule where men are loyal to

the Presbyterian system. "And the Synod do solemnly agree that no one of us will traduce or use any opprobrious terms of those that differ with us in extra-essential and unnecessary points of doctrine, but treat them with the same friendship, kindness and brotherly love as if they did not differ with us in such sentiments."

If we of to-day, who love our Presbyterian heritage, want to be honestly and fully loyal to its best traditions and to its accepted principles, we must feel ourselves divinely called to maintain our denomination as a comprehensive body. We must always be ready to extend full rights to those men and groups that feel constrained to emphasize the narrower and stricter, more legal side of our Presbyterian creed; but we must demand exactly the same rights for the broader, modern, progressive elements in our church. It is a magnificent privilege to belong to an organization which squarely says, as a part of its creed, that we are bound to extend our Christian fellowship to all those who, in any place, call upon the name of the Lord Jesus. There is true catholicity in practice.

It happened that in 1784 a Scotch Presbyterian of the strictest sort described in a letter the Presbyterians of America, as he had come to see them. He writes, "They are composed of ministers and people from different countries; hence it is not surprising that they are not of one heart and one mind in the faith. However, it appears to be a received principle among them that whatever is disputed among the pious and learned ought not to be a term of communion in the Christian Church, and hence they live generally in peace with one another, notwithstanding their jarring sentiments; and ministers of the Episcopal, Independent and Baptist communions who have a glaring appearance of piety are admitted into their pulpits." The good man wrote that in a spirit of severe criticism. He was lamenting and ridiculing what he thought of as the laxness of the American Presbyterian Church; but what he wrote is high praise. It was true then, it is true now, it always will be true of loyal Presbyterians, that they get on well together, regardless of their varying views, because they believe that the church fellowship ought to be wide enough to admit all who love the Lord Jesus Christ; and that they admit into their pulpits freely and gladly men of other communions, realizing that above all denominations is the Church of our Lord Jesus Christ.

Does not the world in which we stand to-day need a church that can be at once firm, strong, positive, and yet generous and catholic? By inheritance and by fundamental principle, we have such a church. It is our high privilege to keep it such, and to give it the best loyalty of our hearts.

When the little band of Pilgrims were about to sail from Holland in 1620 their good and gifted leader, John Robinson, spoke words of wisdom to them, in which the very spirit of our Confession of Faith takes form:

"We are now ere long to part asunder, and the Lord knoweth whether I shall live to see your faces again. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no further than I have followed Christ; and if God should reveal anything to you by any other instrument of His, to be as ready to receive it as ever you were to receive any truth by my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy Word. I bewail the condition of the reformed churches who are come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; for whatever part of God's will has been imported and revealed to Calvin they



will rather die than embrace it. And the Calvinists, as you see, stick where Calvin left them. This is a misery much to be lamented; for though Luther and Calvin were precious shining lights in their times, yet God did not reveal His whole will to them; and were they living now they would be as ready and willing to embrace further light as that which they had received. I beseech you to remember your church covenant, at least that part of it whereby you promise and covenant with God and with one another, to receive whatsoever light or truth shall be made known to you from the written Word of God."

We may well set beside these noble words a statement made by the very Assembly which formed the Westminster Confession. "It is presupposed that the minister of Christ is

in some measure gifted for so weighty a service by his knowledge in the whole body of theology, but most of all in the Holy Scriptures, and by the illumination of the spirit of God and other gifts of edification which (together with reading and study of the Word) he ought still to seek by prayer and a humble heart—resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him."

That is the spirit of our Church. It leads forward, not back. It is open to all truth; it eagerly welcomes all the light the spirit of God can give. Can we ask a better gift than that of loyalty to the true faith and the real spirit of our fathers, who would have our Church follow them only as they followed Christ?

## Prodigal Daughters \*

By Joseph Hocking

### SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Being warned by Mrs. Trelawney that Eleanor, aged twenty-one, and Peggy, not quite eighteen, were no longer susceptible to discipline, he decides to observe them for himself, while he finishes some very important work at the War Department. Eleanor, he soon discovers, is associating with young women of strange tendencies. Tamsin Cory, her most intimate friend, believes that girls should "have their fling like their brothers." Peggy has been "keeping company" with a young man of doubtful character. Both have been coming home at all hours of the night. The Colonel prepares for quick action. After an unsatisfactory interview with the girls, he meets the young man at the Army and Navy Club and forbids further acquaintance with Peggy.

### INSTALLMENT VIII.

#### THE GIRLS TAKE FRENCH LEAVE.

THE Colonel was seated with his wife and John when the following letter arrived:

"DEAR MOTHER: You will have guessed from the fact that our things are gone that I have decided to leave Hampstead. The truth is, I object to being treated as a child, and to have my life interfered with as though I had no personality of my own. I don't suppose you will be greatly shocked or surprised, as I've told you pretty plainly what I meant to do. In a way, I'm sorry to leave you, but it will be a relief to get away from a place where the man who calls himself my father now rules. It was bad enough before he came; it is unbearable now. I hesitated some time before taking this step, and considered the advisability of staying at Hampstead and treating his petty and absurd restrictions with utter indifference.

"But I have decided differently. I should be bored to tears with constant bickerings and quarrels. Besides, his attitude is a continual irritation. Not only do I cordially detest him, but his evident belief that he has the right to interfere with my life, and to say whom I shall have for my

friends, is a bit too much. That is why I am going to think my own thoughts, live my own life, and earn my own living. Colonel Trelawney may be able to command a number of slaves in a barrack yard, but his belief that he has the right to command *me* is too absurd for words.

"It will be no use your trying to find out where I am. Neither need you imagine that I shall come back like a prodigal child to ask forgiveness. I know how to take care of myself, and in any case I would rather die than be obedient to a petty tyrant whose ideas surely had their birth in the Ark. So don't expect to see me again. ELEANOR."

Mrs. Trelawney handed it to the Colonel, who read this epistle through very carefully, and then after looking very grave for some time went through it a second time.

"Read it, John," and he passed it to his son.

John read it through, but made no remark.

"What do you think of it, my boy?"

"There's not much to think about, is there?" remarked John. "I've heard her say all this dozens of times in different ways until I'm about tired of it."

"She's never said a word about Peggy," remarked the Colonel presently.

"No, but I've no doubt she knows where Peg is," said John.

"Why do you think so?"

"Of course, they've been hand-in-glove in this. Besides, didn't you notice the beginning of her letter? 'You will have guessed from the fact that *our* things are gone.' Of course, they went away together."

"Do you imagine they are together now?"

"Depends upon Barnes," replied John.

"Then you think if we can find out where Eleanor is we shall find Peg at the same time?"

"I don't say that. Still I'm sure she'll see to it that

Barnes does the straight thing, insofar as such a fellow *can* do the straight thing."

"Perhaps you are right. Let's hope so anyhow. Will you ring for a taxi? We'll go and see the Barnes family again."

A few minutes later the Colonel and John were on their way to Camden Town, in order to interview the Barnes family.

"THIS is the place, dad."

The taxi drew up before a shabby house in a shabby street. In spite of the spring morning the place looked dirty and comfortless.

"Oh, it's you again, is it?" remarked the woman, looking at John.

"Yes, Mrs. Barnes," replied the boy. "This is my father."

"I hope you will excuse my calling so early, Mrs. Barnes," remarked the Colonel, "but I wanted to see your son. I thought if I came at this hour I might catch him before he went to business."

"My son isn't at home," replied Mrs. Barnes. "I haven't seen him since yesterday morning."

She seemed rather awed by the Colonel's presence, although there was a look of lurking antagonism in her eyes.

"I'm sorry for that," replied the Colonel, "but perhaps you can give me a few minutes of your time."

John noticed that the chatter of voices in the back room had ceased. Doubtless there were eager listeners to the conversation.

At that moment, however, two girls came into the passage from the back room and eagerly looked towards Mrs. Barnes.

"This is Colonel Trelawney, Edith, my dear. He's called to see Jim."

"Ask him into the drawing room, mother," replied Edith in her best manner. "Good-morning, Colonel Trelawney; this is indeed a pleasure."

"It's very kind of you to say so," replied the Colonel. "I am afraid I am taking an unpardonable liberty, but I wanted to see your brother particularly."

Edith was evidently dressed for her day's work. She was a rather well-formed girl, and knew the value of good clothes.

"You must excuse the disorder," remarked Miss Barnes as she opened the door of a stuffy apartment which she had designated the "drawing room." "But as mother told you, she, like everyone else, had servant difficulties, and I'm afraid everything is very untidy. Of course, you gentlemen don't understand; but no doubt Mrs. Trelawney would. Is she well?"

The Colonel took no apparent notice of Miss Barnes' question.

"And when will your brother be back?" asked the Colonel.

"There's no knowing," tittered Miss Barnes uneasily. "Jim is not one who does things by halves. He goes the whole hog, he does. Of course, he gets good money, and naturally at a time like this he'll make it fly. Weren't you awfully surprised?"

"I'm afraid I must ask you to explain," said the Colonel.

"About the wedding," simpered Miss Barnes. "At least we supposed it's this morning; but he hasn't told us anything definite. But I've seen it coming on for a long time. Peggy and Jim have been sweet on each other for months, and I suppose they've taken the bit between their teeth and gone off and done it this morning. After all, why shouldn't they? You can never be young but once. I dare say there was a romance in your marriage, Colonel?" and Miss Barnes

looked into the Colonel's face with her most ingratiating smile.

"I'm still in the dark as to your meaning," said the Colonel. "Am I to understand that your brother is being married this morning?"

"To your Peggy. At least we suppose so. Yesterday morning Jim hinted that he expected to—to become attached to your family in twenty-four hours. We haven't seen him since, so we are sure of nothing. But Jim is such a hustler that we expect it's all over by this time. Jim never loses any time."

A minute later the girls were in the street, but the Colonel and John still remained in the drawing room. The drama was not played out yet.

"Remember there's such a thing as law," said John, "and my sister's not of age yet. Do you know it is a criminal act for a man to persuade a girl to leave her home?"

"Oh," Mrs. Barnes replied, "you are trying to come that dodge over me, are you? Well, go to law. Jim persuaded her to leave home, did he? Well, I'll warrant she didn't need much persuading. She was as sweet as honey on Jim, she was. And Jim wanted to do the straight thing, he did. Well, if he didn't, your hoity-toity family have only got yourselves to blame."

"My other sister will protect her" said John, still closely watching the woman's face. "Even if your son is a blackguard, my sister has friends."

"They that live longest will see most," retorted Mrs. Barnes. "And now out you go. You'll get nothing from me. And my son isn't a blackguard, either. He wanted to do the thing straight, but I don't blame him, whatever he does, after the way the Colonel treated him."

When the Trelawneys reached the street the Colonel's face was drawn and haggard. "John, my boy," he said, "you had a purpose in speaking to that woman as you did."

"I didn't like the looks on the girls' faces," remarked the boy.

"But surely you don't think—"

"No, sir, I don't," replied John after a silence. "But I'm sure the fellow's a rotter. I still have faith that she may be with Eleanor."

"But how can we find Eleanor?"

"I think we'd better clear the ground first."

"How?"

"By finding Barnes."

"How can we do that?"

"For one thing, we can go to the place where he works. You have the address, haven't you?"

"Yes. That was a good thought of yours, my boy. We'll go straight away. Ah, there's a taxi."

The Colonel did not speak a word during the drive from Camden Town to 8 Bywell Street. Ghastly thoughts haunted his mind, thoughts which made him look years older.

"Can I speak to the manager?" he asked of a clerk as they entered a rather shabby looking office.

"Certainly, sir," said a man stepping forward. "Of course you want a house or flat. They are difficult to get just now, but luckily we have a few on our books."

"No," replied the Colonel, "I am not in want of a house, thank you. I'm come on a rather personal matter. You employ a young man named Barnes, don't you?"

The man looked at the Colonel sharply. "Do you know him?" he asked.

"I know of him," replied the Colonel. "I want to speak to him. He works here, doesn't he?"

"He did," was the reply, "but he hasn't been here since



Wednesday night. He'll get the rough side of my tongue when he does come back, and probably the sack."

"Then you don't know where he is?"

"I know he's greatly inconveniencing me. That's what I know. Fancy leaving me like this without a word of warning when he had one or two very promising prospects on hand. Some other firm will get them, I expect."

"Then you don't know when he'll be back?"

"I've had a hint that he'll be back to-morrow morning.

But I don't know. I was never treated in such a way before. Fancy leaving me like that."

Just as the Colonel was leaving a young man rushed to open the door. As he did so he slipped a piece of paper in his hand.

"I think I can tell you something you ought to know," the Colonel read. "I shall leave the office for lunch at twelve forty-five.

(To be continued)

# LITERARY SUPPLEMENT

## The Bible and Theology

### THE MEANING OF THE OLD TESTAMENT: ACCORDING TO MODERN SCHOLARSHIP

By HUGH MARTIN, M. A. *George H. Doran Company.* \$1.60.

This is a very helpful book of one hundred and seventy pages designed to help the student of the Bible in his approach to the various books. Careful study which the Biblical records have received during the last seventy-five years, has made the Bible a new and living Book. It has set the various books in their proper relation, both to the time and to progressive revelation of God to His people. Professor Martin after dealing with the general subject of the purpose of the Bible, takes up in order, Historical Books, The Law, The Prophets, The Book of Psalms, The Wisdom Literature and the Apocalyptic Books. There is also a valuable analysis of the contents of these books.

### VISIONS OF THE END: A STUDY IN DANIEL AND REVELATION

By ADAM C. WELCH, D.D. *Pilgrim Press.* \$1.25.

Dr. Welch, who is the Professor of Old Testament Exegesis in New College, Edinburgh, has rendered all students of the Bible a valuable service in this treatise on the two great Apocalyptic Books of the Bible. It comes as a fine antidote to the silly and fanciful interpretations of these books to which Christians so easily lend themselves. They are really great human documents, telling that fundamental and universal truth concerning the Kingdom of God. No two books have been so twisted out of their real shape by being taken as literary prophecy or history, instead of poetry of the highest spiritual order, as these two books. Dr. Welch says that they are not puzzling and remote, but that they throb with great human interests and throw much light on the Biblical idea of the Kingdom and on the aspirations of the whole Church. It is written for the plain reader as well as the scholar and the latter half of the book, telling of the revelation of St. John the Divine, is really a great help to devotion and enthusiastic service, as well as to understanding of the great poem.

### THE NEW TESTAMENT: A NEW TRANSLATION

By JAMES MOFFATT, D. D. *George H. Doran Company.* Pp. XLIII+633. \$2.50

This new edition of Dr. Moffatt's famous translation of

the New Testament, contains two valuable features not found in previous editions of the translation. First, it prints the authorized version in parallel columns with Dr. Moffatt's translation. And second, it contains a very fine introduction to New Testament study. After reading the thirty-six pages of this introduction one marvels at the tremendous amount of scholarship Dr. Moffatt has packed into these closely written pages and at the simple and lucid style in which he has presented the salient features of New Testament study.

He begins with brief introductory remarks on the Higher Criticism of the various New Testament books. If his scholarly observations on the use of the word "gospel" were noted, much of the foolish controversy of these days would be impossible. He presents a diagram of the inter-relations of the synoptic gospels and also a parallel outline of them showing the variations in the Fourth Gospel.

The final pages of the introduction deal with the history of translation and make a fine plea for the value of vernacular translations.

"The New Testament was not deliberately written in a style above the common language of the day—why, then should it be translated so?"

And again: "No literary qualities quite make up for a defective text of the original." Of his own translation he says it is "not a revision of that version (1611) or of any other, but made directly from the Greek."

In conclusion he quotes the words of the preface of the translations of the 1611 version to its readers and declares that he is also moved by the same purposes in this new translation which he expresses in a sentence, "to stir and sustain present faith in a living God who spoke and speaks."

This volume is an invaluable tool in the study of every lover of the Bible.

### OLD TESTAMENT LIFE AND LITERATURE

By PROFESSOR I. G. MATTHEWS. *The Macmillan Company.* \$2.50.

We cannot do better in mentioning this valuable book than to quote from the author's own preface. Here he gives the purpose of the book and the best word that the reviewer can say is that it is amply fulfilled. "Those most familiar with the Old Testament realize best that next to the New Testament, it is the most inspiring treasury of religious experience that the world possesses. Yet, it is well known that to many devout people, even among religious leaders, it is almost entirely a closed book. This is due, in part at least, to the great difficulty in gaining an adequate knowledge of the times and the conditions under which many of its messages were delivered. To meet this need, for those who are eager to follow the story of the Old Testament revelation, this book has been prepared. History and literature are here considered together. Indeed, all phases of human activity, eco-

# THE LITERARY SUPPLEMENT

nomie, social, philosophic and religious, are but varying expressions of the unitary life of a people; the parts of one whole. So far as space has permitted, all those contacts, national and international, that influenced the Hebrews, have been presented as the background of the literature."

## THE USE OF THE OLD TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE

By PROFESSOR JOHN EDGAR MACFADYEN, D. D. *Pilgrim Press.* pp. 255. \$2.25.

Laymen have been, in general, woefully ignorant of the newer methods of Bible study, and in part hostile. The trouble is that for a generation these methods have been esoteric, and not made the common possession of our people. They have been hardly used at all in teaching the present generation of leaders in the church, nor are they yet being used in training the generation to come. These newer methods are not destructive criticism, but sane, reverent Bible study, which finds in the Bible the Word of God, but is not antagonistic to science. The Church has for a long time neglected to use these methods in teaching her children. Roger Babson has written of the blindness with which we have turned over this most important and delicate task to immature girls and untrained lads; and as a result the Church is in for a decade of division, with groups suspicious of science and research and knowledge.

This little book is one of the most valuable hand-books we have ever seen for the Sunday School teacher or public school teacher or minister who wants to find the great moral and spiritual teachings of difficult chapters of the Old Testament. Exactly the parts that trouble teachers and are hard to handle are what he makes clear. He takes from his special field, the Old Testament, only the troublesome parts, and he shows that the Bible is a book of religion and not of science. After reading some of the trash with which we often misinform our Sunday-school children, it will be a relief for many earnest hearts to turn to this book of sincere and humble scholarship. The name of Professor McFadyen is one to conjure with in religious circles wherever he has been. From Knox Divinity College in Toronto he made a profound impression on the religious life of Canada, so that when Glasgow's United Free College wanted a successor to Sir George Adam Smith they chose him.

Fifty-five chapters from the Old Testament are explained in from three to five pages each—the stories of Elisha's heavenly defenders, for example (of which he says, "There are other forces in the world than those we can see with our eyes"), the den of lions, and other incidents which, taken baldly and unspiritually, lead one into difficulty. About Genesis 1 and scientific accounts of creation he says, "Every student of science knows that between these two accounts of creation no real reconciliation is possible; but every student of the Bible should remember that no reconciliation is necessary, for the Bible is a book of religion, not of science. It does not present us with scientific facts, but with the fact of God. . . . The simple science underlying Gen. 1 is that of the ancient Hebrew world . . . ; but the religion is the same, yesterday, to-day and forever." For each chapter there is not only an explanation, but also a devotional thought. The book is one to consult frequently in one's teaching.

## SYLLABUS FOR OLD TESTAMENT STUDY

By JOHN R. SAMPEY, D.D., LL.D. *George H. Doran Company.* \$2.

Dr. Sampey is the Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky, and those who knew his book on "The Heart

of the Old Testament" need no further introduction. This Syllabus for Old Testament Study is one of the most thorough pieces of work that we have seen in a long time. For the preacher who wishes to get into the heart of the Old Testament or for the Bible class which wishes to thoroughly know the Scriptures, there could be no more valuable guide or aid. The fundamental purpose of the book is to interpret the message of the historians, the prophets, and the poets and sages of Israel in the light of modern research. Dr. Sampey does not go into the discussion of critical questions at any length, but accepts those findings which have been received by practically all scholars. The portion dealing with the prophets is exceedingly valuable, inasmuch as it analyzes with great care the messages of these great preachers, which have value for all time.

## SPECIMENS OF BIBLICAL LITERATURE

By JAMES MUILENBURG, A.M. *Thomas Y. Crowell Company.* \$2.50.

In this book Professor Muilenburg of the University of Nebraska has brought together the most striking passages from both the Old and the New Testament, which reveal the superb literary value of the Bible. Professor Muilenburg agrees with Ruskin, Matthew Arnold and many other of the greatest masters of English literature that the foundation for all great writing lies here in the Hebrew literature. Here history, poetry, prophecy and story reach their climax! The book indicates with great clearness the main literary types that are found in the Bible. We have three hundred pages of selections classified under all branches of literature with another hundred pages of most valuable notes. These notes are valuable not only for their comment on the text, but will hereafter be a "sine qua non" for all students of English literature, inasmuch as the author has indicated various poems of Britain and America which are based on Biblical subjects and many of these poems are quoted at length. The reader will be surprised to find how many of the greatest poems and stories and plays in the English language are based on Biblical incidents and text.

## THE DEITY OF CHRIST

By ROBERT E. SPEER. *Fleming H. Revell Company.* pp. 64. 35 cents.

This is a reprint of book which was circulated among the men of the A. E. F. to the extent of fifty thousand copies. The appeal is practical as evidenced in these sentences: "I challenge you who believe that Jesus Christ was merely a man, to reconcile that belief with the fact that you are not a better character than he was." "Buddhism, Hinduism, Confucianism, Mohammedanism by their results have proved that their founders were not divine." "The deity of Christ is not a mere doctrine or proposition. It is a living theory of being, and the way you test it is not alone to go back and examine all these evidences which we have been running over in this hasty and inadequate way. The way you test it is to try Christ whether he is what he claims to be." The little essay is supplemented by three short notes on Christ's self assertion and loneliness; on the inadequacy of the Unitarian view; on Edward Everett Hale's experience when he came to the conclusion—"I do not see how God is readily thought of as a God of love, save as he is revealed to us as such by Jesus." This is a valuable little book written with the earnestness and conviction characteristic of this great secretary of the Presbyterian Board of Foreign Missions. Its perfection seems to me to be marred by the loose use, of the word "supernatural" and a reference to Christ's "absolute separateness from man."



# THE LITERARY SUPPLEMENT

## Preaching and Addresses

### THE GOSPEL IN THE TEN COMMANDMENTS

By J. C. MASSEE, D. D. *Fleming H. Revell Company.* \$1.25.

Here is a series of ten sermons. Dr. Massee preached them before great congregations with a double purpose in mind. First of all the emphasizing of the great fundamental divine laws which underlie any permanent society, and the showing of their meaning for our particular time and generation. Dr. Massee is disturbed, as all Christians are, over the lawlessness in spirit and in deed prevailing throughout the nation—the world for that matter—and he does not believe that there is any possible maintenance of personal, social and political integrity apart from the profound belief in the reality of a living and holy God into whose presence men must inevitably come for judgment of their sins, who is in Himself the author of all law and order in the universe.

### WOMEN AT THE WORLD'S CROSSROADS

By A. MAUDE ROYDEN. *The Woman's Press, New York.* pp. 139. 1922. \$1.25.

This book is made up of the addresses delivered by Miss Royden to the National Convention of the Y. W. C. A. last year. Like all her work it bears the mark of high-minded, clear and distinguished utterance on the vital issues of the day.

There is a fine address on "Christian Patriotism," which points out that just as Christianity has transformed the idea of the home so must it transform our love of country. Miss Royden does not offer a vague ideal to replace a concrete one. She declares: "Love of country is a passion so deeply rooted in the heart of man that I cannot believe it is wrong or base." She points out several indications of Jesus' particular love for his own country, but says, further: "You see, our Lord, from the point of view of the Jews, was a bad Jew; He wanted the Jews to serve the world, and they wanted the Jews to rule the world. He conceived of patriotism as a spiritual service, and they thought of it as a magnificent earthly ambition."

She offers a plea, without political or economic suggestions, for the spiritual aid of the United States in European affairs. And she offers an interesting apology for European conditions: "I cannot help sympathizing deeply with the feeling that some of you have, that the old World is too rancorous, too vindictive, too cruel, too blood-thirsty for you to be able to help it. Yet I would like to convince you that, if we do not forgive one another in Europe to-day, it is not our hearts that refuse, nor is it our judgment; it is our nerves." This reminds one of Fred Smith's article on "The Nervous Prostration of Europe" in *THE CHRISTIAN WORK* a year or so ago.

"Woman's Service to the Race" is a tempered appeal to women to play the part which they are qualified to play in the making of a better humanity. With great strength she emphasizes the part that helplessness has had in the development of the human species.

"Woman's Service to Theology" is the most striking chapter in the book and is well worth careful consideration. Miss Royden makes the interesting statement: "I believe I am right in saying that in all the great religions of the world, there is special teaching about women as distinct from men, except in the religion of Christ." On what seems to me rather doubtful grounds she lays great stress on the part that some woman or some group of women had in the gospel of St. Luke. But her observations concerning women are of real value. Very rightly she asks: "Is it not true that the one change that we want to make in the hearts of men to-

day is that change which shall enable them to cease thinking of the world as a battlefield and to begin thinking of it as a home?"

In the "Law of Life" she presses hard for the necessity of understanding the will of God and points out the folly of making an idol of *not* understanding. Her plea against being resigned to "the inscrutable will of God" is a much needed word for defending the honesty of religion. "If God made the world, the more you know about the world the more you know about God."

I am always impressed with Miss Royden's sincerity and clarity of thought and the deep convictions out of which she writes and speaks. Is there any other woman in Europe or America that is doing an equally fine service?

### ALTARS OF EARTH: STUDIES IN OLD TESTAMENT HUMANISM

By HUBERT L. SIMPSON. *The Pilgrim Press.* \$2.25.

This is a volume of twenty very original sermons by the brilliant pastor of Westbourne Church, Glasgow. They deal with the opening chapters of the Bible, and it is not saying too much to remark that they really throw new light on the Genesis stories. The author has very properly called these sermons, "Studies in Old Testament Humanism." Treating these opening chapters as poems dealing with great beginnings and vast cosmic subjects, Mr. Simpson brings out their universal and eternal meaning. We have not read so suggestive a volume on Genesis in a long time. Mr. Simpson is evidently steeped in English literature and uses it freely in the interpretation of these Genesis chapters.

### THE HEBREW PROPHET AND THE MODERN PREACHER

By REV. HENRY J. PICKETT. *George H. Doran Company.* \$2.50.

These are the lectures on preaching given under the Hartley Foundation in England by the new Principal of Hartley College, Manchester. They make a very interesting combination volume with the two series on practically the same subject given under the Lyman Beecher Foundation at Yale, by Sir George Adams Smith, and by Dean Charles R. Brown. Here we have then, three volumes on the prophets and preaching, but Dr. Pickett has approached the subject from a somewhat different point of view. Dr. Brown, in his series of lectures, dealt especially with the social ideals of the prophets; Dr. George Adams Smith dealt with the message of the prophets for their own day and also the permanent content of their words. Dr. Pickett tells more of the prophets as models for the preacher, and the latter third of the book leaves the Old Testament for a while and the lectures deal with such subjects as "The Place of the Preacher in Modern Life," "The Preacher's Equipment," "The Preacher and the Church" and "The Preacher's Joy and Crown." The one note running through this interesting book is the supreme need in our time of a truly prophetic ministry. He would like to see a race of preachers arise, who have not only the passion and the divine insight of the Hebrew prophets, but also their courage, their—one would not say, aloofness from their time—but their feeling that they must be true to the message which God has given them whether the world is ready to hear it or not.

### POLITICAL CHRISTIANITY

By A. MAUDE ROYDEN. *G. P. Putnam's Sons, New York.* pp. 143. \$1.25.

These are not political addresses in the narrow sense of the word, but they are addresses concerning the application

# THE LITERARY SUPPLEMENT

of Christianity to issues that are in the field of political action. Miss Royden with her usual clear and fearless thinking insists that the Church must not limit itself to issues which are apart from the domain of living concern. She begins by pointing out vigorously that the Old Testament prophets adopted no such attitude as some present-day churches in which "there seems to be no contact with the world outside." It is not possible, she insists, to speak effectively without hurting somebody's feelings, but this is no justification for a real prophet to confine himself or herself to dead issues. The meetings in the Guildhall in London, where the addresses were delivered were followed by "after-meetings" in which the hearers were invited to express their differing opinions and to correct the speaker where they could. This whole attitude is in entire keeping with Miss Royden's brave insistence on religion as a practicable force in the conduct of all sorts of affairs to-day. On this high basis she goes on to deal with various questions before the British. There is a fine presentation of "Justice: Human and Divine," in which she points out that "the entail of evil" can only be broken by the practise of forgiveness by the outraged parties. Clearly and inevitably she describes the futility of trying to hurt our enemies without damaging ourselves. Again she deals with unemployment on the certain basis of the sacredness of personality and declares: "I do not know any principle of our Lord's that has been so brutally neglected as the right as well as the duty of the individual to use the talents which he has got." She criticizes society as "organized in such a way that industries want a margin of unemployment. I say industries, because I do not consider that it is generally the fault, I mean the deliberate policy of the employer." From this same point of view she talks of the situation in Ireland and Russia, the world issue of disarmament, party politics and the care of the insane. There is a terrible sanity and a moral persuasiveness about all that this great Christian writes that makes it full of encouragement and suggestion to all earnest and sincere people.

## Religious Education

### WESTMINSTER TEXT-BOOKS OF RELIGIOUS EDUCATION

Edited by JOHN T. FARIS, D.D. *The Westminster Press.*

These books are the reaction of official Presbyterianism to the Week-Day Church School Movement. No church which prides itself on scholarship, as does the Presbyterian, could ignore the widespread feeling, stimulated by the week-day work at Gary, Indiana, that the Sunday-schools are not enough. The Presbyterian Church's Board, therefore, asked the Rev. W. A. Squires of Gary to head its week-day work. One of these books, for intermediates, is from him directly.

There are two tendencies in the week-day movement, one, represented by these courses, to emphasize information, the other, expressed in Henry F. Cope's excellent "Week-Day Religious Education" (not his earlier book, "The Week-Day Church School" of 1921), to emphasize motivation. This series, therefore, makes little provision for the initiative of the pupil, for projects, for handwork. The teacher is advised to have hand-work and dramatization and service projects, but very little help is given in telling how to do it. In fact, the teacher who took that advice seriously would rewrite the courses. The books say frankly, "The lesson prepared for the week-day will be chiefly instructional, almost always a Biblical story."

Two criticisms of the series are: (1) That they fail to use motivation; and (2) that they do not use the great events of the child's year—the opening of school, Thanksgiving, the Christmas holidays, the patriotic days, Easter, the spring.

Their strong point is their attempt to correlate week-day and Sunday church school work. The Sunday topics are a continuation of the topics used each preceding week-day.

And (a splendid point) in the Intermediate Lessons the usual Junior Christian Endeavor Society is drawn into the church, school and invited to make itself the "expressional" session of the church school. This splendid idea is not carried, unfortunately, into the new fields of "projects."

The primary course is by M. Florence Brown, and is the most important of the group. The stories do not have wings, and there are minor slips in accuracy, as where Agag is called a "Philistine," or where the slow trek of the children of Israel over the desert is called a "procession." Despite these slips this course is quite usable.

The junior course (second year), by Ethel W. Trout, begins with creation, and there is not a whisper about the process being long and slow; or about the six days being covered also by God's Other Word, the wonderful book of nature. The Rev. Dr. McFadyen of Glasgow says: "All the evidence from astronomy, geology, palaeontology, archaeology, is overwhelmingly opposed to such an account of the origin of things." Why teach what must be unlearned later?

The intermediate course is by Mr. Squires himself, and includes some great material, especially about missions, child labor and the race problem; and there are some really good lessons on the Bible, notably the one on "A Christian's Use of the Bible." With Mr. Squires as a teacher there is no doubt that good results would be secured. But would a lesson on "Woman's Place in the Program of the Kingdom" be of the slightest interest to a boy of scout age? Or a lesson on "A Soul's Recovery from Spiritual Tumbling?" The Bible lessons do not center on a single point, and are sometimes heavy-booted.

Of course it is not only the Presbyterians, who cling to the method of filling up the bottle, for the United Lutheran Publication House's "Hand-Book of Week-Day Religious Instruction" (1922, 58 pages), an outline of the courses in nine of their best church schools, also omits the newer process of getting the pupils to plan, execute, judge, and appreciate.

### FOR AGE 7, GRADE II

#### A SECOND PRIMARY BOOK IN RELIGION

By ELIZABETH COLSON. *Abingdon Press.* 342 pages. \$2.

Happy the child who can grow up with such a teacher as Miss Colson of Brooklyn. Through the printed pages a reverent, original, inspiring personality breathes. The teacher who does not catch from her something of the spirit of wonder at the mystery of God's presence and the beauty of His world, the teacher who is not stirred to think and dream with the seven-year-old, as he reads his book, had better seek some other calling. (1) It is remarkable because it supplies the element of wonder which is so often lacking not only in our traditional lesson courses, but also in our Sunday-schools, and (dare we say it?) in our Churches. "About some passages of Scripture," she writes, "there is little to say and much to be felt." "To help a child to wonder by giving him a beautiful thought, and time to think, is religious education, for wonder is a beautiful part of praise." "We need to remember that what we use in appealing to the eyes and ears of children is forming taste, so that nothing short of the best is good enough to set before them." (2) It is remarkable because it plans for the use of all outdoors as a classroom. A June program is on "worship through wonder," and a country road, or a garden, or a roof, or, if that is impossible, a room with some beautiful flowers, is suggested. (The lessons, it ought to be said, are planned for week-days, two sessions a week.) (3) It is remarkable for its use and understanding of the beautiful in lesson material, surroundings, dramatizations, hand-work and songs. Lichtenberger's "Mon Petit Trot" has supplied some of the most effective stories in this treasure-house of literary wealth. (4) It is remarkable for its comprehension of the mind of the seven-year-old child. It might be used as a text-book for the study of children of that age. They are forming habits,



# THE LITERARY SUPPLEMENT

she says, through imitation, which is partly unconscious, partly "purposive," and in larger part through dramatic action. The book breathes love for them, and is keen in its quick use of short dramatizations.

The story material is used a little carelessly at times, as when Jerusalem children are represented as having played on the shore of far-away Lake Galilee, or when houses in Jerusalem are spoken of as of clay, which is used only, we think, on the plains or in the Jordan Valley, or when Easter is spoken of as the "Sabbath" of the children of Jesus' time. And in the mind of the reviewer children might well be taught to say, "The Lord," in learning verses from the Psalms, instead of "Jehovah," just as the Hebrew children said "Adonai" instead of "Yahweh."

## FOR AGE 13, GRADE VIII

### LIVING AT OUR BEST

By GRACE HASTINGS SHARP and MABEL HILL. *Abingdon Press.* \$1.25.

A stimulating course for young people of thirteen or fourteen. They would work well in a class of business girls of a higher age. Eight lessons are on health, twelve on work and thrift, and others on happiness, service, patriotism, co-operation. Throughout, there is the most wholesome religious atmosphere. No young person could well come through this half year without a new sense of admiration for Christ, and at that age admiration means loyalty. There are thirty-two lessons, and they ought to be used in a half-year, beginning with the autumn. They are epigrammatic.

## FOR AGE 14, GRADE IX

### EARLY DAYS OF CHRISTIANITY

By FREDERICK C. GRANT. *Abingdon Press.*

By the rector of Trinity Church (Episcopalian) in Chicago, who wrote the earlier course, "The Life and Times of Jesus," one of the best of the series. Twenty-three of the thirty-two lessons are from the Acts, the last nine about the early martyrs. There is a great lesson on church worship and membership, which tells how the Apostles' Creed grew up about 150 A.D., how the Sursum Corda originated, and how the early church of Justin's time administered its charities. Another great chapter is about the catacombs. These lessons open a new field for many church schools to enter and win. They are stirring.

## FOR AGE 16, GRADE XI

### JESUS' IDEALS OF LIVING

By G. WALTER FISKE. *Abingdon Press.* \$1.50.

Professor Fiske is in the Oberlin School of Theology, which is itself a recommendation for this course, and he has dedicated his work to Dr. Bosworth. He says that hosts of young people in their later teens are eager to know what it means to be a modern Christian. And, while most of the Bible was written for adults by adults, "in the life and teaching of Jesus we have a youthful religion which will always challenge successfully the loyalty of youth, because of its magnificent ideals." He aims to get Jesus' ideals actually into the boys' and girls' characters, and so uses the method of discussions of their own problems. We believe that to expect young people to study a serious course like this twice a week is real optimism. The work would be made easier if it were illustrated by more incidents from the life of our time.

## HOME LESSONS IN RELIGION, VOLUME I

By SAMUEL W. and MARY BOYD STAGG. *Abingdon Press.* pp. 201. \$1.

This is a manual for mothers of three-year-olds. It appeared slightly later than its companion volume for four-year-olds. It requires the use of Mrs. Betts' "Mother-Teacher of Religion." It offers suggestions for each day of fifty-two weeks. The three-year-old, the Staggs say, has little difficulty in carrying on a conversation with people he cannot see, and so naturally comes close to praying. The foundations of disposition are laid at this age, and the child learns to be cheerful, thoughtful, helpful. When a child comes and says, "I want to help mother," she must for his sake immediately drop all other obligations and respond. The authors see that religion in the home means not only Bible stories and prayer, but also correct habits and attitudes.

## HOME LESSONS IN RELIGION, VOLUME II

By SAMUEL W. and MARY BOYD STAGG. *Abingdon Press.* pp. 171. \$1.

A book to help mothers train their four-year-old or five-year-old children in religion. Volume 2 appears before Volume 1 "because of the demand," one of the hopeful signs of our times. It refers constantly to other books of the Abingdon Press' Week-Day series, of which one or two of the books for the pre-school age are essential if this is to be used. It is too complicated and too full for some parents, but will be valuable where a high standard is sought. The Staggs are of Pasadena, and the Rev. Robert Freeman has written the introduction.

## THE LITTLE CHILD AND HIS CRAYON

By JESSIE ELEANOR MOORE. *Abingdon Press.* pp. 64. \$1.

Miss Moore is a born teacher of little children, and those of pre-school age are her specialty. She has collected thousands of crayon drawings, made in church, school or home. Out of her collection she has chosen sixty to show teachers and parents how to use hand-work as part of the larger activity of learning. Surprisingly enough she keeps her perspective about her own hobby, and says that in the church school five minutes out of an hour is all that can be spared for drawing. "Many teachers have the children use the seats of their chairs as tables, kneeling before them to draw." One page is a crayon drawing by a six-year-old to illustrate one of Dr. Henry Coffin's sermons to the children of his church. She spent the whole forty-five minutes of the rest of the service making it. In this book sound educational theory is worked out in a practical way.

## GRADED BIBLE STORIES

By WILLIAM JAMES MUTCH. *George H. Doran Company.* \$1.25 per volume.

A standard series of teachers' texts by the professor of Bible at Ripon College in Wisconsin. The lessons are grouped in four two-year volumes, fifty-two lessons for each year, so that each volume contains 104 lessons. Grades one and two are together, three and four, five and six, seven and eight. A feature is the cumulative review, which adds each year to the stock of Bible knowledge, and at the same time keeps the things learned in previous years in memory. The scholarly attitude of the courses is shown by the fact that Professor Frank K. Sanders has written the introduction to Volume 2. Concrete, graded material, in story units, without homilies, with very brief explanations, are given in the

# THE LITERARY SUPPLEMENT

books. Professor Mutch urges the schools to put a copy of the book in each home. Expressional work is provided for by directions to have a pupil called on to retell the story as soon as the teacher has finished, to have the class choose a name for the story, and to have each pupil keep a note-book. This is one of the best of all the series which aim at imparting information rather than developing attitudes or habits.

## BOYS AND GIRLS FROM HEBREW HISTORY: A CHILDREN'S DAY PAGEANT

By ANNIE RUSSELL MARBLE. *The Century Company, New York.* 25 cents; twelve or more 20 cents, plus postage.

The revival of the religious drama is going on slowly. We are in the midst of it now, and day by day the pageant and other presentations gain favor. This pageant is excellent, and can easily be given by Sunday-schools of medium size or even by smaller schools that are well organized and have good leadership.

## Sociological Studies

### THE TREND OF THE RACES

By GEORGE E. HAYNES, Ph. D. *The Missionary Education Movement, New York.*

Dr. Haynes has prepared a very readable as well as an authoritative text-book on a vital problem that ought to interest every public-spirited American. The introduction is by Dr. Dillard, whose name is familiar as that of a Southerner who is doing constructive thinking upon a basis of broad experience. He states succinctly the central theme of the book a comparison of the two ways of settling racial conflicts, the common way of force and violence, the more difficult, but the only constructive way of conciliation and goodwill. All progressive thinkers are coming to realize that the way of peace among the races—white, black, yellow or whatever type—calls for a program of mutual understanding and co-operation rather than for attempts to force an artificial sameness of abilities, standards and education. Let each be its best self, and "let water find its level" should be a twofold slogan satisfactory to all.

Dr. Haynes' book is a thoroughly fair-minded and convincing attempt to further this admittedly necessary understanding between the colored and the white race. The principles laid down are sound enough to function in other cases, as well, for instance, in the much-vexed Asiatic question. The book is written without a trace of bitterness and in the scientific spirit which we have learned to expect of this author's work. While putting fairly and squarely the menace of the present situation, especially since the World War brought so swift an increase in race-consciousness to the Negro, the book is sufficiently optimistic in tone to be stimulating. Its philosophy is backed up by numbers of concrete and undeniably authenticated instances of the Negro's progress. Some of these will come with a positive shock of surprise to readers not familiar with the actual situation. An open-minded Virginian, of the finest birth and breeding, recently said to the writer, "I've seen a light. We Southerners do understand the traits and characteristics of the Negro oftentimes better than you of the North, but there is one thing we do not understand as well—his aspirations." No one who studies this book can fail to see a light on the value of the Negro's aspirations, and upon his determination to achieve them. We shall hope for a wide circulation of this work during the next year, feeling sure that it will contribute effectively to better inter-racial understanding.

## NATIONALISM AND EDUCATION SINCE 1789: A POLITICAL AND SOCIAL HISTORY OF MODERN EDUCATION

By EDWARD H. REISNER, Ph. D., *Associate Professor of Education, Teachers' College, Columbia University. The Macmillan Company, New York.* \$2.60.

This is a thorough and interesting treatise of education and nationalism in Prussia, France, England and the United States. As a work in education it merits much praise, because it is a fresh presentation of a highly important topic. But we propose to call attention here to its wider significance—the fact that it leaves no doubt as to the strength of the connecting links between nationalism and education. This gives it a more universal message than that of the average book on education. Dr. Reisner's narrative is, of course, altogether objective, and properly so, but he who reads it must be impressed with the fact that the links between nationalism and education have always resulted in triumphs of nationalism over education. And like the triumphs of nationalism over religion, its defeats of purposive, idealistic education—especially in times of stress—make up a sad story. But Dr. Reisner's narrative also gives us the signs of hope. We know that slowly, very slowly, educators may devote themselves more and more to truth seeking rather than to developing mere patriots and those who will yell "Hurrah for our side."

### THE RETURN OF THE MIDDLE CLASS

By JOHN CORBIN. *Charles Scribner's Sons, New York.* \$2.50.

Mr. Corbin pleads here for the middle class, the professional and salaried men, who must live from their own earnings and do not depend upon rents or other income from investments. He holds that the return of this middle class to greater prestige will be of great benefit to society. We are too prone to think of two classes in these latter days, those who have control of wealth and those who earn wages in trades and unskilled tasks. But this middle class, "The Forgotten Folk," "The New Poor," who make up the brain power of the country, now need the most earnest protection for the public interest. Here is an interesting case presented by a thinker and a stylist.

### CONSUMERS' CO-OPERATIVE SOCIETIES

By CHARLES GIDE. *Edited in the United States by CEDRIC LONG. Introductory chapter on co-operation in the United States by DR. J. P. WARBASSE. Alfred A. Knopf, New York.* \$3.

A thorough discussion of consumers' co-operation in France by the Professor of Political Economy in the Faculty of Laws, the University of Paris. Dr. Warbasse, president of the Co-operative League in America, calls him foremost spokesman of the movement in France. Dr. Warbasse's chapter on the movement in America has made the book of much more interest to students in this country who wish to study European co-operation.

## Miscellaneous

### LOOKING ON

By JIMMY HOWCROFT. *Published by the author at Little Forest Cottage, Hants, England.* pp. 30. 2s. 6d.

This little thirty-page pamphlet of poems was dictated to his nurse by an airman who was injured in the fall of his



# THE LITERARY SUPPLEMENT

plane, and who will never be able to do anything more than think or speak. After five years in the London hospital he is now living in a cottage in the country where he is cared for by his mother and his nurse. The sale of this little book has enabled him to live in much greater comfort than could otherwise have been the case.

To turn from the active business of flying to the business of writing verses under such conditions is a change beyond the understanding of most of us. As John Oxenham says in his brief foreword, "Some of you may think you could write better verse. How many of us could write anything at all under such conditions?" Personally, despite their technical flaws, I have seldom read poems more brave and playful and sweet in spirit. Not a word of bitterness nor any indication of it. "The Children's Dream" is a delightful and fanciful voyage in the air, written in a way to charm a child or any one with a childlike spirit. The little poem on "Friendship" contains in simple words a profound and worthy truth. The quatrain on "Man's Mismanagement" is a fine challenge of the present age.

"Then are we sane, that we should order life  
To chaos, turmoil, vast unending strife?  
The world will change, and all be wondrous bright  
When we look upwards and towards the light."

And the poem entitled "Quit Ye Like Men" is a noble declaration of genuine faith.

"Then what am I?  
A stricken pawn in a mighty plan,  
Yet striving still to be a man.  
Though hopeless seems the race to be  
Yet breast it bravely, thou shalt see,  
Like mist before the sun,  
Thy troubles die, and fade away,  
And joy be at the close of day  
If thou hast nobly run."

It will do any one good to read such poems as these, because it will make you feel a little ashamed of yourself and very much surer of spiritual realities.

(THE CHRISTIAN WORK has sent for a number of copies of this pamphlet and will be glad to supply them to our readers at fifty cents, postpaid. Address the Literary Editor.)

## READINGS FROM GREAT AUTHORS

Edited by JOHN HAYNES HOLMES and others. *The Dodd, Mead Company, New York. 75 cents*

This is a new edition of the readings, with additional selections. It is a compilation of non-Biblical writings for use as responsive reading in public assemblies, but also full of inspiration for private reading. Though such a book must of necessity be confined to authors whose poetry or prose can be easily adapted to responsive reading, nevertheless the editors have brought together selections from a large number of writers including Seneca, Buddha, Marcus Aurelius, Emerson, Whitman, Lowell, Wordsworth, Browning, Mazzini, Wilson, Lincoln, Carlyle, Ruskin, Henry George, Tolstoi, Wells, Galsworthy Tagore. Churches which wish to use for responsive reading inspirational literature outside of the Psalms and other parts of the Bible will find this little book remarkably adapted to their needs.

## THE CHRISTIAN DOCTRINE OF PEACE

By JAMES HASTINGS, D. D. *Charles Scribner's Sons. \$4.*

This is the last volume from the pen of James Hastings in the series of "The Great Christian Doctrines." It was the last great work of Dr. Hastings. He had corrected the

final proofs just before his death. It has been edited by his son Edward Hastings as a labor of love. It is very fitting that Dr. Hastings' last message should have been one on peace. This volume needs no recommendation for those who have been acquainted with the previous volumes in the series. It is a book that no preacher can afford to be without in these days when the problem of peace and war is the one great question before the churches. "One cannot look anywhere in the Bible, says Dr. Punshon, either in the Old Testament or into the New, without discovering that peace is, so to speak, the master-blessing, the grand issue both of the law and of the Gospel to mankind." The great Levitical benediction, our readers will remember, ends with the word, "Peace." The Saviour's coming is heralded with the prophetic song of the angels of "Peace on Earth." Dr. Hastings has examined the Old Testament and the New with that thoroughness which only one who knew them by heart as he could do, and has given us every aspect of the Biblical teaching as to what peace is, how it is to be secured, both in the human heart and among the nations. The titles of the chapters are indexed to the contents of the book, "The God of Peace," "The Peace of Christ," "The Search for Peace," "Peace with God."

Such subjects as these dealing with the personal aspects of the problem—then the latter half of the volume is exceedingly interesting as Dr. Hastings considers with considerable elaboration the whole question as to the teaching of the Bible on war and peace. As he points out, however, there is progression in the idea that peace among nations is the natural Christian status and that war must eventually give way to the practical adjustments of disputes. The prophets saw this, which to-day comes to its climax in the teachings of Jesus Christ. The volume is a very valuable contribution to the whole subject.

## THE INTERNATIONAL DEVELOPMENT OF CHINA

By SUN YAT-SEN. *G. P. Putnam's Sons, New York. pp. 265. \$4.50.*

The name of Sun Yat-sen upon the title page of a book at once gives it prominence. Opinions regarding him differ widely, some regarding him as one of the great constructive statesmen of the modern world, and others as the fanatically impossible De Valera of China. No one, however, can doubt the extraordinary qualities of a man who could rise to such eminence in a nation of over four hundred million people, who in 1911 was the chief factor in the overthrow of an ancient monarchy, who was elected the first President of the Chinese Republic, and who, though no longer at the head of that government, has a following so large that he must be taken into account in all questions affecting the development and stability of the largest nation in the world. Even his enemies admit the purity of his personal character and his patriotic devotion to what he believes to be for the welfare of his native land. In this book, he traces the forces and influence that have brought about the tremendous changes in China, and he sets forth the reasons which led him to set up a government in Canton in opposition to what he regarded as the corrupt, militaristic, and Japanese-controlled government in Peking. He says that his special object is to explain his conviction that, in order to solve the Chinese question, the vast resources of China should be developed internationally under a socialistic scheme, for the good of the world in general and the Chinese people in particular. It is his hope that as a result of this, the present spheres of foreign influence can be abolished; the international commercial war can be done away with; the internecine capitalistic competition can be got rid of; and last, but not least, the class struggle between capital and labor can be avoided. Thus, he thinks the root of war will be forever exterminated so far as China is concerned. This is rather an ambitious program. Sun Yat-sen has proved to be the most successful agitator of the age. Whether he will also prove to be the

# THE LITERARY SUPPLEMENT

capable and wise administrator of the new order that he has done so much to inaugurate is not yet clear. At any rate his scheme as presented in his book deserves serious consideration. Appendices add interesting data, including letters from several foreigners, who express interest in his project.

## NIGGER

*A novel by CLEMENT WOOD. E. P. Dutton and Company, New York.*

This is rather short novel, very "sketchy," but always vivid and interesting. In four chapters it attempts to take a negro from his boyhood days before the civil war, with all of his descendants, to his death after the World War. Mr. Wood also weaves in a real message. Both directly and between the lines he indicts the white race, while he tells the story of a negro family, kept in ignorance, with its ideals opposed at nearly every turn.

## CONSTANTINOPLE TO-DAY

*By CLARENCE RICHARD JOHNSON; Foreword by CALEB F. GATES, President of Robert College. The Macmillan Company, New York. pp. 418. \$5.*

That great American Secretary of State, John Hay, said that the storm center of the world had shifted from Constantinople to China, and that whoever understands that mighty nation will understand the future of the world for several centuries. If John Hay were living to-day he would surely say that while Peking is undoubtedly a storm center of the world, Constantinople is as much a storm center as ever. Never before in all its checkered history has it been more tumultuous than it is now, and never before has it been more vitally related to the welfare not only of southeastern Europe, but of the world. The portents are ominous, and no one knows at what moment they may become actualized in a destructive fury which will involve many nations. One therefore opens with peculiar interest a book which bears the title: "Constantinople To-day." It does not profess to be an account of an interesting city. The real purpose is indicated by a sub-title, "The Pathfinder Survey of Constantinople, A Study in Oriental Social Life." Professor Johnson explains that he is the editor rather than the author. He selected a corps of workers, most of them serving with little or no compensation, but all admirably fitted for the tasks that he assigned them. Under his direction, and that of an advisory committee, headed by Dr. Caleb F. Gates, President of Robert College, and Dr. Mary Mills Patrick, President of Constantinople College for Women, a careful survey was made of present-day conditions. The book is therefore a series of reports rather than a connected narrative, but these reports are of great value. One finds within the pages of this volume an account of the historical setting of the city, its civic administration, its community organization, its industrial life, its refugees, orphanages, recreations, widowhood, adult delinquency, and native schools. The editor, who is professor of sociology in Robert College, possesses rare qualifications for the supervision of such a survey, and he has had the best of co-operation and counsel from others who have long resided in Constantinople and are intimately conversant with the problems that are discussed. We regret that there is no index to make the valuable material in the book readily available for consultation, but in addition to the chapter headings there are numerous sub-heads. The volume is handsomely printed, contains excellent illustrations, and includes a wealth of statistical information. It would be difficult to find elsewhere such a comprehensive and accurate account of Constantinople as it is to-day. It is a veritable mine of information for all who are interested in Turkish problems, and for students of sociology everywhere.

## THE VISION OF DESIRE

*By MARGARET PEDLER. George H. Doran Company. \$2.*

This is a sugar-coated love story of the old school. It is concerned mainly with the trials and tribulations of Ann Lovell, a sweet young English girl and her three troublesome suitors, to wit: Tony Brabazon, a childhood friend, the wayward nephew of a wealthy uncle; Brett Forrester, a magnetic cave man, who by some mistake lives on a yacht; and Eliot Coventry, a cynic, whose faith in all women was shattered by one of them that he refuses to fall in love with the heroine until he has rescued her twice from drowning. The main complication develops when Tony innocently compromises Ann, and the rejected and revengeful Forrester employs his knowledge of the occurrence to have Eliot break off his engagement with Ann. In due course, however, all is happily explained away and the story ends with two betrothals fully accomplished, and another hovering in the offing. Technically the book is a fairly good piece of work although a little more imagination and care in some minor matters would have improved the whole vastly. The author begins her story smartly and carries on with a briskness that insures attention although she is far too ready to take the easiest way at times, too quick to invoke the gods of coincidence. It is true she dominates her characters completely—but there is a reason. She is too much in love with them to let them go their own ways. She fails to make her villain even moderately hateful. And as to her virtuous ones! They sometimes come very near being tiresome—as tiresome as only the truly virtuous can be. It is the lesser actors in the story, Lady Susan, Sir Philip Brabazon and Cara Hilyard that furnishes the clearest and most human portraits.

The book on the whole is a pleasant story about pleasant people, well told and with a charm of its own that will probably appeal to a large number of feminine readers.

The Turk is still the old Turk. A recent cablegram from Mersina, the port of Adana, ancient Tarsus, runs: "Turkish police announced that refugees who do not leave Mersina within four days will be deported to the interior. Refugees now number 4,500. Make strong representations to Allies to prevent such deportation. If these people are deported to interior more than fifty per cent, will die. There are ships now in harbor that could take people off if anyone will receive them." And in the face of such things the world plans to strike hands with the Turk, American commercial interests want a treaty without delay, a treaty that shall accept the robbery and slaughter and deportation of the Armenians and demand no redress for them. Yes, America, this America of ours to which we like to ascribe the "moral leadership" of the world, is too heartless to open her own doors a little wider to the refugees, even when their own kin are already here.

It is the genius of foreign missions that it develops an indigenous Christian church. A church it is true that needs lots of brothering as it grows and develops, but a church nevertheless, modeled in accordance with the people's needs. A church in India shaped for India's needs and type of mind. A church in Japan that is Japanese in its psychology and polity. A church in China suited to the Chinese. And each with self-government and self-support as an objective. Not that self-support will come in our day. We have been too slow in sending out missionaries for that. But the day will arrive, when with native leadership and native consecration the churches of these nations will stand alone unaided so far as material help is concerned. This will be the missionary's glory.



## Gentle Waifs

By William Willard Howard

TWO little girls, without hats or stockings, drifted in past the iron gates of the Y. W. C. A. building at the corner of a wide, imposing boulevard in a city over against the borders of Bolshevik Russia. They were thin little girls, with the pasty-white faces and threadbare garments of acute poverty.

They had not any real right to be in that big boulevard, with its park, its massive houses and its flags of foreign legations. They would not have been there at all had the police been looking. But they drifted in past the iron gates like two small shadows, probably hoping that in the cans and boxes at the back door there might be found some discarded trifle that could be eaten.

There was not anything edible at the back door; so, by a sequence of events not clearly understood, the little girls found themselves in a lofty room in the interior of the building. The room was almost bare of furniture, but contained about two score young girls, of various ages and sizes, upon whom a silence fell as the two little waifs appeared among them. One did not enter that place without stockings. It simply was not done.

It might have been an awkward moment for the two small intruders had not a pleasant-looking young woman stepped up to them and made them welcome.

"It is our recreation hour," said the young woman. "We play games and have a good time. We shall be glad to have you join us."

The two score stared. One's mamma would not be pleased to hear that one had played games with stockingless waifs from the streets; but one would not so much as think of opposing any suggestion of the American young woman. It simply was not done. When the soft voice with its undertone of authority advised you to do this or that you simply obeyed. The young woman had come thousands of miles to teach you good manners and calisthenics and basketball and English and French and other things without cost to you, and so you would be an ungrateful little animal if you refused to obey.

The games began. They probably went a bit stiffly at first, because the two little waifs from the fog and drizzle of the streets were diffident, and the two score did not know just how to manage with them. Two thin little girls, with pasty-white faces and only half enough clothing, really could not expect to mingle on terms of familiarity with native-born girls who had red-apple cheeks, sturdy waistlines and adequate clothing. There was not any formula for that sort of thing.

To make matters more embarrassing, the American young woman actually asked the two waifs if they could suggest any new games.

One waif looked at the other waif questioningly.

"Yes," said the elder waif, "we know some games, but it is a long time since we have played them."

"In Petrograd, perhaps?" said the soft voice of the American.

"Yes; but that was a long time ago, before—before we came here."

"Suppose you show us one of the games? I'm sure the girls will be glad to join in and play with you."

There was no help for it; the undertone of authority in that soft voice would not be denied.

So the two small specters of poverty began a game—slowly—diffidently. The sturdy, red-apple girls, representative of the best native families, joined in dutifully.

Then as the game went on, the two small waifs from the fogs of nowhere forgot that they were hungry, forgot that they were only half-clothed, forgot that they were strangers in an alien land. Years of hunger and cold and misery fell away from them—and they were back again in the big house in Petrograd, playing games in their own spacious nursery, with the little princess from next door and the little countess from across the boulevard for company, and the servants in livery waiting to serve cakes and chocolate when the romp should end.

The pasty-white faces flushed pink; the slim, bare legs flashed in and out; the big brown eyes sparkled with life and merriment. The sturdy, red-apple girls caught the thrill of a new, dominating leadership. They found themselves borne along on the wings of a strange enthusiasm as they obeyed without hesitation or conscious reluctance the directions of the two small leaders. Somehow it seemed to be natural and proper to obey these two waifs, as though the waifs had the right to expect obedience.

It was a glorious hour, dedicated to the inalienable rights of childhood. The cold, damp, foggy streets were far away; hunger was not; remained only joy and laughter and merry games. The half-starved waifs had come into their birth-right.

Then a bell rang somewhere. The games came to an end. The red-apple girls scampered off to lessons elsewhere. The big lofty room was empty of all save two thin little girls, without hats or stockings—two hungry little girls who fell from the rose-tinted clouds of joyous childhood to the cold, damp pavement of a foggy street.

Slowly, sadly, the two small specters of poverty drifted down the steps and out into the fog. That is all that there is to the story.

No; the two little waifs never went back to play games again. No one knows who they are or where they are.

Shall I say that no one cares? That is for you to say—you who read this. If you would like to know who they are and where they are I shall be glad to find them for you. I do not know who they are, but I have a theory. I did not see them. The story was told to me by the young woman with the soft voice underlaid with authority. If the little girls are alive I can find them. I know where to look for them.

My theory about the little girls is this: They lived in a big house in Petrograd. Their father was a member of the nobility of monarchist Russia. He was a general of the

army or a high official. He was killed in the war or assassinated in the revolution. The big house was seized by revolutionists. The little girls were saved by their mother, who fled with them by night to the barren shelter of an alien land.

The little girls did not return to play games because their mother would not let them go. When the little girls returned to the miserable place that they call home and told their mother about their wonderful adventure they were forbidden to go to that place again—because half-clad girls are not supposed to go there. So they never went back.

If you desire that I shall find the two little girls you must not send me on my search empty-handed. It would not do any good simply to find the two waifs. I must have in my hands the means to give employment to the mother, so that she may earn enough money to buy food and shoes and stockings for her little girls. I must set the mother to work making those beautiful hand-embroidered, hand-sewn Russian

Princess Blouses that I have written about in *THE CHRISTIAN WORK* during the past four weeks.

The necessary organization for giving employment to the mother of the little girls is in full working order. Anne Louise Howard, who accompanied me to Europe last November, is in that same far-away city of Eastern Europe giving employment, with our own private funds, to two hundred gentlewomen. She will add the mother of the two little girls to her working force if you desire that she do so. All that you need do is to send a contribution, in any amount, to the working fund.

Subscriptions should be sent to the Russian Refugee Fund, care *THE CHRISTIAN WORK*, 70 Fifth Avenue, New York City. An illustrated booklet giving twenty-five photo-engravings of Russian Princess Blouses, now ready for delivery, will be mailed to any address for the asking.

## COUNTRY CHURCH DEPARTMENT

Conducted by Rev. Edmund de S. Brunner, Ph.D.

### Rainy Mountain of the Kiowas

The American Indian responds just as keenly to a modern country church program as the pale face immigrants who have overrun his continent. The Kiowas at Mountain View, Oklahoma, have a community of 450 and a church membership of 238. The people all live in the open country. There are no other churches in the field, the few white people either going to town or having occasional school house preaching from the Indian pastor-missionary. Two decades ago the Indians were still living in tepees; to-day nearly every family has a house and lives in it. No longer do they shift from place to place; the population has become permanent and settled.

The program on Sunday is unique. The morning service occurs at eleven o'clock, after which the Indians go to the mess house, where all eat dinner, according to the time-honored custom. Early in the afternoon the young people gather, forty in number, for a meeting in the lecture room of the church, while the older people gather for a similar service in the auditorium. Later the entire church goes into the large room for the opening services of the Sunday-school. The singing here is in both English and Kiowa. The officers of the school are all Kiowa young people and two of the six classes are taught in the Indian language. The adult teacher is a young Kiowa man. An informal vesper service usually follows Sunday-school, after which they return to their homes.

These Indians have an \$8,000 new brick church, for which they raised nearly all the money. They have not been in debt for any part of it. The old church is now used as the mess house and for socials and special community meetings. The Indians are very proud of their new building. The church owns eighty acres of land and provides a home for the missionary. In January the church holds a week of intensive Bible study, at which time the young people gather and live in tents on the church ground. An effort is now being made to start a Christian school and the first tentative steps are being taken along the lines of community service. The treasury report shows a budget of nearly \$3,000 a year

A sense of humor is a helpful more often than a dangerous thing. One country church pastor writes that he has two debating organizations in his church. "The Women," included in the Ladies' Mite Society, and "The Men," otherwise known as trustees. One of the chief subjects for debate is, "Who Shall Clean the Church?" The result is that the church has not been swept out for a half year.

Once there was a wise man who built his church upon his young people and the church endured the loss of the saints by death and the loss of the tenant by removal. His work includes boys' and girls' clubs and his equipment a stereopticon, ping-pong tables, indoor croquet tables, a slide for the small children, swings, trapezes and other gymnasium equipment, together with a volley ball court with tennis soon to be added. A daily vacation Bible school was run during the last summer. The spiritual work is not neglected, as there is an Epworth League, junior and senior, missionary societies, a Queen Esther circle and other organizations. The club room in the basement is used two nights a week. The pastor has trained leadership in his own congregation, so that his progressive program of both religious education and recreation is under complete charge of a steward in each of these departments. His church is the Silver City, Iowa, Methodist.

How much of a program can be put on by a minister who has a circuit of seven churches? Rev. Paul Doran, down in Tennessee, is answering this question in a remarkable way. He gives each of the preaching points more time than the average church on a circuit of seven would have. He co-operates with the county agent and his own small farm has been the scene of many demonstration and agricultural meetings. His home is the depository for all government bulletins. In addition, it is practically a parish house, for one room is open to the community, and magazines and papers, along with some books, are accessible. The young people gather here and practically all of the social life cen-



ters around the parsonage. At another end of the parish there is a community house with a community worker, who pays the rent for the house out of her own very small salary. The minister's wife is the other community worker, and she serves without salary. Mr. Doran makes five hundred calls a year in homes and about as many more to the men as they work in the fields. The total membership of the parish, distributed among seven churches is over three hundred.

---

A seven-day-a-week program of which spiritual leadership is the corner stone is better than any narrowly conceived evangelistic meeting. This is the absolute conviction of Rev. V. H. Van Horn, who has seen his church grow from a membership of sixty to 175 within the last three years, with the Sunday-school making a nearly similar growth. In the same time the salary has been increased from \$700 to \$2,000; the benevolences from \$250 to \$1,400. This last year a \$40,000 church was built, dedicated free of debt. This church includes an auditorium, modern Sunday-school rooms, gymnasium, showers and lockers and full equipment

---

Denominational psychology is a fearful and wonderful thing. Despite all our good intentions and our vows, inheritances from the old days of the circuit rider competition still creep into public attention. From a piece of literature from one of the most progressive denominations, and one which has fought hardest for co-operation and comity agreements, comes this delicious bit of denominational egotism: "The expanding program of the church has brought with it an enlarged sense of the obligation of the church to all members of the community. It has also brought especially to the ——— denomination, because of the system of organization under which it works, an obligation to plan for the care of all families not cared for by other denominations." Presumably, no other denomination but this one has such lofty ideals of service!

---

The Children's Bureau has just issued the first survey on "Nutrition and Care of Children in the Rural Area." The area selected happened to be a mountain county in Kentucky. The study followed other surveys of the bureau which covered the subject of maternity and infant care. The bulletin is written by Miss Lydia Roberts and is a most informing piece of work. It should by all means receive the attention of ministers and social workers even though the area covered is frankly exceptional. The bulletin is illustrated with some telling photographs. Additional copies may be had from the Superintendent of Public Documents, Washington, D. C., for ten cents, by ordering publication No. 110 of the Children's Bureau.

---

"CHURCH STREET," by Jean Carter Cochran. Westminster Press. \$1.50. This is a little book of 227 pages which gives the better side of Main Street. The sketches, a number of which have been published in the "Outlook," "The Book-

man" and other magazines, are written with an understanding of the wholesome values of American village life in which the church plays a very useful part through the long years. There is no blinking of the real facts, but the emphasis has been constructive. Apart from a slight tendency to become sentimental in places, this book is a very useful contribution to the literature of American village life.

## Work Among Farm and Cannery Migrants

THE interdenominational service rendered to the migrant groups of women and children in canneries and on truck farms has now been conducted for three summers. Ten women's boards financially co-operated in last year's work, the Council of Women for Home Mission providing office space and supervisor. Committees in the local communities co-operate both in moral support and in providing supplies, and, in some cases, means of transportation for the children. Six stations were maintained last Summer averaging eight and a half weeks per station, a total of fifty-one weeks.

Twenty workers served at the stations, for the most part undergraduate college girls who were experienced along either day nursery, playground work, or domestic science. The transformations wrought by these girls were simply marvelous considering the short space of time the stations could be open—only the canning season. To bring a group of neglected children into a state of good discipline, to teach manners, morals, personal hygiene, games and handcraft, sewing, preparation of simple meals, songs, and chapters from the Bible in eight weeks is no small task. Those who visited the stations, who had had experience in similar work, said the finished product was almost unbelievable.

## Museum of the American Indian

THE Museum of the American Indian, Heye Foundation, in New York City, is the only institution in the world devoted exclusively to the American Indian race. "Although centuries have elapsed since the discovery of America," stated Mr. George G. Heye, founder and director, "science has not positively determined the origin of the Indian tribes found throughout the Western Hemisphere. That mystery may be unveiled some day, but it will require the most intensive research to accomplish that result. There are notable collections of Indian subjects in other museums in this country, but in this one the manners and customs of the American Indians may be studied with thoroughness because every other factor has been eliminated."

A unique feature of the arrangement of the collection is the synoptic form in which some of the articles are placed, enabling the observer to follow the process of manufacture, step by step, in a way that can be done usually only by photographs. Pottery making is followed from the rolling of the clay into strips through the process of decorating; and embroidery and bead-making may be followed in a similar way. Manufacturers of textiles have received ideas from these exhibits which are of practical value. Many of the objects, centuries old, were dyed with vegetable colors, apparently as fresh now as when first applied.

The museum will be open to the public every day in the year, and it is expected that many students and scientists, as well as the general public, will avail themselves of the unusual opportunities it offers.—*Southern Workman*.

# International Sunday-School Lesson

May 20, 1923

Elijah, the Brave Reformer

I KINGS 18:30-39.

*"Choose you this day whom ye will serve."*—Josh. 24:15.

IF Elijah was brave, it was because he lost all thought of himself in connection with the cause he served. There was no peace or comfort for him apart from the success of that cause. When he thought his work was a failure he prayed that he might die. However much he sinned in falling into the despair of that doubt, he showed himself so completely wrapt up in his work that he could look forward to no life save in its success. Such an attitude makes for bravery, not the considered courage of the man who forces himself to his task, but the inevitable heroism of one who is for the time the embodiment of the principle for which he contends. Wordsworth wrote of

"The man, who . . .  
Plays in the many games of life, that one  
Where what he most doth value must be won;  
Whom neither shape of danger can dismay,  
Nor thought of tender happiness betray."

There can be no unhappier condition than that of half-hearted allegiance to a cause. For in such a situation one will be torn between consideration for his own safety and comfort, and the demands of the movement which has partly won his loyalty. Such a man's devotion will rise no higher than to serve when there is promise of success, and to withdraw to save himself whenever disaster threatens. And he will always miss the thrill of absorption in something outside of and bigger than himself. He will feel the call of duty without the inspiration that comes when the glory of a duty possesses one utterly. Horace Traubel wrote:

"I served the great cause, the great cause served me;  
There were never any debts between us, the compact was  
without obligation;  
I answered its cry, it answered my cry;  
The seed in the ground hungered for light, the light pierced  
the earth with unerring love—  
We met, ran together, appointed mates."

Elijah has been called the awakened conscience of Israel. It is a high tribute to him that sees nothing of self in his ministry. If anyone had talked of bravery to such a man he would have exclaimed, "Woe unto me, if I witness not for the truth."

Another thing that made for the flaming zeal of Elijah, and it has been true of all great reformers, he brushed by many details and minor aspects of the national problem and saw a single moral issue at the heart of it all. The political issue that confronted the prophet might be variously described according to the point of view. An alliance had been formed between Israel and Phoenicia, and had been cemented by the marriage between Ahab and Jezebel. Jezebel was no ordinary woman. She was determined to bring to her new country much of what she had been accustomed to in her native land. And Phoenicia was a great nation. Industrially it was far more developed than Israel. And from some points of view its culture was richer and more varied.

In fact, some writers have professed to see in what they have called the contest between Elijah and Jezebel merely the struggle between an old order and a new, between a simple and narrow régime and the inevitable complexities of a higher order of civilization, industrially so at least. Jezebel, it is said, was determined to bring many of the improvements of the Phœnician civilization to backward and provincial Israel. Of course, in doing so she was bound to bring a great many things not so good.

But such is always the argument for an advancing civilization. You cannot have the higher industrial development without the attendant evils. You cannot enjoy a richer culture without many inevitable social developments that are unfortunate. Elijah, say some of these modern commentators, was one of that group of narrow men who in all times would keep back the tide of advancing civilization in order to preserve the simple moral ideals and religious practices of the fathers.

There is no indication what Elijah may have thought about any particular industrial reforms or social developments introduced by this determined queen from a neighboring country. If the seizure of Naboth's vineyard was a new method of settling industrial disputes, he was against it with all the moral force of his being. But if Elijah did see anything in Jezebel's influence and work that promised a fuller development for Israel, he did believe that the price was too great for Israel to pay.

The prophet was a great patriot. That was true of all the prophets. They loved their nation, and they believed that whatever they condemned threatened the very life of the nation. Elijah did not want to keep Israel isolated and provincial. He wanted to keep Israel a going concern, and he believed with his whole heart that Israel's fortunes, her destiny, her very peace were tied up with her loyalty to Jehovah. He was not an enemy to a richer civilization. But he was in no hurry about advancing civilization. It must come in right ways if it was to endure. If it came about in wrong ways it would have to be torn down, and painfully and laboriously built up again.

History seems to be a record of peoples carried away by the glory of power and greatness. Men have made a god of development into richer and more varied political and social life. We talk about civilization as though it were a definite and inevitable goal toward which life must rush. There are "higher" civilizations and "lower" civilizations, the higher and the lower being measured generally in terms of wealth and power. And we grow hardened to the evils attendant upon our civilizations. They are somewhat compensated for by the extension of life, and the new opportunities for living opened up.

So, at the present time, there are many misgivings about our industrial development. There is no question about increased production, and our rapidly accumulating wealth, but the effect of the system upon the workers is not a matter of quite so much comfort and confidence. Great cities,



centers of industry, are glorified, but what the inevitable living conditions are doing to the family, and home life, and to the popular moral standards in general is causing widespread concern if not dismay. Commercialism, often hailed as a great force leading the van in the spread of modern civilization, has involved, and threatens to further involve, the nations in so many dreadful difficulties that many prophets are now crying that the present industrial order is not Christian, and can never be Christianized.

In what we call progress there has been a lure in going on merely to bigger things. In the vast and rapidly moving procession religion has not been in the lead. Something in the way of a more material ambition, a more selfish interest, has been the compelling force. Religion, if it has been counted on at all as a help, has been reckoned as a sort of steadying force to keep the ship as nearly as possible on an even keel, or perhaps as a salvaging agency to follow on and save as much of the inevitable wreckage as possible.

If this was the situation in which Elijah found himself and his people, in the midst of a development accelerated by the ambition of an alien queen, we need not think of the prophet as merely opposed to progress. But he stood for something before progress, without which any advancement must be futile. It was more important for a people to be right than to go ahead. Any going ahead that was not on sound moral and spiritual lines would be but riding for a fall.

Israel should have learned that lesson by Elijah's time. Other alliances had been made that promised, and for a time afforded more wealth, a more varied culture, bigger territory and bigger armies. But so far as real progress was concerned it had been going one step forward and then several backward, with immense tragedies in addition to the loss of time.

And we are still doing it: building more rapidly than we know how to build, glorifying mere greatness and rushing on to our so-called destiny impatient at the suggestions that we follow everywhere and in all things the laws of God. So our Babels go up, and sooner or later topple over, destroying millions no more guilty or careless than the others who survive.

Lincoln came more and more to feel, during the days of the Civil War, that there was an underlying justice in that great tragedy. The people had developed on false lines, and such development entailed its heavy penalties. So he said in his second inaugural: "If we shall suppose that American slavery is one of those offenses which . . . must needs come but . . . which He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away.

Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred years of unrequited toil shall be sunk, and every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so it must still be said, 'The judgments of the Lord are true and righteous altogether.'"

The same words might be uttered at any time of judgment, when advancing civilization may be overtaken by its weaknesses. The lure of mere size, of wealth, of widening influence has been the undoing of many peoples.

Elijah, true prophet that he was, was but anticipating the judgments of Jehovah. There was no seeking first the kingdom of God and his righteousness in this policy of Jezebel and Ahab. They were going after the "other things" directly. The kingdom-of-God first plan was too slow, and so like all nations on the wrong track they adopted gods more congenial to their personal ambitions.

Elijah looms up as a greater man than a last lone prophet of Jehovah calling the people back to the old ways they had forsaken. He was as eager for national strength and greatness as any, but he knew what sort, alone, could endure. With the unerring instinct of a true seer, he saw that the issue was a moral one, just a question of right and wrong. Any policy of national expansion that harbored things unethical or immoral was not only bad religion, but it was bad statesmanship. If the juggernaut of industrial progress rides ruthlessly over the lives of little children, or the rights of backward people, it may carry far but it will not avail. The people who have so progressed will some day have to return to the point where they went wrong and pay for all the injustice done. All sound statesmanship must be first of all religious, all social development must be founded on the true and righteous judgments of God.

Very dramatic was Elijah's contest with the prophets of Baal, the recital of which forms the heart of the narrative concerning this brave reformer. He there singled out the one issue which it was his mission to emphasize. It was the one issue between Jezebel and himself, between the whole people and himself. Was their plan of development keeping them loyal to the one true God? In fact the issue had gone farther than that. Their way of life had made them seek more congenial gods, and the issue was as to who was on the side of the true God.

It is an interesting fact that these apostate Israelites believed more or less in these adopted gods of theirs. It is doubtful if the contest would have gone on if there had not been some expectation that Baal would prove himself alive and possessing power. People always believe in the gods of their own fashioning until some test proves the falsity of their conception. The German people believed in their "Got Mit Uns." "These things hast thou done, and I kept silence; thou thoughtest that I was alto-

gether such a one as thyself." In these words the writer of the Fiftieth Psalm set forth a very common tendency in the ways of erring men.

It is not enough that men worship God. It is all important that they worship the true God. There is altogether too much generalizing about religion, and the religious tendency. Men have gone farther astray following supposedly religious impulses than in any other way. The gods of peoples' own imaginings have given their sanction to the worst of crimes. So long as men are content to follow their own selfish wills and use religion merely as a cloak of respectability there will be no testing of faith.

But faith must be tested. Fearlessly spoke Elijah. He had no prejudice in favor of names. "If Jehovah be God, follow Him; but if Baal, then follow him." But test it out somehow by tests that are real.

In your personal life there will be no opposing sacrifices to be consumed by miraculous fire. In our national life there will be no dramatic gatherings on some hillside with the adherents of different faiths, and of no faith at all, ranged over against each other. But there are tests which ought to be fearlessly applied. A real faith in the true God should give you the "untroubled heart," moral purpose, and freedom from all fear. Faith in the true God will cause mercy and truth to meet together, and righteousness and peace to kiss each other. Is the faith of America doing that? Do we dare test our religion along those lines?

Again that valiant prophet may come to us, and face us in the whirl of modern development, pointing out that all that is not true to God in our progress will be vain, and worse than vain; and ranging us before him challenge us, as he did Israel of old, to test out and seek a God who is a living God, who will show his power at the call of his people.

REV. ASHLEY DAY LEAVITT, D.D.

#### BOOKS RECEIVED

- Roosevelt as the Poets Saw Him. By Charles H. Towne. Charles Scribner's Sons. \$1.50.  
 What It Means to be a Christian. By Edward I. Bosworth. Pilgrim Press. \$1.25.  
 Lives of Girls Who Became Famous. By Sarah K. Bolton. Thomas Y. Crowell Company. \$2.  
 A Beach Comber in the Orient. By Harry L. Foster. Dodd, Mead and Company. \$3.  
 A Woman Tenderfoot in Egypt. By Grace Thompson Seton. Dodd, Mead and Company. \$3.  
 The Great Dream. By Marguerite Wilkinson. Macmillan Company. \$1.50.  
 Christianity and Liberalism. By J. Gresham Machen, D.D. Macmillan Company. \$1.75.  
 As I was Saying. By Burges Johnson. Macmillan Company. \$2.50.  
 Your Home Your College. By Rev. Arthur K. White, A.M. Pillar of Fire. \$1.75.  
 Freedom and Christian Conduct. By John A. W. Haas. Macmillan Company. \$2.25.  
 The Faith That Overcomes the World. By Van Rensselaer Gibson. Macmillan Company. \$1.  
 Old Testament Life and Literature. By Prof. I. G. Matthews. Macmillan Company. \$2.50.  
 The Vision of Desire. By Margaret Pedler. George H. Doran Company. \$1.75.  
 Five-minute Sermons in Stories. By Henry T. Sell, D.D. Fleming H. Revell Company. \$1.25.  
 The Problem of the Working Boy. By William McCormick. Fleming H. Revell Company. \$1.25.  
 From McKinley to Harding. By H. H. Kohlsaat. Charles Scribner's Sons. \$3.



## THE CHRISTIAN INVESTOR

A correspondent asks how she, a Christian woman and a holder in moderate amount of railroad securities, can express in the capacity of stockholder her loyalty to the social ideals of the churches. Referring to the proxies put in her hands she writes: "I don't want to empower any of these gentlemen to vote in my name for any policy that may seem advantageous to the stockholders without regard to labor conditions." She has asked one of the railroads in question concerning its labor policy and received a "polite but non-committal reply." We would welcome suggestions from persons similarly placed who may have had helpful experience.

## Send for Booklet today!

**L**EARN how to make a safe investment and secure an assured income for life yielding from 4% to 8% according to age.

**No Anxiety. No Fluctuations  
No Inheritance Taxes**

A real bond with a donation feature endorsed by leading churches of all denominations

Write for Booklet No. 29

**Every Style of Bible for Sale**

**NEW YORK BIBLE SOCIETY**  
Oldest Bible Society in New York  
5 East 48th Street New York



## Pulpit Gowns

and Choir Vestment  
Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

**Cox Sons & Pining**

131-133 East 23rd. New York City

## VICTOR Portable STEREOPTICON



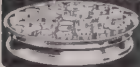
THE PERFECT  
LANTERN SLIDE  
PROJECTOR

SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR  
RENT OR FOR SALE

**VICTOR  
ANIMATOGRAPH CO. INC.**  
270 VICTOR BLDG. BAVENPORT, IA.

ASK FOR CATALOGS  
AND TERMS

## Communion Ware of Quality



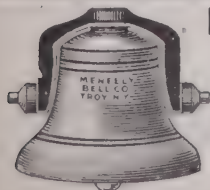
Best materials. Finest workmanship  
ALUMINUM or SILVER PLATE  
Send for Illustrated Catalog with  
REDUCED PRICES

**INDIVIDUAL COMMUNION SERVICE CO.**  
Room. 304 1701-1703 Chestnut Street, Philadelphia, Pa.

## McSHANE BELL FOUNDRY CO. BALTIMORE MARYLAND

Church, Chime and Peal BELLS

Memorials a Specialty



**MENEELY  
BELL CO.**

TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY

**BELLS**

The internal debt of France will be about 300,000,000,000 francs at the close of this year, says Alonzo E. Taylor in the March issue of "Our World." "The interest charges on this debt amount to about eighteen billion francs. This sum equals the present revenue of the State. The irreducible minimum of outlays (excluding pensions and improvements) is some eleven billion francs . . . at present prices. The overshadowing financial crisis of France is not fully appreciated in the United States."

# THOUSANDS

Selling every week

**NEW SONGS OF PRAISE and POWER**

1-2-3 Combined

A book of 400 of the best songs for Sunday schools, churches and Gospel services. The whole country was covered for the best and most popular Gospel selections. The cream of twenty books by other publishers are in this collection. Your favorites are here. New selections, popular copyrights and Familiar Hymns. Only the best are included. No padding. Returnable sample to Pastors, Supts., or committees, on request, 35c the copy; \$30 the hundred Manila binding; \$40 the hundred Art Boards.

**HALL-MACK CO., 21st and Arch Sts., Phila., Pa.**



For Happy Days by the Sea—

## CHALFONTE-HADDON HALL ATLANTIC CITY

Under their broad deck porches, along the famous Boardwalk, the world passes in review. Merry crowds throng the broad white beach. The sea rolls in, bringing health and tingling life in its salty tang and soothing sound.

A thousand fascinating shops and amusements claim your interest. Or you can play golf on a sporty course, go yachting or fishing.

Then back to Chalfonte-Haddon Hall with keen appetite for a tempting meal—desire for perfect rest and comfort, and the companionship of delightful people.

For more than fifty years these two hospitable, homelike hotels, now combined in ownership and management, have been the choice of cultivated interesting people, bent on happy, health-giving days by the sea.



**LEEDS and LIPPINCOTT  
COMPANY**

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

### PRICES FOR ROOMS

100 single rooms.....	\$2.50 per day
250 double rooms.....	\$4.00 per day and upward
Single rooms with bath.....	\$4.00 per day and upward
Double rooms with bath.....	\$5.00 per day and upward

### POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.  
**GEORGE C. BROWN, Proprietor.**

When answering advertisements please mention The Christian Work



## THE TRAINING SCHOOL FOR CHRISTIAN WORKERS

(Interdenominational)

### Prepares Young Women for Christian Leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission Work.

Eight Months Course—October to June

Under the auspices of the Woman's Branch  
NEW YORK CITY MISSION SOCIETY  
Mrs. A. F. Schauflier, First Directress

For further information, address:

MISS CHARLOTTE A. PORTER, Dean  
7 Gramercy Park, West New York City

### "New-Idea" Service Table

A sturdy, neat and well finished oak table, unexcelled for general household purposes, carrying entire meal and returning dishes to kitchen. How many steps will this save you?—Shelves 18 x 24 inches covered with cork material, not affected by heat, water, etc. Sent parcel post, with return privilege—not sold in stores. Price \$8.50 plus postage or express. Weight 20 pounds. Circular on request.

Rodda Mfg. Co., 10 S. 18th St., Phila., Pa.



Price \$8.50  
Parcel Post

1922 **PASSION PLAY** beautifully illustrated by 58 colored slides, with lecture, for rent at \$2.50, or for sale at \$26.60. Also Wm. J. Bryan's "Back to God" and 400 other excellent illustrated lectures and sermons.

Write for information

VICTOR ANIMATOGRAPH CO., Inc.  
276 Victor Bldg. Davenport, Iowa

## The COMMUNITY CHURCHMAN

*A Monthly Magazine for  
all churchmen who are  
community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

THE COMMUNITY CHURCHMAN  
2822 Annette St., Indianapolis, Indiana

### THE PRESIDENT'S OPINION OF THE WORLD COURT

"It is not a new problem in international relationship; it is wholly a question of accepting an established institution of high character, and making effective all the fine things which have been said by us in favor of such an agency of advanced civilization. Our deliberate public opinion of to-day is overwhelmingly in favor of our full participation and the attending obligations of maintenance and the furtherance of its prestige. . . . Such action would . . . remind the world anew that we are ready for our proper part in furthering peace and adding to stability in world affairs."—Sentences from President Harding's message. February 24.

### A CHURCH EXECUTIVE ON JEWISH SELF-CONSCIOUSNESS

EDITOR THE CHRISTIAN WORK:

Your article on "The Revival of Anti-Semitism" is one of the sanest statements I have read upon this subject. In our conferences with Jewish rabbis it is pretty difficult to get them to see that there is anything on their side which needs to be modified. Their grievances are so many and their feelings so intense that they think only of wrongs which they have suffered. I appreciate this article and wish to say as much to you.

X.



## R.N.

### BE A NURSE

But be a Good One

St. Barnabas Nurses among the best

Pupils rec'd 18 to 35 years.

Free maintenance and training,  
\$15 monthly, vacations, Course 2½  
years leads to R. N. (Registered Nurse)

N. Y. Bd. of Regents

Apply Supt. of Nurses  
St. Barnabas Hospital  
NEWARK, N. J.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York

(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.  
Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00.

Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE O. PINNEO,  
Treasurer, 76 Wall Street, New York.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

## THE MONDAY CLUB SERMONS —FOR 1923—

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

## Spring Course for Speakers

How some of the rudiments of the cultivated singing voice can be best applied for the proper use of the speaking voice to enable the speaker to effectively put over his message. Marked improvement often obtained after the first few lessons. Small classes.

### TERMS UPON APPLICATION

Write or telephone

MISS A. ROBERT, 50 W. 67th St., N. Y.  
Telephone 4657 Columbus

## CHILDREN'S DAY HALL-MACK CO. FREE MUSIC

Free Samples of Complete Services to Superintendents, Pastors or Committees.

\* Helper No. 9. Book of Songs, Recitations, Drills, etc., 20c each.

\* 3 Biblical Pageants, 25c each.

\* No returnable copies sent.

New Children's Cantata

### THE AWAKENING

Suitable for Children's Day, 25c each. Send for sample

### HYMNS OF THE LIVING GOSPEL

Just published. A collection of new and popular Gospel and Sunday School Hymns. 128 in all, plus 22 responsive readings, 20c a copy; \$15 a hundred.

### SUPER PACKET

Send 35 cents in stamps for packet of 3 regular services, 1 Helper, No. 9; 3 Biblical Pageants; 1 Beautiful Solo. Value 91 cents. 35c pays for packet and postage. Greatest value.

HALL-MACK CO., } 21st and Arch Streets,  
ADAM GEIBEL CO. } Philadelphia, Pa.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Duford Trifold Company, Asbury Park, N.J.

## WEARINESS OF CONTROVERSY

EDITOR THE CHRISTIAN WORK:

It's almost disheartening to read the persistent controversies about "beliefs," "freedom in the pulpit," and all the divisive questions that churches so much concern themselves about. I often ask myself, What would Christ himself think of it all? Christianity is a life, isn't it? It's not a philosophy, a system, a method; all these divide the children of God. If all of us lived in his spirit, what a world we should have—a veritable kingdom of heaven on earth!

A. W. LITTLEFIELD.

Gammon Seminary's motto was especially written by that poet of liberty, John Greenleaf Whittier:

"Light, Freedom, Truth, be ever these thine own;

Light to see Truth, Freedom to make it known;

Our work, God's work, our wills, His will alone."

The aim of the Seminary is to send throughout the South earnest, practical evangelical preachers who will render intelligent and loyal service for Christ and the Church.

## OXFORD CHILDREN'S BIBLES

### Oxford Pictorial Bibles

Bound in French Morocco leather, overlapping cover, with 32 colored illustrations.

No. 02327..... \$3.00

Same as No. 02327, with especially selected helps for children, and 32 engravings.

No. 03327..... \$3.00

At all booksellers or from the publishers



OXFORD  
UNIVERSITY  
PRESS  
American  
Branch  
35 W. 32d St.  
New York

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

Today in Every American City

# The White Lights of Main Street

are announcing the story of Hocking's conception of our "Modern Babylon" to America's millions who are flocking to see it on the screen.

## Every "Christian Work" Reader

is being given the unique opportunity of reading, in serial form, this original novel direct from Joseph Hocking's pen, a story which is now being discussed in every part of the country.

## PRODIGAL DAUGHTERS

is one of the most powerful and unusual stories ever filmed is the opinion of the "Paramount" producers. A sermon and a drama and a picturization of what is happening today in social circles everywhere. **Don't miss a single instalment!** Read the synopsis and **START WITH ANY ISSUE.**

THE CHRISTIAN WORK

70 Fifth Avenue, New York City

\$3.00 per Year



*An Invitation to Join the Enthusiastic, Congenial "Christian Work" Party*

now organizing to sail on the White Star S.S. Baltic for the

# Holy Land--The Mediterranean--Egypt



CAIRO--SPHINX AND PYRAMIDS OF GIZEH

An irresistible opportunity to visit first hand the scenes which are creating world-wide interest today

## Winter Mediterranean Cruise

First Class, \$600 and up,  
according to size and loca-  
tion of stateroom.

SAILING FEBRUARY 2, 1924

65 DAYS

### ITINERARY

Madeira, Cadiz, Seville (Cordova, Granada and the Alhambra), Gibraltar, Algiers, Naples, Athens, Constantinople, the Bosphorus and Black Sea, Haifa, Jerusalem, Bethlehem, Bethany (Sea of Galilee, Nazareth, Samaria, Jericho, the Jordan and Dead Sea), Alexandria, Cairo, Heliopolis, Monaco, Monte Carlo, Cherbourg (Paris and French Battlefields, London), Liverpool and New York—special side trips to Damascus and up the Nile to First Cataract can be included.

### THE SHIP

24 Imperial Suites and Chambers de Luxe with private bath. Two Great Promenade Decks, largely devoted to sumptuous Public Rooms. All B and C Deck rooms have beds, windows, running water, etc.

Inspiring Services and Lectures, Travel Club meetings, Concerts, Entertainments, Deck Sports and Contests.

Unexcelled cuisine of the highest White Star Standard.

Staff of Trained Directors for Shore trips—two Lady Chaperons, Physician, Nurses and Ship Hospital.

Stop Overs in Europe with return trips included on the Majestic, Olympic, Adriatic, Baltic, Cedric, etc.

### NINETEEN ANNUAL CLARK CRUISES

on such steamers as the Rotterdam, Celtic, Arabic, Laconia, Empress of Scotland, etc., insure perfected and satisfactory arrangements. 65 days, \$600 and up, including regular shore trips, landings, carriage drives, guides, hotels, first-class railroads, fees, etc.—everything first-class.

**OUR "CHRISTIAN WORK" PARTY** is being organized by D. E. Lorenz, Ph.D., author of "The New Mediterranean Traveler" and Managing Director of Clark's Cruises.

*Illustrated booklet and ship diagram sent free upon request.*

Write and make reservations at once

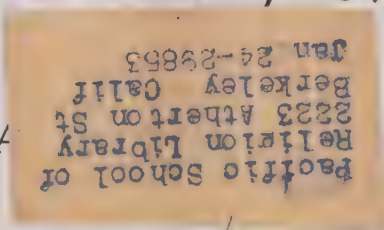
Address: Clark Cruises, **THE CHRISTIAN WORK**, 70 Fifth Avenue, New York City

# THE CHRISTIAN WORK

A Religious Weekly Review



MA



The President and the World Court

Frederick Lynch, D.D.

Meditation

Charles E. Jefferson, D.D.

Christianity versus Legalism and Literalism

Robert Hastings Nichols, D.D.

Evening Services for Young People

Rev. Richard K. Morton

Saving Men from Suicide

Rev. Henry Strong Huntington

Interdenominational Co-operation

Paul L. Vogt, Ph.D.

---

Three Dollars a Year

Ten Cents a Copy



## THE EPISCOPAL POSITION AS AN EPISCOPALIAN SEES IT

EDITOR THE CHRISTIAN WORK:

The utterances of *THE CHRISTIAN WORK* are usually so courteous and measured that one reads with surprise the comments on Episcopalians and unity in your issue of April 14. It may well be, as you say, that Episcopalians lack a sense of humor when discussing matters like unity, but even this is better than lightness or flippancy. Is it not rather, perhaps, that we Episcopalians have been taught to treat serious matters seriously and religious matters reverently, and that we place the subject of faith and order in both categories?

I cannot speak officially, but I think that the following represents the position which we, in common with the majority of Christendom, hold:

We believe that apostolic orders were ordained by Christ.

That these orders are the main channels of God's grace as conveyed through the sacraments of Christ's institution, especially the sacrament of holy communion.

That, therefore, this sacrament in particular owes its full validity and efficacy to a priesthood duly ordained by bishops in the apostolic succession.

That we have such valid orders insuring the full efficacy of the sacrament.

That all of this is according to the mind and purpose of Christ; that it is in conformity with the doctrine and practice of the universal Church for the first fifteen centuries of her existence; and that it expresses what the larger portion of the Church to-day considers as of the Church's essence.

That those communions which became separated from the great body of faith and order in the sixteenth century were thereby deprived of their major access to sacramental grace.

We recognize schism as a sin, and we confess with shame that we have, in the past, done much, very much, to force others into this sin. But we are now in dead earnest in our desire for Church unity, and we do not regard this matter as one which lends itself readily to humorous treatment.

We may not always act like gentlemen, but the attempt, on the part of a homedweller, to induce an absent member of the family, albeit a contented one, to return to the blessed shelter and opportunity of his proper home, is surely not an ungentlemanly course, or an act characteristic of a cad.

WILLIAM C. STURGIS.

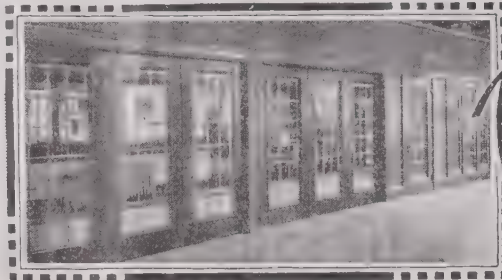
*Educational Secretary, Department of Missions, National Council of the Protestant Episcopal Church.*

[Dr. Sturgis's deep concern with what seem very minor matters to most evangelical Christians is fairly illustrative of

the weakness of his Church. It is hard to think that the Man who spoke the sermon on the mount was greatly exercised over sacraments and orders. We suspect that the average Christian outside the Episcopal flock feels no more like a prodigal than does the Episcopalian because he is outside the flock of Rome.]

The Legislative Committee of the National Board, Young Women's Christian Association, is deeply concerned over the activities of the National Women's Party to wipe out all protective legislation for women. Commenting upon the "Equal Rights" bills the committee expresses fear that such proposed amendments or changes will imperil all progress in this direction. To obtain the eight-hour day and a living wage without legislation would require 127 years, judging from the rate of progress to date, the committee says. Except in States where laws fix minimum standards for women, hours of labor are longer for women than men and wages fall far below standards of living. To ask for legal protection for women workers is not to ask for special privileges, but merely a specific kind of protection which may or may not be needed by men, it points out. Men ask for the kind of protection that is needed by them. Mrs. Harry D. Nims, of New York, is chairman of the Legislative Committee. Miss Margaret Hiller is executive secretary.

When answering advertisements please mention *The Christian Work*



### Is your church building flexible?

BY that we mean, is it equipped to properly care for its many interests—clubs, societies, etc? Is it economical in light and heat?

Since 1876 we have been co-operating with thousands of churches all over the country, helping them in their problems of proper housing. Right now we could probably do the same for you.

Without altering the structure in any way, Wilson's section-fold and rolling partitions will enable your present church to efficiently care for its many activities.

With them you can divide one room into many, or many into one.

The saving in light and heat alone often warrants their cost.

May we tell you why?

**The J. G. WILSON, Corporation**  
17 East 36th St., New York City  
Offices in all principal cities



Wilson partitions can be made to match any design or finish.

## THOUSANDS

Selling every week

### NEW SONGS OF PRAISE and POWER

1-2-3 Combined

A book of 400 of the best songs for Sunday schools, churches and Gospel services. The whole country was covered for the best and most popular Gospel selections. The cream of twenty books by other publishers are in this collection. Your favorites are here. New selections, popular copyrights and familiar Hymns. Only the best are included. No padding. Returnable sample to Pastors, Supts., or committees, on request. 35c the copy; \$30 the hundred manila binding; \$40 the hundred Art Boards.

HALL-MACK CO., 21st and Arch Sts., Phila., Pa.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York

(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00.

Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y.

Send contributions to CLARENCE C. PINNEO,

Treasurer, 76 Wall Street, New York.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.

WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 19.

New York, May 12, 1923.

Whole No. 3022.

### CONTENTS

THE WORLD OF TO-DAY.....	579
EDITORIALS:	
President Harding and the World Court: Rev. Frederick Lynch, D.D. ....	583
Death as a Spiritual Fact: Rev. Rufus M. Jones, LL.D. ....	584
Meditation—What It Is and How to Do It: Rev. Charles E. Jefferson, D.D. ....	585
THE OBSERVER'S LETTER:	
Some Mid-Western Impressions .....	586
THE WEEKLY SERMON:	
Christianity Against Jewish Legalism and Scriptural Liberalism: Rev. Robert Hastings Nichols, D.D. ....	588
GENERAL ARTICLES:	
Evening Services for Young People: How One Church Draws All Ages to Evening Worship: Rev. Richard K. Morton.....	590
International Co-operation—III: Lord Robert Cecil.....	592
Prodigal Daughters—Instalment IX: Joseph Hocking.....	594
Saving Men from Suicide: Rev. Henry S. Huntington .....	596
Interdenominational Co-operation: Paul L. Vogt, Ph.D.....	599
Why Europe Hates Us: William Willard Howard.....	600
FOREIGN CORRESPONDENCE:	
Colombia: W. Reginald Wheeler.....	602
INTERNATIONAL SUNDAY SCHOOL LESSON:	
For May 27 .....	603
ONE BOOK A WEEK:	
Life of Christ.....	604

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### REASONS FOR OUR ENTERING THE WORLD COURT

The President's great point in his speech to the Associated Press was, of course, his support of our entry into the World Court. He made his declaration in regard to the League because he wants it clearly understood that the question of our entering the Court and of our entering the League are entirely separate. He went over again the ground covered in his message to Congress the week before its adjournment and in Secretary Hughes' letter on the court. He pointed out that we can resort to the court as it is now, but com-

mented that it was more self-respecting to take our place in it frankly as one of the constituent states. What he argued in behalf of the Court would apply in the minds of many of us equally in behalf of the League. "We can," he said, "do vastly more to perfect it in the capacity of an adherent than in an aloofness in which we arrogate to ourselves a right to say to the world, 'We dictate, but never comply.' I would yield none of our rights; none of our nationality, but would gladly give of our influence and our co-operation to move forward and upward toward that world peace and that reign of justice which is infinitely more secure in the rule of national honor than in national or international force." Secretary Hughes later in the week also made an able speech in support of our entry into the World Court. From statements made by numerous Senators it would seem that the project to enter the World Court should pass in the Senate by a substantial majority. Practically all the Democrats favor it and only the more extreme of the Republican irreconcilables have declared themselves definitely against it. To turn back to the President's speech again, he closed it with a rather interesting argument in behalf of party loyalty. While he supports the direct primary, he considers that it has done much to break down party discipline. "Our drift to-day," he remarked, "is toward pure democracy, and no pure democracy ever long survived."

#### THE NEW CONFERENCE AT LAUSANNE

The Turks and the representatives of the Powers have returned to Lausanne to thresh out economic questions and questions concerning special rights of foreigners in Turkey. The main issues at present are whether the payment of interest on the Turkish debt to France shall be in French paper or in gold; what arrangements shall replace the capitulations; and what adjustments shall be made of the Ottoman debt between area formerly Turkish and the present state of Turkey. The question of the Chester concessions has constantly been in the minds of the delegates, although it has not yet been threshed out before the conference. The Turks had expected that they would receive the support of the American observers as part payment for these concessions. Thus far Minister Grew, who is the only one of the three American observers of the first conference who is present



# THE WORLD OF TO-DAY

at the second, has taken a dignified position. He has expressed his belief in the policy of the Open Door, as did our observers at the earlier conference. He has not committed himself to the support of the Chester concessions through thick and thin, but on the contrary has made it fairly apparent that the United States will not back them unless they are legitimate. But our government should make it absolutely clear that we are far more concerned for justice to the deportees from Turkey and to all religious and racial minorities than we are for any commercial profits. Let Minister Grew stand for the rights of people over against the rights of dollars. Let him explode a bombshell at Lausanne this month. Let him tell the Turks that the United States will make no treaty with Turkey whatsoever until Turkey has made adequate provision for the Armenians. If America, through its spokesman, will do that, America will play the man and the world will recognize that for once "Anglo Saxon hypocrisy" is not a fact; that we are not to be bought off with the price of blood; that, at least, one nation besides Russia in this world cares for humanity. Moreover, it will be effective. Turkey is in a bad way economically. She has driven out the populations who had business and industrial ability. Her towns are without artisans or merchants. She may bluster for a while, but sooner or later she will yield. Even from the point of view of business, it will be profitable for America that we should play the decent Christian.

## THE JEW AND THE CHRISTIAN CHURCH

Some three million nine hundred thousand Jews live in America. The Jewish synagogues report a constituency of one million six hundred thousand. That means that the Jewish religious organizations themselves claim only about two-fifths of the people of their race. A large proportion of the race is really religiously adrift. In much of Europe pressure upon the Jews as a race and as a religious body has kept them together. Here the pressure is pretty well released. Wherever such is the case the Jew shows himself a remarkably open-minded man, ready to receive new ideas. Indeed, he is almost too ready for new ideas, the reason why he has been so prominent in the leadership of Soviet Russia. Next month at Princeton, New Jersey, in the buildings of the Theological Seminary, a special interdenominational conference will meet under the direction of the Department of Jewish Evangelization of the new Presbyterian Board of National Missions. Church and board workers in Jewish neighborhoods, colporteurs, pastors and others who are concerned for the spiritual welfare of the Jew will participate in the conference. Those who are interested should register with Dr. John Stewart Corning, superintendent of the Presbyterian Board's Department of Jewish Evangelization, 156 Fifth Avenue, New York City. If the conference is honest it will consider the question of how to free our churches from all anti-semitic feeling. We suspect that in New York a considerable proportion of the churches would not welcome a mass movement of Jews into them. We recall the experience of one pastor on the East Side of New York who has had to fight a genuine battle to get his few people to be willing that Jewish children should attend their prayer meeting. The pastor had started a stereopticon picture course for the children which met just before prayer meeting. The children as they grew older begged to stay to the meeting. On account of the attitude of his people the

pastor has had to limit the number who may come each night. A number of Jews have joined his church, brought in by his own friendliness. If the so-called Christians of that particular organization had opened their hearts and their building cordially to the Jewish population about it, indications are that there would have been a very considerable influx of Jews into that particular church. We in America may be on the way to a real fusion of the Jews with the mass of the people, not only socially and racially, but religiously also.

## THE UNFROCKING OF TIKHON

The Living Church, the ecclesiastical organization fostered by the Soviet Government, met in convention at Moscow last week and proceeded to unfrock the Patriarch Tikhon. Tikhon has been in prison for months, not under charge of treason, because of his courage in standing up for the rights of the Church. Apparently, the protest against the execution of Vicar General Butchkavitch has led the Soviet Government to feel that it would be most unwise to plan the execution of Tikhon, but the Council of the Living Church, after unfrocking the Patriarch, abolished his office altogether and decreed that the supreme authority in the Church lay in the Council. We have already commented on the attempt of the Soviet Government to split the Church by fostering the "Living Church" and other schismatic movements. The Soviet Government or the Living Church authorities invited the Federal Council of the Churches of Christ in America and the American Methodist Episcopal Church to send representatives to this so-called "All-Russian" Church conclave. The Federal Council was better advised than to consider the invitation, but the Methodists were so flattered that for a while they planned to accept it officially, and one of their bishops, Edgar Blake, attended the Moscow Council as a sort of "unofficial observer." His speech at the Council has created a very bad impression, not only on the Church at large, but on the American Methodists themselves. Apparently, the Bishop tried to curry favor with this politico-religious organization. "Revolutions and upheavals are not born of death," he said. "They just show new life and our hearts should be filled with gladness. . . . The Church cannot stop new movements, but must join them. What we pray for in America is that the Lord will give us a ministry that will accept and join new movements." Such sentiments may or may not be objectionable. It depends upon to what they refer and to whom they are addressed. Given out to an organization which is simply one means of anti-religious propaganda they are extremely ill-judged. As all the world knows, the Soviet Government is conducting a systematic movement against religion. It publishes a magazine entitled "Anti-God." A recent copy of that magazine on its cover bore a picture of a horse's head with the all-seeing eye of God, the whole crowned by the capitalist's hat and marked "Jehovah." On the cover of another issue of the same publication appeared a picture of Jesus embedded in a capitalist's head. The Methodist bishops of this country are better advised than their over-enthusiastic representative. The Board of Bishops passed a resolution at Wichita last week recalling the Methodist Episcopal delegation from Russia and refusing to accept responsibility for any of the reported remarks of Bishop Blake. We are glad to see that the Methodist Episcopal Church retains its senses.



# THE WORLD OF TO-DAY

## SUNDAY SCHOOLS IN EUROPE

Dr. W. G. Landes, General Secretary of the World Sunday-School Association, and James Kelley, M. A. Secretary of the Scottish National Sunday-School Union, and also of the Convention Council which is in charge of plans for the Glasgow World's Sunday-School Convention, recently made a twelve weeks' tour to see the Sunday-schools of Europe at first-hand. The Sunday-school movement is growing among the Protestant churches of Europe. In Czechoslovakia, where the new national church should develop Sunday-schools in due time, the Sunday-school commissioners found one village school of seventy-five pupils with only five Bibles for the entire school. In Czechoslovakia, as in Hungary, the great need is for workers, literature, and especially Bibles. In Austria a good Sunday-school committee is planning to open a number of mission schools in Vienna. In Budapest the magistrates grant the use of classrooms in public schools free of cost for Sunday-school purposes. The classrooms are filled with children at every session. In Spain the Protestants have just organized a national Sunday-school Union, which will hold its first convention in Madrid this month. Altogether there are seventy Sunday-schools with one hundred forty-two officers and teachers and four thousand eight hundred and thirty scholars in Spain. Portugal, too, has recently organized a national Sunday-school committee, which has applied for recognition as a section of the World's Sunday-School Association. We may shortly expect a visit from the Secretary of the French Sunday-School Union, Pastor Jean Laroche. His organization has raised a fund to send him to England and America for a three months' period to study modern Sunday-school methods and literature.

## THE PRESBYTERIAN BOARD OF NATIONAL MISSIONS

The treasurers of the local Presbyterian churches of this country will be very grateful for the merging of the boards and agencies of their denomination. As is familiar to most of our readers, the Presbyterians have reduced their seventeen boards and agencies to four. Their Board of National Missions, which is now organizing, includes their old Board of Home Missions, the Women's Board of Home Missions, the Board of Church Erection, the Freedmen's Board, the Missionary Department of their Board of Publication and Sabbath School Work, and their Committee on Evangelization and on Chaplains. The new Board has elected Dr. John A. Marquis its general secretary. Dr. Marquis is at present one of the secretaries of the Board of Home Missions, a man who commands the universal confidence of the Presbyterian Church. The clerk of the new Board is Rev. Hermann N. Morse, one of the younger men in the Board of Home Missions, and a man who has shown very great ability in helping to shape the budget of the Board in recent years. The president of the new Board is Dr. Joseph A. Vance, of Detroit. Dr. Vance combines administrative ability with a broad catholic spirit. His brother, James I. Vance, minister of the First Presbyterian Church of Nashville, Tennessee, is chairman of the Executive Committee of the Southern Presbyterians' Board of Foreign Missions. With two brothers occupying such positions of influence in their respective churches, there should be a very decided growth in mutual understanding between the Northern and South-

ern Presbyterian churches. Mrs. Fred S. Bennett, who has been president of the Women's Board of Foreign Missions, is the first vice-president of the Board of National Missions. Roy M. Hart, formerly a member of the Board of Church Erection, is its second vice-president. Among the other members of the Executive Committee are Maitland Alexander of Pittsburgh, Henry Sloan Coffin of New York, Herbert K. Twitchell, the New York banker, and Mrs. Eva Clark Waid. The Board will not completely organize until September. The present boards will probably continue to function until the end of the calendar year.

## THE WOODROW WILSON FOUNDATION

The day of the Presidential election of 1920, Mrs. Charles E. Simonson remarked to her good friend, Mrs. Charles L. Tiffany, both ardent admirers of Mr. Wilson, "Cannot we do something for Mr. Wilson?" Mrs. Tiffany answered, "That's an awfully nice idea, but what can we do?" A few weeks later when the Nobel Peace Prize was awarded to Mr. Wilson, Mrs. Tiffany remarked to Mrs. Simonson, "That's the kind of thing that I wish we could do in honor of Mr. Wilson." So it is a permanent foundation for "that kind of thing" into which the gifts of thousands of people have gone in honor of the ex-President. The Woodrow Wilson Foundation will give prizes for displays of good citizenship as the Nobel Fund gives prizes for work in behalf of peace, for idealistic literature, chemical discovery, and so on. Hamilton Holt, freed from his more pressing duties as editor of "The Independent," became director general in raising the fund. On the day when subscriptions to the fund were opened, and an hour set apart especially for honoring the ex-President, in some States people actually waited on line to bring their gifts. The morning that the headquarters office was opened in New York those in charge found a man waiting at the door when they arrived. "I'm a poor man," he told them. "I managed to buy five one hundred dollar Liberty Bonds during the war. I felt that that was not money that I wanted to use for myself. I wanted to use it for something else. I gave one to the Red Cross, one to the Y. M. C. A., one to the Y. W. C. A. I have two left and I will give one to the Woodrow Wilson Fund." Money for the fund came in from every State, and it came in almost entirely in small amounts, fifty cents, one dollar, five dollars, ten dollars. Men of large means seemed to feel that the Woodrow Wilson Fund was to be a national memorial to Mr. Wilson and accordingly gave comparatively small sums toward it in order that it might be made up by the people as a whole. The woman in charge of the women's end of the campaign in one State had this experience: The chambermaid of the hotel where she was staying asked her if she might borrow her "New York Times." "The Times" at that time was publishing a series of articles on Woodrow Wilson. The maid explained that she liked to read everything she could about the ex-President. The other woman said, "We are raising a fund to honor him," and explained the scheme. The next day the chambermaid brought five dollars. "The milkman," she said, "gave me one, my landlady gave me one, my dressmaker gave me one, the bell boy gave me one, and I gave the other." The Foundation amounts to \$800,000. Its present income is \$28,000. Although there never has been a drive in behalf of



# THE WORLD OF TO-DAY

the fund, the money is still coming in and there appears no doubt that it will come up to the one million dollar mark, which is its objective. Now that the fund is an established fact, a Board of Trustees has been elected. Their president is Ernest M. Hopkins, president of Dartmouth and a life-long Republican. The others on the Board are President Alderman of the University of Virginia; General Tasker H. Bliss; Cleveland H. Dodge, a classmate of ex-President Wilson and an intimate life-long friend; Samuel Gompers; Cyrus H. McCormick, eminent manufacturer; Dr. William J. Mayo, the great surgeon; ex-Ambassadors Henry Morgenthau and Roland S. Morris; Franklin D. Roosevelt, ex-Assistant Secretary of the Navy, and a man who honors the Roosevelt name; Mrs. Charles L. Tiffany, Mrs. Charles E. Simonson, Senator Walsh of Montana, William Allen White and President Mary E. Woolley of Mt. Holyoke College. In his speech at the inauguration of the trustees last week Cleveland Dodge made what was in effect a prophecy of the regard in which Mr. Wilson will be held in future generations. He described how, when he boarded the ship for his recent trip to Bermuda, Cass Gilbert's masterpiece, the lovely tower of the Woolworth Building, was more or less obscured by the buildings on West Street. As the boat went down the Narrows the great skyscraper of lower New York merged into one mass. The farther the boat drifted from New York, the lower the mass of the buildings grew, but Woolworth Tower grew higher and higher, until, when they were out at sea, it was all that was left of the great city.

## ARE WE GIVING OUR STUDENTS THE RIGHT EDUCATION?

Not all our own students are perfectly satisfied with the type of education which they are receiving. "The Yale Saturday Evening Post" not long ago printed these words:

We believe—that Yale is preparing men not to live but to make a living; that the life of the average undergraduate is stupid, empty and meaningless; that athletics hold a more prominent place at Yale than education, which is endured as a necessary evil. . . .

Universities are enlarged not to encourage thought, but to ladle out information like soup in a cafeteria.

A new point of view, a thinking attitude, a philosophy of life is needed.

"La Critique" at Dartmouth, remarked recently:

We believe that Dartmouth is graduating each year about three hundred "Babbitts" to go forth and exploit others for the good of themselves alone, to become loyal Americans, and never think.

Our college alumni cannot be very intellectual of mind nor teachable of spirit when the average address before the alumni reunion is either a speech on athletics at the university or a piece of Bourbonism. What a low type of citizenship is betokened in the serving of liquor at class reunions in the face of the Constitution and the law! Yet we know personally of such lawless and unpatriotic performances. Truly, a considerable section of the "successful" men in America seem interested in new automobiles more than in the beautifying of life and the shaping of society to a kindlier mold.

## THE REPEAL OF THE LUSK LAWS

One by one the un-American restrictions that came with our war hysteria are being done away. The latest to disappear are the notorious Lusk laws in New York State.

The two most objectionable features in these laws were the requirements of a test of loyalty on the part of every public school teacher and of the State's O. K. on the curriculum of every private school. Of course, it is not unreasonable that we should want teachers in both public and private schools to be men and women of character. The trouble with the Lusk Law was that it gave to very fallible officials the right to judge of a teacher's "loyalty." In the fifties of the last century such officials might have judged a teacher who was opposed to the Fugitive Slave Law as disloyal, and they might have refused to allow any teacher to exercise his profession if he wanted to see the Constitution changed so as to abolish slavery. Before the passage of the Eighteenth Amendment they might have said that the man was disloyal who believed in prohibition. To-day such officials might construe any Christian disloyal because he believes that we should want the good of other nations as much as we want that of America. We are glad to see the law cast into the limbo of discarded things. The other law was equally vicious. It is on a par with those silly propositions to prescribe how science shall or shall not be taught. It was medieval in conception. Five hundred years hence, when historians write about this period, they will cite the Lusk laws as sample legislation from one period of the Inquisition.

The American Home Bible Institute of Washington has worked out a series of lessons on various books of the Bible which should prove of real help in stimulating people to read with attention. The scheme provides for a succession of re-readings of the book, each time with a different thought in mind. In the course of two months, the student would read the book perhaps ten times. At the end of the required number of readings, the Institute submits to the student an examination in the shape of test questions. The Institute gives credit on its certificate to those who carry out the courses. The plan was first submitted at the annual banquet of the Religious Work Department of the Washington Young Women's Christian Association in June three years ago. The Y. W. C. A. has made profitable use of the courses. Up to the present time the Institute has issued suggestion sheets and test questions on Genesis, Ecclesiastes, Amos, the Gospel by John, Ephesians and Philippians. The first of June it will issue courses on a portion of the Psalms and on the Epistle to the Colossians. The suggestion sheets are quite free from expositions of any sort.

The Rules Committee of the lower house of the Ohio Legislature this spring killed a bill to make compulsory the reading of the Scriptures at the beginning of public school sessions. According to the National Reform Association, if the bill had been reported it would have passed in both houses. It is curious that we should ever have looked at the Bible as in any way a denominational book. The fact is that the great ethical ideas in the Bible are the principal foundation of our civilization. The child that grows up without being familiar with it is not fit to be a citizen of the United States. Let us divest our minds of doctrines and let us read the Bible for what it is.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard O. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

sit in one of the chambers while refusing to enter into the others, it is not for the Democrats to say him nay. Thus far, then, the opposition has all come from within his own ranks, and, as we said, largely from the same men who opposed the League.

This latter situation reveals one fact which all lovers of world concord, all believers in the family of nations, all seekers after the community life among nations ought to realize and recognize much more than they have, namely, that there is a large group of very powerful men, several of them Senators, who have a great influence in this country, who do not believe that the United States should have anything to do with the rest of the world. They do not believe in the world family or any form of community of nations. They want the United States to live purely to itself and for itself. They use the words "isolation," "self-containedness," "self-sufficiency." One Senator gives the impression from his speeches that he would like to have the United States a little planet by itself, having its own sun, moon and stars if possible. One Senator is reported to have said, in his bitterness over the suggestion that the United States enter into relations with the World Court or the League, or any form of co-operation with the other nations, that so far as he was concerned brotherhood stopped at the Atlantic and Pacific shores. These men do not believe in international brotherhood or co-operation in any form. They believe in the nation living its own unassociated life, in its own way, acting as its own judge, leaving Europe to stew in its own pan. Of course, this is just the same doctrine that was preached at the beginning of civilization when some one first suggested that individuals abandon their extreme individualism and selfishness and merge into a society, a community for the common good. It was bitterly opposed by certain individuals who used the same words these opponents of the world community are using now. It reached its climax in the controversy between barbarism and Christianity. The barbarian stood for unhampered individualism; the Christian for the brotherhood, the Kingdom, the community. So it is only history repeating itself now, only it is nations we are considering instead of individuals. These men are going to oppose every endeavor of the Christian people of America to induce this government to recognize its place in the world family whether it be through a World Court, a League of Nations or an Arbitration Tribunal. They do not believe in brotherhood or the community life of nations and it is time the Christian people of America disposed of them for good. They are relics of a heathen age and have no part in a Christian civilization.

We have dwelt upon this because President Harding's plea for a World Court has brought them to the front again with the same arguments they used against the League. We sincerely hope that President Harding will not abandon his project because of this opposition in his own ranks. If he does abandon his course, after the strong assertions he has made as to his faith in the Court, it will be known at once that it is for the sake of harmony within the party, and that will give the Democrats, with their definite commitment to the World Court, a good handle. Already the number of Republicans is growing rapidly who are disappointed over the deceit that was practised upon them when the Thirty-One, over their signatures, promised entrance into the League if they would vote for Mr. Harding. Nothing came of it. Most of these Thirty-One Republicans have

## The President and the World Court

PRESIDENT HARDING is before the nation with his recommendation that the United States become a signatory power to the World Court that has been set up by the League of Nations. He began his speaking campaign at New York on Tuesday noon, April 24th, at a luncheon of the Associated Press, and it is his intention to cross the country. Much to his surprise, we imagine, he is meeting with opposition just as President Wilson did when he put the entrance into the League before the nation—and largely from the same men who approved Mr. Wilson's recommendation. The chief difference is that the opposition to Mr. Wilson came from the opposite party, while the opposition to Mr. Harding is from within his own ranks—Senators Johnson, La Follette, Borah, and the others, those who opposed our entrance into the League. Thus far no Democrat of influence has come out against President Harding. It would be very difficult for them to do this, no matter how strongly urged by the party instinct to oppose anything, even though it be good, if advocated by the opposed party. The Democrats have all championed the League of Nations, and they cannot very well disown one of its chief organs. One of the fundamental stones in the structure of the League is the World Court, one of the front rooms in the majestic structure of this temple of peace. If President Harding chooses to utilize this organ of the League, and is willing to



# EDITORIAL

came out openly for the League, and thousands of Republicans have followed them. At a great Chamber of Commerce luncheon the other day hundreds of Republicans cheered wildly when Senator Pepper's remarks about his changed attitude to the League were read. Mr. Harding's espousal of the World Court, which has been set up by the League and which fulfils one of the chief purposes of the League, has for a moment mollified these disappointed Republicans and made them feel that something was being done to redeem the party pledges. Should he fail them now it will remain only for the Democrats to say, "You see you can put no faith in Republican pledges. They promised to put you into the League and failed you. Now they promised you a World Court, and again they have failed you. Your only hope is with us. We are really for international co-operation and our first work will be to fulfil the unredeemed Republican pledges."

Mr. Harding's chief difficulty is going to be to persuade the Republicans who bitterly oppose the League that the entrance into the World Court does not mean relationship to the League. He devoted much of his New York speech to elaboration and emphasis of this point. His argument is not very convincing, however, although we have no doubt that he sincerely believes it himself—and several of the most influential Senators, Borah, Watson, La Follette and many other Republicans, are hot with wrath over what they feel to be a first step into the League. Senator Borah says it is "downright political cowardice" to accept a Court from the League and then continue to fight the League. "Let us make the issue plain and clear," he says. "If the League of Nations has created a court which is worthy of our adherence, has given us a tribunal which the world ought to have, I say that it is simply downright political cowardice to gather the fruits of the League and still continue to fight the League. It is just such a position as the old Democratic and Whig parties took in 1852 upon the question of slavery. A political party cannot any more sacrifice its morality, its intellectual integrity and its moral being than an individual can. It has got to be honest. The Republican party, in asserting that it can go into the League Court and stay out of the League, is taking a position which will bring down the moral condemnation of everyone."

Senator Borah, in the same speech delivered at Washington on April 25th, goes further and implies that the whole scheme is a covert attempt to get us into the League. "Mr. Hughes and Mr. Hoover are both advocates of the League. This they have a perfect right to be. I should not for a moment criticize them because I must assume they believe in the League. They have both underwritten pledges to the American people to exert their powers to take us into the League. I congratulate both the gentlemen upon fulfilling both their obligation and their pledges. There is only one thing I refuse to do, and that is to be deceived by the operation. I know exactly what's happening. So do they."

The Senator insists that the Court and the League are practically one and the same thing, or at least that the Court belongs to the League. The League supports it, elects its judges, sends cases to it. In general, the Senator seems to feel that it has about the same relationship to the League that the Supreme Court has to the United States: "I can understand the man who believes in the League and wishes the United States to join, but I cannot understand those who insist we must not join the League, but must join every-

thing the League creates and yet stay out of the League.

"It is conceded the sole source of existence and the sole power of maintenance of this particular Court is the League of Nations," the Senator declared. "It created the Court. It elects the judges. It fills the vacancies. It pays the expenses of the Court. It maintains and preserves the Court. There can be no Court unless the creating, electing, sustaining, maintaining power of the Court continues to exist. When the League falls, the Court falls. When the League breaks down, the Court disappears. If the Court is to be preserved, we must first preserve the League. When we become a member of the Court, if we are in good faith and believe in the Court and want to maintain it and build it up and make it effective, we must become vitally concerned in everything which will preserve the strength and maintain the League. How can we be indifferent or disregarding of the very foundation upon which the Court rests and without which it must perish. Every attack on the League will be an attack upon the Court. Every assailing of the League will be an assailing of our Court. Every soldier marched against the League will be marching against our Court. If we still want the Court and believe in the Court, shall we say to the League people, 'You fight it out, you make the sacrifice, we will have nothing to do with it, we are simply going to enjoy the fruits in case you succeed, to wit, the Court.'"

Many Senators and eminent Republicans share Mr. Borah's views, and they are right. All that Senator Borah says is true. THE CHRISTIAN WORK is going to support the League with all its heart and energy, but it is not going to camouflage the issue. Nothing is gained by it in the long run. Furthermore, we believe that if some great international lawyer could show the President that what Senator Borah says is true—as every student of international affairs knows it is—and the President would urge our entrance into the Court, frankly saying it is association with one function or one creation of the League, he would lose no adherents and would probably gain enough support from that great mass of people who believe in the League to offset the opposition of the irreconcilables.

F. L.

## Death as a Spiritual Fact

FEW of us care to talk about death as an abstract problem. It confronts us as an unsolved mystery, but our mind shies away from it, as the frightened colt shies away from the mysterious motor car, and we should not return and calmly face the problem again if only it would remain abstract and foreign. But it will not do that. It reappears in the particular and concrete. It pitches its tent in our neighborhood, in our very midst, and it dwells with us as a guest whom we must entertain, whether we will or not.

Our minds succeed in avoiding undesirable topics so long as they come to us only in general or universal aspects, but we cannot deal with them after the manner of the ostrich when they take on the warm and palpitating form of a living presence.

And just *this* is what death does. It ceases to be a problem in a book, a fact of speculation, an ancient racial mystery. It comes up close beside us as a real presence, we see



## EDITORIAL

it face to face and its vague, general mystery becomes changed into a definite, personal problem. We are not troubled much by the mystery of the sphinx. It stands for the universal mystery of nature—too large and general to concern us or to worry us. We agonize and quiver only when one clear particular mystery confronts and baffles us.

Just this, I say, is what happens to all of us at some moment when the problem of death shifts from the abstract to the concrete and our little, intimate circle is invaded and broken.

The questions we ask, are forced to ask, are, whether there is any rational meaning to be found in death and loss and separation. Does it further anything good? Does it advance anything spiritual? Does it add to the stature of anybody's soul? Can we reach a hand through time and "catch the far-off interest of tears"? Are we who stay and they who go better off because death works his work among us? Are we dealing here with a great enemy of the race, or with a gentle and kindly Providence who, like a wise gardener makes transplanted human worth "bloom to profit elsewhere"? Who knows? Who shall answer and give us certain knowledge?

There are of course two sides, two aspects, to death. On the one hand it is a straight out physical fact, to be dealt with as physical, and, on the other hand, it has spiritual meaning and it must receive spiritual interpretation. As a physical fact death is due to definite and explainable causes. As a natural event it is no more mysterious than a rain-storm or the path of a meteor. Certain conditions existed which occasioned the event. Disease germs invaded the body and interrupted the normal course of the life processes, or a collision destroyed a vital organ, or some form of disintegration broke up the organism at an essential point. This is a normal part of Nature's vast system of changes. Things break up at one place and reorganize at another.

Spring with its renewal of life and verdure is possible because of the disasters of autumn and winter. It is no doubt all charged with mystery, but the mystery is no greater here than it is anywhere else in the total frame and structure of the world. If we were satisfied to confine ourselves to the scientific aspect of things, then we should have little more to say. Death would be simply one fact to be explained as all facts in this field are explained by natural causes.

But we cannot stop here. It is not possible for beings like us to live in a universe that consists only of physical events, occasioned by physical causes. We ourselves are at the vital center of our being *spiritual*. We transcend the physical so completely that nobody can seriously propose to "reduce" us to mere physical mechanisms, moving through space like the raindrops or the meteor. It is no accident that men have always insisted upon the existence of divine and spiritual realities. Words for God are as old as words for smiling and weeping, as primitive as love and suffering are. As soon as we try to explain and interpret all the facts of life, we find ourselves forced to link our lives up with some spiritual realm that is kindred to the highest that we find in our own spiritual nature. We cannot stop with physical facts just because we always live beyond them. We are in a world that is crammed with beauty, and beauty is something spiritual.

We *love* not in order to derive benefit from loving, but because we partake of that spiritual quality of which love is an essential trait. We pursue truth and goodness, not because we can cash them in and get utilitarian results, but

rather because we are kin to a diviner order of things to which truth and goodness belong. Our lives then, in their central significance belong to a deeper world than the one we see and touch and measure. If we can trust the testimony of our own spirit we can go farther and proclaim the reality of a spiritual world which completes and fulfills what this one lacks.

We can say with some assurance and confidence that everything which deeply affects and concerns our true life is significant and marked with meaning and purpose. All the gains and struggles of life are gathered up and saved, and there can be no lost good—"what is excellent, as God lives, is permanent."

If this is so, and it must be so if we can trust the testimony of the Spirit, then death is not loss but gain. Through it, the Spirit, which is the essential core of reality in us can come into closer union and co-operation with the Spirit who is through and through the life of our lives and the ground of our true being. Fellowship and love are the central facts of life in any world and they may very well be heightened and enhanced by death. Body is only one way of expressing spirit and in God's rich universe there may be a thousand other ways of expressing and maintaining it. "Let us," then, as Socrates said, "be of good cheer concerning death."

For those of us who are left when our dear ones go, the case is hard and difficult, but even so it is not impossible. The most important first step in the spiritual direction is the achievement of a faith that brings the conviction that the dear one lives with God as surely as he lived here, really lives and loves and serves and grows and moves forward toward the full realization of life. Then comes next the great triumph of maintaining love and fellowship between ourselves and one who has become invisible and can no longer be by our side as a tangible presence.

Few things heighten the spiritual life more than the preservation of love and friendship across this borderland between the visible and the invisible realms. It can be done and it should be done.

Then, finally, comes the great spiritual increase as one learns with divine help to go on without the dear visible presence and take up the tasks of life under the fresh inspiration that we, though only one, must now do the work for two and that henceforth we must try to carry on what he would have done.

I can only add my personal experience that much which I have done in these last twenty years has been done in the conviction that I was left here to finish what those dearer to me than life would have been doing if they had remained.

R. M. J.

## Meditation---What It Is and How to Do It

THE word meditation is slipping out of our vocabulary. It does not seem to fit into the scheme of our modern life. We still confess it is our duty to read the Bible, and to pray, to attend public worship and the Lord's Supper, but how many of us believe it is a duty to meditate? The word has a medieval sound. In the Middle Ages good people were in the habit of meditating. They could do it because they had an abundance of time. One of the patriarchs is recorded to have gone forth to meditate at eventide. He could do it because he had no evening engagements.



## EDITORIAL

There are a few individuals even yet who may find it possible to meditate—such as poets and saints, but surely the average Christian can hardly be expected to meditate if he lives in an American city in the twentieth century.

What is it to meditate? To meditate is to think. But not all thinking is meditation. Meditation is a particular type of thinking. We meditate when we fix our thought upon a subject and hold it there. We turn the subject over and over again in our mind. We live with it and brood over it, and allow it to soak into our mind. To meditate is to think seriously and leisurely and with a high end in view. One cannot meditate in a crowd or in a hurry or in a frivolous or jocose mood. Meditation is serious business, and it prospers only in leisure and solitude. Religious meditation may be defined as the earnest protracted musing over the deep things of God.

Anyone can meditate if he will, but no one can meditate without effort. It is not possible to succeed without a strenuous forthputting of the will. One must decide once for all that meditation is desirable and rewarding, and that everyone can succeed in it who is willing to pay the price. The price is a high one. Let no one imagine that to meditate is easy. It is hard. Reading is easier; so also is conversation. Even praying is easier. Nothing is more difficult than meditation. But it brings great rewards. It enriches the heart. It deepens life. It gives the world of the spirit new reality and power.

Would you meditate, begin, and in spite of discouragements and disappointments go on. Do not become lazy. Do

not loaf or play. Let the loins of your mind be girt, and let your intellectual lamp be burning. Only those who are eager and alert can hope to succeed. The mind will at first object and rebel. The mind does not like to work. The mind loves to toy with the ideas of other people. The intellect takes delight in reading and conversing. To skim a book or chat with a friend is a delightful and easy pastime. But one ought to meditate. One ought to think. One ought to think for himself. He ought to have a few thoughts which he can call his own. He ought by heroic effort to arrive at a few conclusions which he can feel he has fairly won.

What should one meditate about? About something which God is doing in nature, or something which He has brought to pass in your own experience, or something which Jesus Christ has said or done or suffered. It is by meditation that we come to know God. It is by thinking of the words and deeds and sufferings of Jesus that we come in contact with Him. Our life becomes rich only when His life passes into our personality.

Let us then make a practice of meditating. Let us do a little of it every week. Let us not attempt too much at the start. One cannot meditate an hour or a half hour at the beginning. Five minutes is long enough. It is amazing how long five minutes is when one is really trying to think. A baby in learning to walk is content to take short steps. The mind in learning to think must not expect either to jump or to run. Let the time be made brief until the mind has gained confidence and skill.

C. E. J.

## THE OBSERVER

### Some Mid-Western Impressions

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

AS I said in last week's letter, I have been visiting several of the great cities of the Middle West on a speaking tour. I have been in both the Mississippi and the Missouri valleys. It has been a most interesting experience and I could not help making comparisons as I went along between the Eastern cities, churches and people, and the Western. If I jot a few of them down here they must not be taken too literally. They must be considered as generalizations to which there would be a great many individual exceptions. Also, another man might see things differently, especially if he had been brought up in the West instead of New England, which was my home.

To begin with one thing that struck me at once: The Western people have much more of the community instinct than have the Eastern people. Individualism is much less pronounced than in the Atlantic States. (I mean individualism as a habit of life.) If five men go into the Pullman smoking room from Boston to New York, the probability is that not one will speak to another on the whole trip. Each man will have a book or a paper, or sit thinking to himself. If

there is any conversation it is formal and very general. If five men enter the Pullman smoker at St. Louis bound for Kansas City, the conversation becomes as personal in ten minutes as if the five had been bosom friends all their lives. I went into the smoking room of the Pullman when I left Kansas City for Des Moines. There were six men, all absolute strangers to one another, but in half an hour everybody knew everything about everybody else's wife, children, business and vacation hobbies. It was really charming, it was all done with such naturalness. To one reared in New England it was nothing short of amazing. I even got a rebuke on one train. I meet a great many people and sometimes I look forward to long train rides to escape talk, and generally I grasp the day as an opportunity to read a book I have been aching to get at. My friends had all been telling me of the wonder of Henry Sedgwick's new book, "Pro Vita Monastica," and I had been waiting for a whole uninterrupted day with Gilbert Murray's "Tradition and Progress" (with Professor Robinson's "The Mind in the Making," the three great books of last year). I went into the Pullman and opened up

my books. I soon discovered I was something "queer." When I went out of the smoking room, back to my chair, I stopped outside the door just a minute to look out the window and I heard one man remark to the others, "That fellow does not seem to realize that this isn't his private car." That was a rebuke for not having participated in the general conversation on automobiles, fishing, etc. Perhaps it was deserved. Perhaps when one is in the West he should exhibit that same sense of belonging to the big community, that same affability, that same geniality that the Westerners practice. It was apparent everywhere. Even in the cars themselves a man would come down to your chair and start talking. Imagine a man doing that in a Pullman from New York to Boston! In a New York hotel if a stranger spoke to another man he would fall over dead or call for a policeman. In the West one would not be the least bit surprised. This cordiality, this sense of community lends much charm to the social life of all the cities. It does much, too, to encourage that *esprit de corps* which is such a powerful instrument for good and evil.

I suppose it also accounts for the clubable nature of the Westerner. In New England and the East in general there are clubs and lodges and societies of all sorts, but they really do not figure greatly and are not outstanding features of the Eastern life. In the West I found clubs everywhere, and always in session. One day I would be at a luncheon of the Rotary Club, the next day the Kiwanis Club, the next day the Lions Club, the next day the Co-operative Club, the next day the Chamber of Commerce. It seemed to me that no Western business man ever ate alone. At those clubs they laugh and sing, and generally have a speaker from outside. The Masons, the Elks, the Odd Fellows, the Mystic Shriners, and I know not how many other societies are in evidence everywhere.

The handsomest building I saw under construction was a Masonic Temple. Hardly anyone I happen to know intimately in New York or New England belongs to any lodge: everybody I met in the West seemed to be in one or more. The Eastern man lives much more to himself: the Western man lives much more with his fellow business men. It is seldom one ever hears a clergyman in New England or New York refer to lodges or clubs absorbing the interest of church members to such an extent as to hinder full activity of the church: I frequently heard this from Western pastors. On the other hand, this clubable disposition of the Westerner makes it easier to get the laymen interested in church work than it is in the East. The Western churchman generally takes hold of his church work with all his heart and soul.

The Westerner seemed to me to be infinitely more interested in his city than is the Eastern man. When I lunch with the Chamber of Commerce or the Rotary Club at Worcester, or Hartford, or New Haven, or Springfield, or Stamford, or Poughkeepsie, or Burlington—any Eastern city—I seldom hear the city referred to, except in some casual way. Not so in Kansas City, Omaha, Sioux Falls, Topeka, Des Moines, Duluth, Minneapolis, St. Paul, Indianapolis—any Western city. Here one is almost sure to hear a wonderful booming of the city at any luncheon. It seems to me I heard it in all the towns mentioned above. I must confess I rather liked it, especially where it betrayed a deep interest in the moral welfare of the city, and the beautifying of its streets as well as in its bigness and commercial growth. I should say—I may be mistaken—that there is more *local* patriotism, so to speak, enthusiasm for his city and devotion to it, in the Westerner's soul than in the Easterner's.

Of course, I visited many churches. I preached generally

four times every Sunday and generally three week evenings. My contact with the people was not intimate enough to make my impressions of much value, but of course I kept my eyes open and asked many questions. The churches I visited were big and prosperous and evidently perfect hives of industry. The services were well attended and I heard little about the decline of church-going. In many cities there is a large Roman Catholic population. Protestants sometimes forget that this is a good thing for the church-going habit. Roman Catholics go to church. Christ is there in a truer sense than elsewhere, and they go there to meet Him, see Him, feed upon Him. This helps preserve the church-going habit. It seems pretty strong yet in most of the cities I visited. The Western Christians have let Sunday slip out of their hands much more than the East has. Theaters, baseball, etc., are all under way on Sunday in many Western cities. But so far as I could see the attendance at church is still as general as ever. The difference in the services is one that naturally follows from the difference in temperament noted at the beginning. The Western service is much more sociable, free, and family like. It is more like a big prayer meeting, or a meeting for song. The extemporaneous prayers had little of the liturgical element in them—there were exceptions—and I almost found myself shocked once or twice by the off-hand, familiar way in which the preacher talked with God. God might have been his neighbor whom he called by his first name. One often missed the deep note of reverence, the sense of awe, the prostration of one's self before the Almighty and Pure God, which one comes to associate with the House of God: the singing of choirs—with exceptions again—seemed rather to the people than as voicing the feelings of hearts aspiring to reach the Lord on wings of song. In the East I should say that the worshipful side of the service was more pronounced, that the mystical side of religion received more emphasis, that the church building was more widely felt to be a consecrated, holy place where one thought more of meeting God than of meeting His people. But perhaps it is right there that the Easterners fall short of our Western brethren: in not realizing that God is in the hearts of our brethren as much as on or above the altar. (I should imagine, by the way, that a stranger entering a Western church would be put in the best pew, have his hands shaken by half the congregation at close of service, urged to come again, and probably invited to dinner by some member of the congregation: in Hartford, New Haven, New York—perhaps—not.)

As to the ministers—it is difficult to group them by locality. I met very many at the ministerial conferences. In Des Moines, for instance, to name only one city, a hundred turned out to meet me, and we had a good time together. On the international situation the ministers are much more alert than any other group in the community. They are the readers, not only in theology, but on all questions. Here is an interesting theme for someone to write on—The Value of the Ministry to a City as Preserving in Its Midst the Cultural and Scholarly Tradition. If I mentioned any new book in the Ministers' Association, on literature, politics, internationalism, industry, art—any subject, some had read it, most of them knew to what I referred. If I mentioned it in the Chamber of Commerce or Rotary Club in the same city it is doubtful if any had read it, and most of the men would never have heard of it. One thing, too, which I think I can say without exaggeration—ninety-five out of the hundred of the ministers would be in favor of America's participation in world affairs, and if I can judge rightly the response both Mr. Colby—Senator Everett Colby was with me part of the time—and I got when we mentioned the League of Nations,



most of the ministers are for American participation in it. The percentage would not be so large among the business men, but of one thing I am certain, *it is much larger than it was a year ago*, and especially among Republicans.

Lord Robert Cecil's visit and Senator Pepper's conversion to the League has had great influence both in setting people thinking and even in changing the minds of many. I gath-

ered that the Fundamentalist Movement is much stronger in the West than in the East, but naturally I did not meet many of this group, since they, as a general thing, are not concerned with the application of the Gospel to the world at large. The social gospel, with some notable exceptions, finds its exponents among the theologically more liberal group.

FREDERICK LYNCH.

## THE WEEKLY SERMON

### Christianity Against Jewish Legalism and Scriptural Literalism

By Professor Robert Hastings Nichols, D.D.

Professor of Church History in Auburn Seminary

Preached Before Auburn Theological Seminary, April 25, 1923

*"When Cephas came to Antioch, I resisted him to the face."*—Galatians 2:11.

WE have here a bit of autobiography from a man who is in many ways our model of the Christian and the Christian minister, who said with reason that he had the mind of Christ, and who constantly acted it out. The first point that I would make is one about which there can be no doubt, that this man engaged in religious controversy. He did it intentionally. Indeed, he began it. This is probably horrifying to some minds, particularly to a certain sort of clerical minds. Something in ministerial experience develops some men into what President Roosevelt called mollycoddles, men who flee the strife and desire naught but what is soft and sweet and amiable. Perhaps this development begins in the seminaries. Perhaps a process is already begun which will in due time produce a proportion of mollycoddles. Let us hope not. But whatever anybody may think about it, certainly here is Paul deliberately entering a controversy about religion.

Even more horrifying is this second fact, that Paul engaged in controversy with a fellow Christian; furthermore, with a fellow leader of the Christian Church, a man of high authority among the brethren. Paul brought controversy into the Church. What Peter expected when he came to the church at Antioch we are not told, but what he got was that his views about the religion of Jesus were openly and vigorously opposed by Paul. To have one's views openly and vigorously opposed by Paul would be an experience not to be forgotten. I have lately been in considerable correspondence with some influential ministers of a great Church concerning questions of religious truth now urged in the Church. A few of them—only a few—have sounded a note which we all have heard, to wit, Christians ought to avoid disputes about questions of truth; there ought not to be differences of opinion among brethren; theological controversy is always bad for the Church. Whatever support may be found for these ideas, it is certain that those who hold them cannot say that Paul was of their mind. "When Cephas came to Antioch, I resisted him to the face;" and this whole epistle to the Galatians is the record of his controversy in the

Church and against fellow Christians, stoutly and unyieldingly maintained.

The reason why Paul was not of this mind is that he was interested with his whole soul in something far greater than agreement among Christians, that is, in giving Christianity to men. His controversy was for the sake of giving Christianity to men. This is the third fact that I would bring to your attention. Paul was resisting a teaching which would have shut up Christianity to those who conformed to the Jewish ceremonial law. Peter's interpretation of the religion of Jesus would have prevented it from ever being a world religion. He had refused to eat with certain Christians, because they, being Greeks, did not do as Jews did. In effect, he had said to them, "You are not Christians, because you do not keep the law of the Jews." On the principle of his action, the Gospel could never have been preached to all men as the way of life. It would have been useless to offer to the Gentile world a religion complicated with petty and senseless and filthy Jewish rites. But more than this, the religion itself would have been hopelessly confused and corrupted. According to Peter's thought, Jesus would not really be the Saviour of the world. His gospel would not be life for all men. "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all, and in all"—on Peter's principle that could never have been said. Not for an opinion was Paul contending, not for abstract truth, but for human life, for the salvation of many from evil and sorrow. Here was the compelling motive of his dispute; this made his resistance to Peter not only justifiable but also obligatory. It was his duty to enter into controversy. If he had not done it he would have betrayed his Lord and his fellow men.

Another characteristic of Paul's controversy let us note, that it was partly negative and destructive. I say partly; anybody who knows anything about Paul knows that his weight always fell on the positive and constructive. But now, it is profitable to observe that his controversy had, and had to have, its elements of denial and destruction. Paul's argument against Peter is elaborated in this Galatian epistle. Against Judaizing teachers who sought to enslave his Gentile converts to the dead law of the Jews, he maintained the cause for which he had resisted Peter to the face. We see in the epistle how his contention ran. He was introduc-

ing a new idea; he was bringing into the Church an interpretation of Christianity radically different from that held by "those of the circumcision." He was engaged in making it clear that Christianity was a religion for all men on equal terms, a true world religion. Here was a new idea which many Christians of that day rejected. In order to prevail, Paul had to deny some things and destroy some things. There were Jewish Christians who had inherited the Jewish belief that salvation was by the law of Moses, and insisted that all believers in Jesus must go this way. Some were selfish, malicious partisans, caring most for the victory of their ideas. Some were good pious folk, going on in the good old way. Whatever they were, their confidence in the law had to be broken down. Their Jewish exclusiveness had to be destroyed.

Paul's Jewish fellow Christians had to hear him say, "By the works of the law shall no flesh be justified," and "If righteousness is through the law, then Christ died for nought," and "As many as are of the works of the law are under a curse." They had to hear him say to Gentiles, "If ye receive circumcision, Christ will profit you nothing." Now this is denial and destruction, if those words mean anything. These Jewish Christians had to hear this, and what is more they had to agree to it, in order to see that Jesus was the Saviour of the world. Doubtless many good pious folk were terribly unsettled. It had to be. They had to give up things precious to them, if they were to see the full truth of Christianity. Therefore Paul denied and destroyed. As I said, nobody supposes that this was all or the larger part of his work. But it was a necessary part of it.

A parallel situation came in the Protestant Reformation. Everybody in Europe had been trained to believe that the Church was the ark of salvation, that to be in its communion was assurance of eternal life. Thousands of good people, as good as the world had, believed this and grounded their lives on its truth. Then there came a better teaching concerning the way of salvation, original Christian truth revived. If people were to hold the better teaching, they had to throw over their old ideas; for the two things were incompatible. That the new and better might prevail, the old and worse had to be smashed. Smashed it was; well for us that there were great leaders of Christianity who did plenty of denying and destroying. Anybody who supposes that Luther and Calvin confined their teaching to the positive and constructive has never read either. Certainly, the Reformation would never have been what it was by force of criticism and negation only. Its power was a great tide of new religious life. But it had, and had to have, its elements of denial and destruction. Many good Christians were terribly unsettled. And their unsettlement did religious harm and moral harm; there can be no doubt of this. But it had to be, for the emancipation of Christian truth.

To return to Paul, he was in the position of the Reformation leaders, under the necessity of negative controversy. He was confronted with a teaching which would have imprisoned Christianity away from men who needed it. To set it free, for the sake of these men, this teaching had to be destroyed.

Let us note also the result of Paul's controversy. It was that Christianity became in fact what it always was in principle—a universal religion. "He tore the gospel from the Jewish soil," says Harnack, "and rooted it in the soil of humanity." Here was a gain, a progress beyond valuing. It was won by controversy, and could not otherwise have been won. You will hear people solemnly assert that no good end is served by religious disputes. In reality, all the great advances in Christian truth have been achieved in part by con-

troversy. Run over the history of Christianity in your memory and see if this is not the case. Progress has been made through the eternal conflict of truth and error, and it has taken the conflict to make the truth shine out. Incidentally, it might truly be said that most of the great preachers of the Gospel, from Paul on, have maintained controversies. They have had definite messages to give to men, clear ideas, vision of truth. Human nature being what it is, this work cannot be done without encountering opposition. And the great preachers have not been afraid to meet it; they have stood up for their truth and attacked falsehood. They have cared more for their truth and what it could do for men than for sleepy agreement in the Church.

Now I have said all this about Paul's controversy against the Judaizers because there is a striking parallel between his situation and ours. In his time there was an attempt to imprison Christianity in Jewish legalism. We behold a formidable attempt to enslave Christianity by Scripture literalism. The words of the Bible, literally interpreted, must be the measure of Christian truth. Nothing is Christian which conflicts with words found in the Bible. If scientific research honestly and laboriously prosecuted leads men who believe in God to think that He followed a certain method in the creation of the world and the words of the Bible present another account of His method, Christians must reject the teaching of science. If historical scholarship has reached one conclusion, and certain words in the Bible contain another, Christians must eschew historical scholarship. Of all the varied discussion that is going on to-day, one thing is at the bottom, that is, the idea that the words of the Bible contain no error. Whether evolution or the virgin birth or pre-millennarianism or anything else is the apparent issue, the real issue is Scriptural literalism. And steadily it is asserted that those who do not accept this are not Christian.

Now this is doing in our day what Jewish legalism was doing in Paul's day; it is keeping Christianity from men who need it. Educated and thinking men and women by hundreds and thousands have been turned away from Christianity, from Jesus Christ their Saviour, by this interpretation of Christianity. They are being so turned away all the time. They hear representatives of Christianity asserting that if they think as their knowledge and their reasons compel them to think, they cannot be Christians. They hear the evolutionary principal, integral to our intellectual world, denounced as un-Christian by men who manifestly do not know what they are talking about, amid applause from church people. They hear science derided as hostile to Christianity—think of it, if you have ever known a real scientific man, and seen how religion is the very vital air of his thoughts. They are told that if they do not believe everything in the Bible there is no place for them in the Christian Church. And they are being turned away from Christianity. They need it, and the world needs that they have it, and it is being kept from them by Scriptural literalism.

Last year I had a conversation with a girl in the second year of the high school of an industrial city. "We girls have been talking about evolution at lunch," she said. "I say that you can believe in evolution and in God, but all the other girls say that you can't do that. We know that evolution is true; we learn it in school. And the other girls say that what is in the Bible is different, so you can't believe in evolution and in God."

"What do you hear about it in church?" I asked.

"Oh, in church they say that you mustn't believe in evolution, because it contradicts the Bible."

There is the beginning of it, in the second year of the high



school. There is a case of that widening breach between our religion and our culture which is ruinous to both. We see this ruin in our academic faculties, whose members hold in their hands the lives of our best young men and women. Not for a hundred years has there been among these teachers so little sympathy with Christianity. Many of them have been driven away from Christianity by the obscurantism of ministers and church people.

The root trouble, I say again, is Scriptural literalism. It is the duty of Christian ministers to resist this to the face. It is their duty to say out loud, "Not everything in the Bible is literally true; and a man can believe in Jesus Christ without thinking that everything in the Bible is literally true." The bondage of literalism must be broken, that Christianity may be given to men. This will have to be done in opposition to other Christians. It will disturb the Church. It will unsettle good Christians. For these reasons some will never do it. There are preachers who aspire to the reputation of never having said a word that would disturb an old woman's

faith—I have heard them say that. But how about the young woman's faith? What about those high school girls? If we must choose, they are far more important than old people, for they will grow up, and wield influence, and have children, and mould the future. For their sakes, and the sakes of many like them, in the interest of all who breathe the intellectual air of the modern world, the Christian minister is called upon to remove the barrier between them and the Gospel of their Saviour. As it was Paul's duty, so it is the duty of the Christian minister of to-day to break the power of what is keeping Christianity from men.

Only let him remember that the man who said, "When Cephas came to Antioch, I resisted him to the face," said in the same chapter, "I live, yet not I: Christ liveth in me." If the Christian minister goes into controversy under the power of Jesus, not for the joy of battle, but for the sake of those for whom Jesus died, he will be saved from its dangers and have power for the truth.

## Evening Services for Young People

### How One Church Draws All Ages to Evening Worship

By Rev. Richard K. Morton

Pastor, Phillips Congregational Church, South Boston, Mass.

"I CANNOT hold two Sunday services in my church!" sincerely declared a devout minister to me. "People will not come!"

Secretly hoping that this preacher's message was not generally true, I resolved to make a definite investigation. The minister whom I have quoted admitted that he could draw out in the evening "the usual old faithfuls." The problem which I intended to investigate was, then, concerned with the matter of drawing *the young people*. Could this be done?

Another preacher to whom I put a query concerning his evening service brightened at the mention of it.

"Why, yes, I maintain quite a large evening service!" he exclaimed. "You see, last year we used to get about fifty people, but this year we have inaugurated an "evening forum," dispensing with the evening preaching service, to allow for general discussions. Our average audience consists of about one hundred and fifty."

This is, in my opinion, only another way of admitting inability to conduct an evening service. It is following something like the method of a Lynn (Mass.) preacher, who recently advertised his next evening's sermon thus: "Come and hear all about the K. K. K." People came by the hundreds, but for only once and with no religious motive. This avoidance method recalls to me an amusing yet intensely pertinent episode, often quoted, in which Dr. Horace Greeley and one of his editorial correspondents were the chief parties. The writer had requested the noted editor to suggest to her some new method for increasing church interest, and she marshaled a long list of schemes of which she had already conceived. The editor's reply was succinct and eminently pertinent, "Try religion!"

In spite of these adverse opinions to which I have referred, I am prepared to take a stand against them. My

position is supported by actual success in evening service work. I have seen young people, and adults, too, attracted by the church service on a Sunday evening when the weather was inclement.

What I shall here describe to you are facts and experiences, all of which transpired in Phillips Congregational Church, South Boston, Massachusetts. This church will, this next December, celebrate its one hundredth birthday.

Here are the preliminary tools for starting good evening services. One must have new hymn books, in which there are many popular, devotional and attractive songs. Then get a capable song leader, preferably a hired man not a member of your church. If your church has special music funds or a large endowment fund, use some of the money for this purpose. Next build up a large choir, to whatever extent your choir loft permits. Appeal to the young people to join the choir and be trained in church singing. Hold special practices each week and plan definitely arranged Sunday evening programs. If you can fill your choir loft, you will find much easier the sometimes discouraging task of filling your auditorium. I should suggest the formation of a Choir Guild (as Phillips Church did), with regular meeting times and places, funds for music, special singers, programs, and with competent officers. This organization, then, takes the lead Sunday evening, inspires the audience, enhances the singing effect, and arranges some exquisite programs.

There are a few more Sunday evening accessories, of which most any church would do well to avail itself. One needs, above all, the best kind of fundamental, simple, compelling gospel preaching. If the sermon is right, the service is right. If God is revealed, the church is revealed. If one speaks informally, directly, explicitly, intelligently, the audience will be present more frequently.

In Phillips Church the evening service is almost informal, with a sermon in which there is God, but little theology and lexicographical words. When the minister starts to reveal God to those waiting young people before him he forgets his learnedness and his own conceit and powers. He is merely a human instrument carrying and broadcasting a divine message. And because the young people hear something awesomely new, well said, intriguing, they come. These young people would make at least half true the statement, that if the audience is uninspired, not they, but the minister, ought to undergo considerable observation.

But these are not all yet of the religious tools for Sunday evening. The church needs to advertise, on its own bulletin boards, printed calendars, local newspapers, and through each of its sincere members. Any church which is intolerant of advertising, or of the stereopticon or moving picture used intelligently, is five hundred years behind the times. Its members would be as blind and as bigoted as those of the Middle Ages. By opposing these forces people are not being pious and orthodox, but deliberately narrow and fanatic. The Sunday evening service should be announced during the Sunday-school hour, in Christian Endeavor meetings, and at weekly gatherings. Young people should visit these organizations with the object of speaking before them, especially in the interests of the Sunday evening service.

A church which wants a lively evening service should help the pastor by delegating some competent young man, preferably one preparing for religious work, to give evening announcements and to read the Scripture lesson. This young man reduces the labors of the tired pastor, and he adds more to the co-operative spirit of Christian optimism and goodwill, which always should exist between pastor and people.

Some churches might further strengthen their chances for using this method to good advantage by making out, a month in advance, an evening program. For special services one might include inviting to the evening service such organizations as the Boy Scouts, the Masons, and such speakers as the Governor of the State in which the church is. Or, one might specially invite a neighboring post of the American Legion, or different religious societies or schools.

The evening service is best when specially dedicated to young people, with a young people's message, evangelistic, appealing, commanding. Make the young people thrill with your message of real truth, put in words all can understand. Emphasizing Biblical history, retelling Bible narratives, interpreting Jewish lives and events, and describing the inner significance of Jesus' life and work, are effective topics.

I think, and experience verifies my opinion, that in the Sunday evening service the young people should be put to some practical use. They want to come to hear the Christian message, but let them put their enthusiasm into concrete form in these ways. They may first make up the body of church ushers, and then may take up the evening collection. One may act as the pastor's assistant. Another may have charge of church flowers and decorations. More may serve the pastor in reporting illness and needy cases each week to the pastor. Others may perhaps represent the Sunday-school and the Christian Endeavor at the service, and they must bend their efforts to drawing all members of both groups to this service. During the week, through secular organizations, through conversations, with a church radio, autos, and written notices, they may help augment the value of the evening service.

Use the young people, for they can do much for the church, for God, for you, and for themselves. Let them conduct, after the C. E. and Sunday-school meetings, special moments of prayer for the Sunday evening service. Let them inspire

and lead on the older people in whom the fires of enthusiasm have somewhat dimmed. Let them question the pastor, suggest possible sermon subjects to him. If, through questions and talks, they reveal to him just what they then need and long for, he can more intelligently endeavor to bring before them an interesting message. Let young people take the evening attendance, report absentees, get notices for the church calendar, and plan special mid-week meetings.

But, more particularly, how can one be sure that this scheme for evening services will work out? One cannot be certain until one creates a Christian *spirit*; people must *want* to come, feel drawn to the church. Success depends on the attitude church members have for the evening service, on the evening's subject, on the program announced, on the advertising, on the vividness and timeliness of the message, and on the general spirit in which the service is held.

The evening service should be evangelistic, and it should present clearly old Biblical thoughts presented in a striking phrase and from an unusual point of view. The minister should have a sufficient grasp upon the contents of the Bible, so that he can keep the people guessing as to what new thoughts he can find to emphasize.

The song service preceding the service proper should be sufficiently long and well directed so that an auspicious psychological moment is reached for beginning the regular ritual.

The service should begin on time, not be blurred by countless preliminaries, and should show no "seams" between the different items on the program. "He who hesitates in the pulpit has lost the young people."

I shall also set down here certain other factors in Sunday evening success, believing that what occurred, and is occurring, in the church of which I am a member is not in any way unusual and may be used by any enterprising church.

The first is a *pastor's training class*, meeting during the week to discuss Christian fundamentals and to teach the young people those matters essential to a proper religious grounding. The Bible, lesson commentaries and general religious principles may also be introduced. The effect of this class is startlingly great on the Sunday evening service. Closely allied to this is another plan of having a pre-service meeting of all from the church and from the various church organizations meet for prayer. The officers of these bodies should be present, especially.

The second point is a *large, active mid-week prayer meeting*. This is another meeting which many ministers allege they cannot maintain. But the church whose people are intelligent and willing to go half way, and whose pastor knows and can interpret the Bible, can have a thriving prayer meeting. And, of course, the effect this meeting will have upon Sunday evening is perfectly obvious.

The third point is, having many mid-week affairs for church people. Let the church sponsor socials and seasonal entertainments. Provide an active program of events for the young people, and help them in their daily work, and the church will *mean something* to them.

The church which elaborates intelligently upon these plans will, I feel sure, glean much benefit from them. As they have all actually been worked out in practice, some elements at least will hit some faults in every church. The church with the young people, we are all agreed, is the church of to-morrow. The church which really teaches religion is the church which is really doing good *for* to-morrow. If the church, moreover, thoroughly steeps its young people in Christian ways many current problems will never arise in the future.

Every church must work to get its reputation in the com-



munity. It must tolerate no petty prejudices. Its people must think of the church before the hypocrisy of other people, or of the faults of the minister. The church must be co-operative. The church must also be progressive and tolerant. It must use every Christian means available to compete with modern interests for the supreme control of the individual.

Each church has, of course, its own peculiar people and policies. There are, however, certain fundamental principles

which apply to all of them, and I think the above plans are, in the main, adaptable to radically different circumstances. If the church people are unusually critical, like to quarrel, are ultra-conservative, or are independent people to whom co-operation is a foreign word, the plan to bring about best results in that church is so much the more complex. But it is a glorious task we have set before us. I hope that what I have said may help others to win more victories for Christ and His Church.

## International Co-operation—III.

By Lord Robert Cecil

[NOTE.—We have published in two instalments the report of Lord Robert Cecil's notable address of April 2. At the close of the speech the questions were allowed from the audience. The first question came from S. K. Radcliffe of "The Manchester Guardian" and other questions followed from the floor. The questions and answers appear below. They throw great light on the whole matter of the League of Nations.—THE EDITORS.]

“MR. RADCLIFFE, who is a fellow-Britisher of Lord Robert, has put the first question, which is this, if I may rephrase it in my Hoosier dialect. An amendment was proposed to the address from the throne in the opening of the new Parliament. The amendment, as I understand, was proposed by the British Government and immediately urged or required the reference of the Ruhr dispute to the League of Nations, and Lord Robert, as I understood it, voted and spoke against that immediate, that single resolution. The question is, will he explain that vote and that expression of opinion.

Lord Robert—I am very glad to explain, and I am glad particularly, that my action in the House of Commons excites so much interest here. An amendment to the address, in our English procedure, amounts to a vote of want of confidence in the Government of the day, and, therefore, it was essential for the Government, whatever they thought about the motion itself, to vote against it. The question I had to resolve was whether I should vote with them or vote against them. I had no doubt at all, and I stated that I had no doubt that it was desirable that this dispute should be referred to the League of Nations at the earliest possible moment, but I thought, and I think that when it comes to a great and critical exercise of the executive action of any country, it must be left to the executive government of the day to decide the moment and the method by which that action may most usefully be taken. I said, therefore, that while I was in favor of the policy recommended, I could not be a party putting the House of Commons, without the knowledge which a Government necessarily has, into the place of the executive. I regretted, I still regret, that an attempt was made, as it seems to me, to utilize the League of Nations for party purposes. I have no desire that it should ever be used for party purposes on one side or the other, and in these circumstances, I thought it was better, I thought it was my duty as a member of Parliament to give the vote I did, and I am glad to remember also that in a sub-

sequent debate, the leader of the Liberal Party, the party that proposed the amendment expressed the view that the action I had taken was from my point of view perfectly right and legitimate.

Mr. Wheeler—I have one question to ask. It is this. Lord Robert will remember that when the Versailles Treaty, including the Covenant of the League of Nations, was sent to our American Senate for ratification, a majority of the Senate, not two-thirds, but a majority of the Senate proposed certain reservations. They failed to receive a two-thirds vote, and the treaty consequently was not ratified. My question is this: In your opinion, Lord Robert, if the treaty had been ratified with those reservations, would the nations of Europe, parties to the League, have acquiesced in them?

Lord Robert—Well, I am in a little of a difficulty, because I remember those reservations were very numerous, and I don't remember in detail everything that was in them, and therefore I hesitate to reply with a plain affirmative or negative as I like to do to questions that are asked me. All I can say is this: that I am satisfied that the nations of the world would not display any pettifoggery or hotstringing spirit in dealing with any effort of co-operation that might come from America; that they would not look too closely at the terms of their daughter; that those of us who are really and sincerely anxious to obtain world co-operation for a worthy object, would be ready to accept that co-operation—I will not say in any form it was offered, but in any form that was at all consistent with the main object for which the co-operation was asked.

Mr. Desmond—If the League of Nations is potent to the settlement of international disputes, as Lord Robert says, why is it that the dispute between the Irish irregulars and the Free State has not been referred to it?

Lord Robert—Well, the warfare in Ireland is—I have not been there, but if I may trust the reports in the papers, it is in the nature of a civil war. It is a warfare carried on unhappily by Irishmen against Irishmen. It is a matter for the deepest regret that it should go on and continue. But the League of Nations exists necessarily not to deal with internal affairs, however deplorable, however dangerous they may be. It has enough to do if it settles the affairs between the nations of the world without attempting to deal with affairs which are of a domestic and internal character. At the same time—for I want to give as full an answer as I can—at the same time if there were any assurances given to the League of Nations that its decisions would be accept-

able to the parties—I mean this very seriously—I am quite sure that the League would be ready to do whatever it could to put an end to the struggles and to the incidents which all lovers of Ireland and humanity most profoundly deplore.

Mr. Hossain (from box)—Mr. Chairman, I should like to ask Lord Robert Cecil if, in order to achieve the disarmament of which he has spoken, he is prepared to advocate the scrapping of European imperialism in the East and more specifically the scrapping of British imperialism in Egypt, India, Mesopotamia and elsewhere where British rule rests upon force and not upon the moral consent of the governed?

The Chairman—I think it only fair that Lord Robert should have the privilege of refusing to answer a question if it should meet with the disapproval of the meeting. The question put by Mr. Hossain is, is Lord Robert prepared to advocate what Mr. Hossain calls the doing away with imperialism in Egypt, the Near East and India, where Mr. Hossain says the British rule rests on force and not on consent.

Lord Robert—I am prepared to advocate the scrapping of any policy which I should describe as imperialistic, whether it was the policy of my own country or of any other. But I would not advocate in the case of my own country or any other the abandonment of any trust undertaken by that country on behalf of weak and struggling peoples. And I would not advocate any policy which would hand over the populations of great districts to disorder, bloodshed and slaughter, because plausible arguments were suggested for that course by those who it may be would not suffer from the result of the policy they recommend.

The Chairman—I wonder if Lord Robert might come back to an American question which has been handed to me. It says: Lord Robert, you were frank enough to say the other day that you admitted there were serious faults in the Covenant and in the structure of the League. Would you care to tell us what you consider some of its defects. You are aware, of course, that these faults and others played a very great part in the rejection of the treaty by our Senate. You cannot, however, be aware that one reason for American position toward the League is the widespread belief that despite the machinery created by the Covenant for the amendment of the Covenant, it is practically impossible, since any change would call for an unanimous vote by the Council of the League. It would, I am sure, tend to clarify the situation in this country if you left that you could give us your opinion both as to the possibility of amendment and whether, if it is possible, there is, in your judgment, a likelihood of there being an earnest effort to rebuild the structure of the League along more democratic lines within the next five years.

Lord Robert—I am asked really two substantial questions: One is a question of procedure and one is a question of substance. As to the question of procedure, I am of opinion that there is no insuperable difficulty in obtaining amendments to the covenant. I think in a great international instrument amendments ought only be carried out with caution and with reserve. I think, therefore, it is right that they should only be carried out with the assent of those who are the principal members of the League, principal either because of their situation in the world, or because they have been elected by their fellows to represent them on the Council of the League. But my experience is that if there is a real genuine opinion in the Assembly that a particular change ought to be made, the Council has never shown themselves reactionary or obstructive in accepting that intimation of opinion, and I believe that any amendments which can be supported by solid

reasons would have a very good chance of being adopted and carried through under the constitution of the League.

Now, as to the question of substance, I am asked whether I would like to see changes made in the Covenant, and particularly changes in the direction of making it more democratic. I say that I would like to see changes, some changes, made in the covenant, but I am not quite sure what is meant by democratic changes. The Assembly and Council at present consist of those who have been nominated to attend its meetings by the citizens of the respective countries which have been entrusted under democratic constitutions with the principal direction of the affairs of those countries. I do not myself see how, from a purely democratic point of view, you could greatly improve that constitution, but if there is any particular proposal that it is desired to put forward in that direction, I am quite sure it would receive ample consideration.

As to the changes in the structure of the covenant, when I first said I thought there were defects in the Covenant, I think I was mainly considering two. One was that I think it would be very desirable to include in the Covenant some quite express and definite declaration in favor of the abolition of war, and secondly, I would like to see the membership of the League expanded so as to include all important nations who are at present outside it.

The Chairman—Let's compromise between his willingness to answer questions all evening and our own sense of regard for his welfare, and the fact that we have promised him to a great many audiences by permitting him to answer one more question and then we will say good night.

Mr. Zimmer—Could not Lord Robert tell us what progress has been made up to date with the League's disarmament scheme? I think it would be of great interest to this body.

Lord Robert—The progress in the direction of disarmament has been manifold. The League has agreed to summon a conference of all the powers to extend the principles of the Washington treaty to all those powers that were not represented and were not bound by the Washington treaty. I hope that that conference will take place very shortly. The League has further agreed on the general principles that disarmament to be effective must be general, and that in order to secure anything like general disarmament you must provide some security to enable those nations that at present rely on their armaments to rely on the efforts of all their neighbors to protect them.

And it is instructed and committed to draw up a definite scheme in the form of a treaty to carry out those general principles. The committee has met several times. It has now before it a draft treaty to carry out those objects. It has discussed that draft treaty not unfavorably, and it is to pass upon it definitely at its meeting summoned for June 4 next. If, as I hope, it accepts that draft in some such form as it now stands, that treaty will come before the Assembly in September next, and if it is adopted there it will go to the various governments for ratification, for approval and ratification, during the course of the following year.

---

The World Sunday-school Association is already making plans for special tours next year in connection with its convention at Glasgow. The tours will cover Great Britain, Ireland, all of Western Europe except the Spanish peninsula, the Mediterranean, Egypt and Palestine. For information concerning the tours apply to the World Sunday-school Association, 216 Metropolitan Tower, New York City.



## Prodigal Daughters\*

By Joseph Hocking

### SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Eleanor, he soon discovers, is associating with young women of strange tendencies. Tamsin Cory, her most intimate friend, believes that girls should "have their ding like their brothers." Peggy has been "keeping company" with a young man of doubtful character. Both have been coming home at all hours of the night. After an unsatisfactory interview with the girls, he meets the young man and forbids further acquaintance with Peggy. Called away for a few days to visit his eldest son, he receives a message from John, the younger, that both girls have left home.

### INSTALMENT IX.

#### THE SEARCH FOR THE RUNAWAYS.

"HAVE you any idea as to the meaning of this?" and the Colonel passed the slip of paper to John.

"I expect the fellow is a friend of Barnes," replied John. "At any rate, it will be wise for us to be here early."

"I think so, too. Meanwhile we'll try to find Eleanor."

"How'll you start about it, sir?"

"Like you, I can't help connecting her with that woman Cory. I feel that she aided and abetted her. At any rate, we'll go to the club you visited last night."

"Do you think she had any money?" inquired John.

"I asked your mother about that. She doesn't know. She says that Eleanor earned a good salary during the war and for some time after, but she's no idea whether she spent it all or not. It seems, however, that she had her quarter's dress money about a month ago, and your mother is not aware of her spending any considerable amount since. Probably she has a few pounds with her. Why do you ask?"

"As I told you dad, I have little fear of Eleanor. I feel sure she can take care of herself. She can earn her own living, too. I say, dad, I'm awfully sorry for you."

"Thank you, my boy. I do feel this badly. Even yet I can't realize that those girls have left home, and that Peg is in danger of ruining herself for life. It's simply horrible to think of. We are so much in the dark, too, and it may be that even now that child may be at some registry office getting married to that cad. Just think of it! The son of that woman! The brother of those girls! And that may not be the worst of it. I don't like the way those women talked, my boy."

They were seated in a taxicab as they spoke, and were on their way to Tamsin Cory's club.

"We're just there, dad. This is the place."

"No," replied the girl who was seated at a desk in a kind of office, "we don't know where Miss Cory is." This in reply to the Colonel's inquiry.

"Will she be here to lunch, do you think?"

"I don't think so. She is seldom here to lunch. As a matter of fact, we have very little accommodation for that kind of thing."

"Then, perhaps, you could tell me where she lives?"

"No," replied the girl, "we never do that sort of thing. It's against the rules of the club to give any member's address. But if you'd like to write her a letter, it'll be sent on to her immediately."

"I'm afraid that wouldn't be of any use," replied the Colonel. "You see, I want to see her at once on a very important matter. If you could strain a point and give me her address—"

"Impossible; besides, it would be no good," interrupted the girl. "She's never at home during the day. She's nearly always at her work."

"Let me see," and the Colonel spoke like one trying to recall something, "I've forgotten where her place of business is."

"Is she a friend of yours?"

"She was at my house last Sunday night."

"Then you should know she's a journalist. She's the 'Counselor of New Women,' on *The Women of To-morrow*. She's 'Aunt Mary' on *The Butterfly*, and she acts as secretary for *Liberty, Equality and Fraternity*."

"A busy woman," remarked the Colonel.

"Yes, she is, and she's almost sure to be at the office of one of those papers. Of course, I'm not sure. I hear that Dulotsky, the great Russian Bolshevik, is in London. She may be interviewing him. She's often used for that kind of job. Anyhow, I can't give you the address of her flat, although I can send on letters. Here's one I'm sending on now. I've just addressed it."

John's quick eyes caught the address at a glance, 259 Black Inn Mansions.

"It's a nice stamp," remarked John. "I must ask Miss Cory to give it to me."

"She's often here of a night," replied the girl, "but this week I'm not here after five o'clock."

"Then I shall not come," was John's reply.

"You seem to have some experience in getting on with girls," remarked the Colonel when they got outside.

"She was making eyes at me all the time you were talking," replied the boy; "that's why I butted in. Anyhow, we've got the address. Perhaps Eleanor's there."

"Let's go and see," cried the Colonel eagerly.

But he was doomed to disappointment. When they arrived at Black Inn Mansions, a large block of buildings, made up of innumerable small, cheaply furnished rooms, he discovered that Miss Tamsin Cory's apartments were vacant. He discovered that she shared certain rooms with two other women, and that the three had lived together some time. Neither of these women, moreover, appeared to correspond in the slightest degree with either Eleanor or Peggy, neither could they discover that the girls had been there.

"What now?" asked the Colonel with a sigh, when at length they had left Black Inn Mansions.

"The office of *Liberty, Equality and Fraternity*," replied the boy. "But I don't think you'd better appear."

"Why?"

"Because it's a revolutionary paper, and you are a colonel in the army. You stand for law and order, and that paper stands for the opposite."

The quest was in vain, however. When John inquired if Miss Cory was there he was informed that she was away doing work for the paper, and beyond that he could get no information. Neither could they get any news of her at the offices of *The Women of To-morrow* or *The Butterfly*. At each place it was a matter of "No Thoroughfare." Miss Tamsin Cory's movements seemed to be unknown. For that matter, the editor of *The Butterfly* told the Colonel that Miss Cory was seldom there. It was true she wrote a column every week over the signature of "Aunt Mary," but that this column did not necessitate her presence at the office.

"It's mainly answers to correspondence," he was informed, "and is especially written for young ladies. Miss Cory is a good writer," added the editor, "but she's rather given to discussing politics, and that's no good for our readers."

"And now we'd better go to Bywell Street," said the Colonel when they failed to find Miss Cory.

"All right, dad, we can about manage to get there by a quarter to one."

True to his promise, the young man who had spoken to them appeared at the door of the house agents at the time he had mentioned.

"Colonel Trelawney, sir?"

"Yes, I'm Colonel Trelawney," was the reply.

"My name's Wilkins, sir, Herbert Wilkins. I was in the Kent Buffs, and I work at the same place as Barnes."

"The house agent's place?"

"Yes, sir."

"And you know where he is now?" The Colonel's voice was eager.

"I don't say that quite, sir, but I think I do in a way."

"You are a friend of Barnes?"

"No, sir, not a friend. You see, Barnes got a commission during the war and wears a large-sized hat as a consequence. I dare say I might have had a commission, too, if I'd played up for it, but I didn't. Anyhow, Barnes tries to play at being a swell, which he isn't. Anyone can see that."

"But where is he now?"

"I'm coming to that. I was in the office last Wednesday when a letter came for Barnes. I took it to him and saw that it had the War Office stamp on it. Barnes is a bit of a boaster and he told me it was from you, sir. He said you'd invited him to the Army and Navy Club to dinner. He told me, too, that he was going to marry your daughter, and that he was going to settle things with you over a bottle of champagne."

"Indeed!" remarked the Colonel dryly, while John gave vent to some unparliamentary language.

"I remembered, too, sir, that I'd seen your son in France, Capt. Trevor Trelawney, sir."

"Yes, that's my son."

"Well, sir, remembering the kind of gentleman he was, and reading of the kind of gentleman *you* were, I couldn't believe you'd be willing to let your daughter marry Barnes. And then I got to thinking of the look on his face as he left the club, and I was sure he'd heard nothing that pleased him there. After that I had a feeling that something was wrong. I've got a bit of Sherlock Holmes in my nature, sir. So I went to Barnes' house that same night."

"Yes, yes," interrupted the Colonel eagerly.

"They didn't seem pleased to see me, sir, which was a bit strange, for at other times they, especially Barnes' sisters,

have been very sweet on me. Before I'd been there long I could see that something important was on, and presently it leaked out that you had insulted him and as good as had him thrown out of the club.

"I don't know how it was, sir, but the spirit of mischief seemed to possess me, so I said with a laugh, 'That's how the Colonel invited you to dinner, is it? That's how you settled everything over a bottle of fizz, Barnes? What about our ten pound bet?'

"This made him in a worse temper than ever, and he seemed to lose all control over himself. 'Don't you make any mistake, Wilkins,' he said. 'I'll drag the whole lot of 'em into the mud. I'll not be insulted for nothing. I've got my plans all made.'

"'She'll not marry you against her father's will,' I says. 'Won't she?' and he laughed. 'Why, she's fair gone on me. She'll do anything I ask her—anything. See?'

"'I don't believe it,' I says. 'The Colonel's a gentleman, and you can't make me believe that a family of that sort is going to get mixed up in that sort of thing.'

"'A lot you know, Wilkins,' and there was an ugly look on his face as he spoke. 'Why, both the girls is leavin' home, anyhow. They can't stand the old man, and Eleanor has took a flat not a thousand miles from the Holborn Town Hall. Now then? And I know of a little crib where I can take Peggy. I've only to hold up my finger and she'll come.'

Wilkins stopped in his recital at this juncture, as though he found it difficult to proceed.

"I hardly like telling you what followed, sir," he stammered.

"Tell me, tell me everything," cried the Colonel.

"Well, I told him straight I didn't believe it. That it was all buncombe that a family like yours, sir, would get mixed up with people like them. At this the girls flared up. 'They said that the Barneses were as good as the Trelawneys.'

"And then?" asked the Colonel.

"Well, I laughed jeeringly, as you may say, and told them I'd cut my wisdom teeth years before. 'Think of it,' I says, 'think of the Colonel owning you as a son-in-law! It won't do, Barnes!'

"'He'll be glad to,' he shouted, almost white with passion. You see, sir, he'd been drinking a bit, and Barnes is always free with his tongue at those times.

"'Glad to? Tell that to the marines,' I jeered.

"'You don't believe it?' he says.

"'No, I don't.'

"'Look here, Wilkins,' he says, 'suppose I takes her away with me for a few days. Then suppose I go to the Colonel and say I'm prepared to marry her if he'll do the thing handsome, but if not—then he looked at me like that'—and Wilkins assumed a defiant look.

The Colonel did not speak, but his face had become blanched as if with great terror. John, however, who had been listening intently to every word, caught Wilkins by the arm.

"This was on Wednesday night, wasn't it?"

"Yes, Wednesday night."

"Then why didn't you come to our house and tell us?"

"Wait a bit," replied Wilkins. "I haven't finished yet. When he said this I laughed again. 'It's all moonshine,' I said.

"'Why?' he asked.

"'Because you haven't got the pluck to do it,' I replied.

"'Haven't I?' he asked, and then he seemed to think he'd said too much, for after that he couldn't say a word. The



girls kept on talking about it, however, and seemed to be as good as sure that the wedding would take place soon.

"That's all," Wilkins concluded. "I came away soon after and went to my diggings. This young gentleman has asked me why I didn't go to your house and tell you about it. I did think of it, but it was no business of mine. Besides, how

could I go to your house late at night and tell such a story? What would you have said? And that wasn't all. After I'd thought it over a bit I didn't believe it. I've heard Barnes and his family talk before. He was always on with some girl or other, and talked continually about rich girls who wanted to marry him."

*(To be continued)*

## Saving Men from Suicide

By Rev. Henry S. Huntington

**S**EVENTEEN years ago the 25th of next November, Dr. Harry Marsh Warren was speaking at the old Fifth Avenue Hotel, at the corner of Twenty-third Street, New York. The day before a woman had committed suicide in one of the city hostels. Warren referred to the case. "How sad it was," he said. "One of the main reasons that that woman committed suicide, according to the accounts in the paper, was that she was lonely. If only she could have had a friend, she would not have died. I should have been glad to have been a friend to her. You would have been. You women here have pleasant lives with little to do. The next time you see some woman looking lonely and sad out there in the park opposite us, why don't you make it natural in some way to speak to her? Perhaps even then she might be thinking of destroying herself. You men, if you see some young man sitting over there on a park bench in dejection, think what it might mean for him if you sat down beside him and got into conversation with him and found out what was wrong. I wish that everyone in this city who was thinking of committing suicide would come and talk with me about it before he did such a thing."

The next morning's papers "played up" Dr. Warren's invitation to would-be suicides. That day six people who had suicide in mind called on him to talk over their troubles. One of them had picked up the paper that morning in the park, whither he had gone tending to destroy himself.

Dr. Warren's life story lay behind that hotel service. Back in the nineties, after a few years as assistant to Dr. Faunce at the Fifth Avenue Baptist Church (where Warren founded the men's class which is now taught by John D. Rockefeller, Jr.), he became pastor of the Central Park Baptist Church of New York. Joseph Richardson, builder of the famous spite house at the corner of Eighty-second Street and Lexington Avenue, although nominally an Episcopalian, fell into the way of going to the little Baptist church. He became very fond of Dr. Warren. He assured him that the church need not worry about its \$20,000 mortgage. Richardson was immensely wealthy. When he died he left enough money to the church to wipe out the debt and in addition gave Dr. Warren a legacy of \$50,000.

There followed a strange experience for Dr. Warren. Practically every man in the church who was in need of a little money came to him for a loan—for \$50,000 twenty-seven years ago looked like a great fortune. One man would want to start a news stand, another to try his hand at a hotel, a third to pay off a mortgage, and so it went. All but one of the officials of the church became debtors to their pastor. Things appeared outwardly peaceful, but it was an impossible situation. If you lend a man

money he no longer is your friend. He will cross the street in order not to meet you. And if you don't lend a man money, the situation is even worse. At least, such was Dr. Warren's experience.

So he resigned the pastorate of the Central Park Baptist Church and became the pastor of the "Parish of All Strangers." "The Parish of All Strangers" (undenominational) was what its name implied. Its pastor carried on his heart the sojourners in the city. He held services in the hotels and was ready to answer the calls of all homeless people. A committee, made up of many of the strongest men among the pastors and laymen of New York, stood behind the work. Dr. Warren also ran a Hospital League. But from the time that he gave his invitation to people contemplating suicide the life-saving part of his work overshadowed everything else.

From 1906 to 1916 his work in saving people who contemplated suicide went on informally, but in 1916 he organized a society for the purpose, the Save-a-Life League. On the committee behind the league are such men as Dr. Merrill, Dr. Jefferson, Dr. Hillis and Dr. Parkhurst, and such physicians as Thomas W. Salmon, the medical director of the National Committee for Mental Hygiene; Walter Eyre Lambert, one of the great eye specialists; Menas S. Gregory, head of the psychopathic department at Bellevue, and George O'Hanlon, superintendent of Bellevue and its allied hospitals. Dr. Warren is president of the League. His wife, his son and his daughter make up the active workers of the headquarters at 309 West Fifty-seventh street, New York. There, day by day, resort discouraged people, sometimes one or two, sometimes five or six in a day, and letters have come from practically every State in the Union. Last year 730 would-be suicides called on Dr. Warren and as many letters went out to others who contemplated self-destruction. In addition, 417 persons came in to tell about some relative or dear friend who was despondent or was talking of doing away with himself. Altogether last year, Dr. Warren reckons that there were twelve thousand suicides in our country. If his work had not succeeded in saving from self-destruction most of those who applied to him, the number of suicides would have been increased more than twelve per cent.

Here are the callers of one day: A man in fear of cancer; a middle-aged man with no home, no place to which to go, hungry too, and with no place to get food (hunger is a contributing element in many suicides); (Dr. Warren supplied him with means for a meal); a man whose wife and baby had been burned to death (Dr. Warren gave him money to enable him to go to see a relative); a young col-

lege woman, who told him that she was not thinking at all of suicide, but who very clearly needed new strength with which to face life (very few people who come to Dr. Warren admit that they entertain the thought of suicide). But when one goes to a lawyer, he wants the advice that a lawyer can give; if he goes to a banker, he wants to get the banker's counsel on what the banker knows, and so time and again it comes out when Dr. Warren talks with people that they have been entertaining a thought of suicide. Dr. Warren always accepts people's statements at their face value. "I am glad," he says, "that so bright a person as you could not think of such a terrible thing." That takes people back. It was so with this young woman; a young Sunday-school superintendent whose firm had crashed; an aging nurse who felt that people no longer wanted her and thought that all around it might be better if she went out of life.

Here are typical stories: A woman of fifty, unmarried, felt that she was not wanted in her home, which she made with her sister and the latter's husband. She had begun by telling Dr. Warren that she had never thought of doing away with herself, that she was a Christian woman, and of course would not do that. After she had talked a half an hour with him, however, she said, making it so vivid that he could see the whole picture: "There's a lake just opposite our house. My sister and her husband sleep in the room at the back of the house and my room is just over the lake. Sometimes I get so wrought up at night when I am in bed I feel as though I could put on my clothes and go downstairs so quietly, turn the key—no one could hear—and I would go out across the road and drop into the lake so easily." She had had some property, but it had been badly managed. Payments due had been made too late and practically the whole property had frittered away. Dr. Warren sent her to an excellent lawyer of his acquaintance. She came back in a month a different person and said: "I'm going to get my property back." The lawyer had told her what to do about the mismanagement.

Not very long ago a young manager of a bank of one of our great cities came to Dr. Warren. He was a college graduate and was taking extension courses in the local university, a member of a Presbyterian church, with a wife and children. One of his friends in the bank asked him to go out with him one night and the man got into a trap. He began to gamble and to spend money on fast women and had taken money from the bank. "I know," he said, as he told the story to Dr. Warren, "that the bank examiner is coming. I can feel it in the air, and when he comes I'll be found out. It will mean a term in prison and I'd rather die than face that." Dr. Warren interrupted himself as he told the story, "Nobody wants to die," he commented, "any more than we want to drink a cup of scalding water. It's the only way out that they know. They're in a dark room and they don't know how to turn on the light. They come to us. We may be able to touch the electric button." He went back to the story of the bank man. "Your children," he said to the man, "will always have a stigma on them. You say that you have only partly paid for your house. Your wife will probably lose the home and she may have to go to work. Your brothers"—he had four younger than himself; he was the oldest child—"will always be disgraced by what you have done. And think of your father, too. There is another way out. What does your father have?"

It proved that his father was earning a salary of \$4,000 a year and owned his own house clear of debt. Dr. Warren understands human nature. "There is something about the first child that no other child can have," he commented to me.

"He has been looked forward to as the other children are not. Because he is the first, he occupies a special place in the heart of a father." "Your father," he told the young banker, "will mortgage his house. I do not know what kind of man he is. When you tell him this he may swear at you, but he won't mean it. He will mortgage his house for you, I know he will. And you can replace the money without the bank's knowing about it, or you can go with your father or with me to your employers and tell them that you have borrowed it. They will think all the better of you for coming and telling them. Perhaps they will advance you. They will trust you after that. Tell them that now you will return the money."

"Father wouldn't do it," the young man answered.

"He will do it," assured Dr. Warren. "I'm a father and I know."

His father did do it. The son went and told him about what he had done. The father mortgaged his house just as Dr. Warren had said. Then he went with his son and told the bank what the young man had done. The bank kept him—likes him all the better now. The young man is paying back to his father what he owes and his wife has never known. It is a wonderful thing to be able to tell somebody something that shall save his life.

A man in Iowa, another banker, wrote Dr. Warren that he had taken money and that there was no way out of it for him except suicide. There was nobody who would loan him the money. Dr. Warren answered: "Don't think that there is nobody who will loan you the money. They will. Isn't there some good motherly woman in your church?"—the man was a church member. "Go and tell her you were over-tempted, that you don't know why you did it, that you will give her a mortgage on your house or anything you have for security." And sure enough, the man got the money from some kind-hearted woman who was a member of the same church. As Dr. Warren recalled, the whole thing was accomplished without the bank's knowing about it.

Some time ago a young man who had been married a year or two came to Dr. Warren. He was much in love with his wife, but she was a degenerate. About twice a year she would go off with a longshoreman who worked by the river. She would be gone three or four days, or even two or three weeks. Her husband forgave her and took her back the first time and the second time. Then she did it a third time. Her husband lost hope. He was gentle, kind, forgiving, but he was crushed. He went to Dr. Warren and told the story. Suddenly, as he finished it, there came over him a new spirit as if he were another person. Instead of being crushed, he was filled with the devil. He threw up his head. "I know what I'll do," he said, putting his hand behind him as if to pull out a pistol, although he had no pistol there. "I'll go over to M—, and I'll find him and I'll shoot him—dead," and he straightened himself. "And then I'll find her and I'll shoot her—dead," and he flung himself back as he had the first time that he said the word.

"Then what will you do," asked Dr. Warren.

"I'll shoot myself."

"You won't do anything of the kind," said Dr. Warren. "I don't want to berate your wife. I don't know her, but you know that she isn't worthy of you. Your mother is in heaven, but I think she will know what you do and she will be sad when she knows. Your father is an old, superannuated minister on the other side. This will put him in his grave. Lots of people do what you plan to do. They kill the others, but they don't succeed in killing themselves. You will be taken to the hospital and a policeman will watch over you night and day, and when you are recovered you will be taken to court and will be tried and sentenced to Sing Sing.



and a thousand times you will say to yourself, 'Would to God I hadn't done it.' I will tell you what you will do. You will let this woman go out of your life and you will marry a fine woman and have the kind of life God meant for you." Dr. Warren got on his knees with the man and prayed with him, as he does in nineteen cases out of twenty. The next day he received a most marvelous letter. The young man said he was going to live a new life, and that he was going to help others who were going through such experiences as his own, helping them "as you have taught me." Dr. Warren never heard from the man again. He wrote a letter to him at his old address, but the letter came back.

Some people come back to Dr. Warren time after time. "One woman comes to see me about six times a year. She lives in a perfect hell. She hates her husband. Her children have to watch her lest she kill him (probably she ought to be in an asylum). She says she has sinned away her day of grace and thinks that she is going to hell, and each time she comes I tell her 'no such thing.'" In her case, as in many cases, problems involving sex figure very largely.

One story more, or perhaps two stories twining into each other. The father of a little girl in St. Louis had died, and the mother, unable to care for both her children, sent the girl to live with her uncle and aunt. The uncle and aunt were good to the child, but her cousins were very mean to her. Now at fifteen she wanted a new dress. It was the great thing in her life. No doubt she did need it. "I have nothing to live for," she wrote to Dr. Warren, describing her unhappiness. "I have often a mind to take my life." Then came one of those strange coincidences that seem only explicable as a genuine Providence. In New York Dr. Warren called on a physician. While he was waiting to see the doctor he fell to talking with the office woman. She told her life story, how she had been married to a man who became a major in the World War. The man had divorced her and married a girl in her teens—the office woman was perhaps thirty-five. She and her husband had lived in St. Louis. She came to New York in order to get away from everything that had to do with her former happiness. She felt that life had nothing more in it for her. When she had finished her story, Dr. Warren asked her, "Are you willing to help me?" He told her about the sixteen-year-old child in St. Louis and how perhaps her life depended on her getting a dress. The secretary forgot about her own troubles. Yes, she knew lots of people who had all sorts of dresses that they didn't need. So a girl in St. Louis got her dress and the woman in New York got something to live for.

Dr. Warren says that a much greater work than he is doing now might be done. He has found that people who are thinking of destroying themselves are eager to come and talk things over, if they can feel that it is safe to say what they want to, and that the person to whom they talk is both sympathetic and wise. He believes that the Roman Catholic confessional has in it the elements of a very great blessing. In that connection it is an interesting fact that probably not more than one suicide in ten is a Roman Catholic. Seven of the ten may be Protestants and two may be Jews. People need such simple things sometimes. Five dollars that will take a man to his home may save his life, or a visit to the right kind of doctor. Dr. Warren always tries to get these people in touch with the Church. What they need is something to which they can hold always, an anchor such as they may find in religion. If people honestly believe in the Providence of God they can endure the difficulties and trials of life. That is Dr. Warren's belief as the result of what he

has seen. And, as he himself says, it is a great thing to save a life.

## Fourteen Fish Profiteers Go to Jail

Fourteen men found guilty four years ago of conspiring to keep the price of fish at high levels in war-time have been sentenced to jail at hard labor. F. Monroe Dyer, of New York and Boston, a banker, who was the organizer of the Bay State Fishing Company, described in the protracted court proceedings as the "Fish Trust," and four of the biggest dealers who were officers of the company received sentences of ten months in jail and fines of one thousand dollars each. Nine other dealers, members of the company, were sentenced to pay fines of \$500 each. William F. McKeown, a member of the latter group, was not sentenced because of poor health. Simeon Atwood, Jr., still another member of that group, has been serving a similar sentence at the House of Correction at Deer Island since February 17, having abandoned his rights under the motions for appeal and delay. Atwood will be joined in the island institution by his associates who were sentenced recently. They spent a night in Charles Street jail. None had made provision for immediate sentence, although it appeared that the last of the steps which had served to stay execution since they were originally sentenced on July 9, 1919, had failed. Counsel revived the request for delay, asking Judge Sanderson to postpone sentence again, so that the case might be taken to the United States Supreme Court on a constitutional question. But the Supreme Court of Massachusetts having held that there were no apparent grounds for a writ or error, the court proceeded to impose sentence. Those sentenced with Dyer to ten months at hard labor and a one thousand dollar fine were Joshua Paine, Joseph A. Rich, Ernest A. James and John Burns, Jr. Those sentenced to five months and a five hundred dollar fine were Frederick G. Phillips, Willard R. Cox, Albert E. Watts, Ephraim M. Cook, Winfield S. Kendrick, Herbert F. Phillips, William E. Curran, Alvin G. Baker and Louis B. Goodspeed. Originally the first group was sentenced to serve a full year and the second group to serve six months, with the same fines, but one of the several appeals brought a ruling from the Supreme Court on which two of the counts in the indictment on which they were convicted were thrown out. It was held that the court had failed properly to instruct the jury on the application of these counts, based on the common law. Dyer and others of the defendants were in tears as they pleaded for further delay, but they were dry-eyed as they took the sentences meted out. Rich, who had been defaulted, arrived from California an hour or two before the proceedings.—*From the New York Times.*

## In Separation Justice

"The Negro does not object to separation, but he does object, and rightly so, to the degradation and inferiority which segregation sometimes carries with it." With this declaration of Dr. Moton, superintendent of Turkegee Institute, we believe that white men of the better sort can and do, in principle, agree. No honest man wishes that the Negro shall receive for his dollar less than a white man receives for it, and no decent man wishes a Negro subjected to injustice because he is a Negro.—*Columbia State.*

# Interdenominational Co-operation

By Paul L. Vogt, Ph.D.

Director, Rural Work, the Board of Home Missions of the Methodist Episcopal Church

THE Methodist Episcopal Church seems to be getting the reputation for unwillingness to cooperate with other denominations in the adjustment of relationships for larger community service.

In the "Congregationalist" for August 3, 1922, appears the following statement:

Workers in home mission fields have complained during the last few years that the Methodists are the most sectarian of all denominations. Their district superintendents and pastors are accused of acting as if no community is adequately churched until it has a Methodist organization, and there seems to be a good deal of evidence to support this accusation. The Methodist organization is so great and has such aggressive leadership that it is not surprising to find some of the workers on the field over-emphasizing an attitude which is perfectly proper in the officials at the top.

Apparently many promises were made to various fields over the country that the Methodist organizations working in them would profit from the Centenary Fund. The result was that Methodist churches in these situations felt able to carry on their work along and would have nothing to do with a co-operative movement. No one could foresee that this would be the result, but there is abundant testimony that it was.

It would seem a statement such as this appearing in a journal representing another denomination should have been more adequately supported with specific illustrations of the cases wherein the Methodist Episcopal churches have refused to co-operate with other agencies. The problems of interdenominational competition present themselves most patently in our smaller communities. On the surface it would appear that adjustment of relationships would be a very simple matter, but more extended experience demonstrates that the solution of problems of interdenominational competition is one of the most difficult in the whole program of religious work.

The Methodist Episcopal Church has some real difficulties to be overcome in any interdenominational adjustment it might be called upon to make. In the first place, there are a number of Protestant religious organizations whose policy is such as to make it impossible for the Methodist Episcopal Church to adjust relationships with them or to allocate territory by swapping membership. To be specific, a very large majority of the Baptist organizations in this country still refuse to accept members from other denominations unless they have been immersed. In other words, they will not accept members of the Methodist Episcopal Church by letter unless such members have conformed in every respect to the ritual of the Baptist organization. The reverse is not true, for Baptists are accepted into the ranks of the Methodist Episcopal Church on the basis of their previous membership in a recognized Baptist organization.

The same difficulty presents itself in adjustment of relationships with the Disciples of Christ, another very large rural organization. It is also practically impossible to adjust relationship with Episcopalians because of their attitude toward apostolic succession. So far as Presbyterians and

Congregationalists are concerned, there is practically no difficulty in adjusting relationships on the score of the lack of mutual recognition of quality. In most sections of the United States the impression received by representatives of the Methodist Episcopal Church is that Lutheran bodies have little inclination to adjust relationships with other Protestant organizations.

So far as other rural religious organizations, such as the Nazarenes, the Christians, the Friends, the Church of the Brethren and similar organizations, are concerned, their principles are relatively similar, but because of size the problems of adjustment with them are less important as compared with the Baptist, Disciples of Christ, Presbyterian and Congregationalist.

From another point of view, the Methodist Episcopal Church has difficulty in making adjustments. In that organization there is a form of polity which makes possible agreement with reference to Methodist activity in a given local community. In organizations having a congregational polity there is little or no possibility of a district or national agency having the power of determining whether or not a branch of the religious organization shall exist in a given community. Consequently, in cases of allocation or responsibility between denominations there is less assurance that the congregational types of religious organizations will adhere to their agreements with reference to any given community.

Many Methodist Episcopal administrators, while sincerely desirous of adjusting relationships with other denominations, have discovered that in certain sections of the country there were few churches of other denominations sufficiently strong in given communities to make possible a trading off of leadership or responsibility for different fields.

The confidence of the rank and file of Methodist laymen in the Methodist Episcopal organization and program also makes adjustment of relationships very difficult. It has been found that there are comparatively few members of the organization who willingly give up their membership of the Methodist Episcopal Church for membership in some other organization. This is a factor with which administrators must reckon and which administrators cannot control.

The experience of recent years indicates that much remains yet to be learned about the solution of problems of interdenominational competition. Other denominations should, however, recognize that the apparent recrudescence of sectarianism in the Methodist Episcopal Church, and in other denominations as well, is not so much a manifestation of the spirit of antagonism to other denominations as an intensifying of interest in the vastly increased program of the churches. The various denominations have found themselves so busy working out the great tasks that have come to them, and for which they have undoubted responsibility, that they have had little time to devote to problems arising out of relationships of other groups.



# Why Europe Hates Us

By William Willard Howard

LET us set aside for a moment the ghastly plight of the Russian refugees in Eastern Europe. Let us consider, briefly, the plight of Europe itself.

On my return home from Europe recently the daily press published an interview in which I said, in part:

"Europe is a dreary expanse of hunger, hatred and suspicion. Each country hates some other country—usually its next-door neighbor. All hate the United States. The hatred felt toward us is the hatred of the debtor for the creditor.

"During the war and immediately afterward Uncle Sam was unbelievably lavish in his financial assistance to impoverished Europe. Naturally, he was looked upon as a credulous and open-handed relative who could be expected to shovel out money in carload lots indefinitely. He was a never-failing source of easy income.

"When Uncle Sam stopped shoveling and suggested some arrangement looking toward repayment Europe was shocked to discover that Uncle Sam really was a hard-hearted callous, selfish, mercenary money-lender, who actually believed that he should have his money back. So Europe hates us with a debtor's hatred.

"Europe does not want us in her conferences; does not want us to give advice; does not want us to help or direct in any way. All that Europe wants is our money. My own belief is that we should keep out of a place where we are not wanted—and keep our money out. If we take a hand in Europe's mess we shall regret the action with much bitterness of spirit.

"Men in Europe told me that they blame Woodrow Wilson for the present condition of the continent. Wilson promised Europe fourteen kinds of millennium, and then failed to produce even the semblance of a millennium when put to the test.

"France went into the Ruhr not to obtain coal, but to get a strangle-hold on Germany. She has it. If France and England do not strangle Germany, they will be strangled by Germany. Even in her present crippled condition Germany is driving English commerce from the seven seas. Foreign trade is England's life-blood. Without it England cannot live. Yet to-day Germany is selling textile goods in Manchester in open competition with Manchester-made goods. That tells the whole story.

"If Germany once gets on her feet she will cut John Bull to ribbons. One would suppose that John Bull would realize his peril, yet he actually is selling to Germany the coal that will enable German factories to drive English goods out of the world's markets.

"If present trade and tariff conditions continue Germany will close every factory and workshop in the United States. Official statistics just published in Germany show that the average wage in twenty staple industries is four and one-half cents an hour. Can we make shoes or anything else in competition with that scale of wages?

"When I left New York last November longshoremen were getting sixty-five cents an hour. When I landed at

Hamburg I found longshoremen working for five cents an hour. Can American ships compete with German ships on that basis?

"I sailed from New York grumbling at the exactions of the Fordney-McCumber tariff. I thought the tariff wall too high. I returned prepared to urge that the wall be built still higher. We cannot compete with Germany.

"In Germany the laboring classes are better off than ever they were. The big industrialists, such as Stinnes, Thyssen and Wolff are making colossal fortunes. The middle class folk between the lower and upper millstones are ground to dust. They have not enough to eat. I could see hunger in their faces. I have seen starvation often enough to know it when I see it.

"A solution of the troubles of Germany is far off. I cannot even predict it. But, in reality, Germany is better off than England. In Germany everyone is at work. In England a million and a half are idle. Hunger marchers go through London streets. Taxes in England are higher than in any other country in the world. Brave old John Bull, with his back to the wall, is fighting what seems to be his last fight. Economic conditions are against him. In a few years England will cease to exist as a world power. Germany will control the trade of the whole earth—unless France succeeds in strangling her life out.

"Poland is in a chronic state of unrest. She has an army of eight hundred thousand men strung along her eastern frontier, prepared to resist an invasion of the Bolsheviks of Russia. It is a case of nightmare. The Bolsheviks are not prepared to fight anybody outside of their own country. They could not, even if they wanted to.

"Russia is just drifting along. She is governed by economic conditions over which her leaders have no control. Communism has disappeared from Russia. It exists now only in the imagination of parlor Bolsheviks in the United States. Communism as a political issue is buried as deep as though the Berkshire hills stood over it. We may forget it as a dream of yesterday. Lenin, Trotzky, Radek, Kameniev, Tchicherin, Kalenin, and the rest will go down in history as public benefactors inasmuch as they have shown the failure of Communism as a working form of human government.

"Germany is said to be making airplanes, tanks, cannon and other war material in Russia. I do not know; I did not see it. If Germany were at all able to fight she would be at war with France at this moment over the Ruhr. German hatred of France is indescribable. Even the waiters in the hotels in Hamburg and Stettin told me that Germany would have to fight France again.

"But the saddest thing in all Europe is the plight of the Russian refugees—the members of the nobility, landed gentry and intelligentsia who fled from their ancestral lands and homes to escape death, or worse, at the hands of revolutionists. About a million of them have died of hunger and broken hearts. The survivors are existing miserably in a condition of unthinkable poverty in Eastern Europe—dying.

one by one, without murmur or complaint: the brains, education, creative ability and administrative experience of a nation of a hundred and fifty millions of inhabitants. They gave their all to the Allied cause, and having given, made the supreme sacrifice in alien lands—passed by on the other side, forgotten. We gave scores of millions in food and money to the peasants of Bolshevik Russia, while the educated, cultured gentlefolk died miserably in exile.

"Anne Louise Howard, who accompanied me to Europe, remains in Eastern Europe to give her personal attention to a relief work that she put into operation for the benefit of Russia gentlewomen—a lonely and heroic figure grappling single-handed with a relief problem of colossal magnitude and tragic urgency."

The printing ink on this interview was not yet dry when a traveling secretary of the International Y. M. C. A. arose at a banquet in a New England city and, taking my words as a text, paid a glowing tribute to the love which Europe feels toward the United States. In particular, the traveling secretary denied my assertion of Europe's hatred toward us, saying, "I do not find it so."

Naturally, a traveling secretary of the International Y. M. C. A. would not find it so. If you go to Europe bearing gifts of gymnasiums, running tracks, swimming pools, recreation rooms, libraries, social halls, and free instruction in various lines of study you will not see any openly expressed hatred—unless you happen to have eyes in the back of your head. If you walk forth upon the face of nature with your eyes fixed upon the rose-tinted clouds of sunrise you will not see the creeping, crawling, slinking things at your feet. Yet they are there, hiding under the leaves or peering at you with furtive eyes from the grass.

I went to Europe with a mind as receptive to impressions as a photographic dryplate. I did not go bearing gifts. I went to Europe seeking cargoes for my ships. I talked with all sorts and conditions of men and women—longshoremen on the wharves; masters, mates and stewards of ships; waiters in restaurants, porters, managers of hotels, clerks and salesmen in stores, shipping agents, sailors, brokers, fur dealers, lumber merchants, foreign consuls, farmers, shopkeepers, school teachers, bankers, street sweepers, government officials, and the president of at least one republic.

I transacted business with some of these persons. If there is any better way of getting at a man's inner thoughts than by doing business with him I have not found it in travels in thirty-two foreign countries and thirty-eight States of my own country.

I described what I found existing in Europe; not what I thought should exist. Europe hates us for our altruism; for the moral example of our unselfish devotion to the cause of humanity; for our refusal to keep their mercenary diplomacy in countenance by grabbing German colonies and reparations for ourselves; for the higher moral level of our public life; for our conspicuous generosity to suffering humanity; for our prosperity, and for our commanding position in the affairs of the world.

These are the foundations upon which rest Europe's hatred of the United States. The causes mentioned in the press interview are of lesser consequence, but more apparent on the surface.

The remedy for the conditions of Europe is not in sight. The clamor that the United States do something is futile. Loans of money would make matters worse instead of better. If a thousand American ministers, led and directed by the Church Peace Union and World Alliance for International Friendship could be sent to Europe as missionaries of

the Golden Rule something might be done. What Europe needs is a change of heart.

Meanwhile the Russian Refugee Fund, of 70 Fifth Avenue, New York City, is asking for help for the starving Russian gentlewomen of Eastern Europe. An illustrated booklet containing photo-engravings of hand-embroidered hand-sewn Russian Princess Blouses made in the relief industry now in operation under the direction of Anne Louise Howard, will be sent postage prepaid to any address for the asking.

## Are the Colleges "Short-Changing" the Churches

THE president of a leading state university is reported recently to have said they are. What he meant, perhaps, was that the colleges are not making an adequate return to the churches in consecrated manhood and womanhood for the millions the churches are contributing to their support. This speaker has frequently said that our State universities are sectarian, because while they teach the religions of antiquity and the religions of alien peoples, they do not teach the religions of America and the Christian religion in particular. Such criticism of the church colleges from such a source is worthy of careful and prayerful consideration.

The Council of Church Boards of Education is an inter-board agency of Christian education. The boards which compose it are more or less directly related to a majority of the colleges of the country, and besides are assisting to carry on more or less extensive religious work in many of the others.

At the same time "Christian Education" is not a magazine of propaganda. It strives to publish such facts as it is able to discover and verify. It understands that propaganda based on ignorance or misstatements of fact damages rather than helps any cause. It attempts to present the picture with its beauties and its blemishes. It believes in the goodness of its cause and the reconstructive power of this goodness. It does not claim one hundred per cent. efficiency for the Christian work, either in the colleges or the universities.

It is hoped a partial answer may be found in this issue to the question whether the colleges are "short-changing" the churches. We hope a more adequate answer can be given later.—*Editorial in "Christian Education" for March, 1923.*

## "Come, Spring!"

Come, Thou! O Spring and with Thy warmer sun,  
Swell the hard buds! Bid the green grasses start!  
Call to Thy feathered folk! And one by one,  
Break Thou the frozen places of my heart.

O, let me live anew, to rise and grow  
More lovely, as this daily path I tread!  
Break Thou my selfishness, and let me know  
True brotherhood! In Love, lift Thou my head.

—Clement W. De Chant.



## Foreign Correspondence

### Colombia

COLOMBIA has a special interest for the people of the United States. Commercially, Colombia is the South American country nearest to the United States. From its chief port, Puerto Colombia, it is only three hundred miles to the Panama Canal; to New Orleans it is but thirteen hundred miles. It is a shorter distance from Puerto Colombia and Cartegena to the oil refineries on the eastern coast of the United States than it is from Tampico to the same. Colombia is the third largest country in population in South America, being outranked only by Brazil and Argentina. It is the only country in South America that has a coast line on both the Atlantic and the Pacific oceans. Ships can steam from Buenaventura, its chief Pacific port, through the canal to Puerto Colombia, on the Atlantic side, in four days. This coast line extends for 4665 miles on the Pacific side and 650 miles on the Atlantic.

From the standpoint of the Church, Colombia is of unique interest, whether considered from the Catholic or the Protestant angle. Colombia has its Concordat, which gives the Roman Catholic Church complete ecclesiastical freedom and a guarantee of governmental protection as the state church. Later legislation, in accordance with the Concordat, gives the Church the power of annulling civil marriages contracted by civil laws by a marriage ceremony conducted in conformity with the rites of the Roman Catholic Church. This Church has been more tenacious perhaps in its hold upon national and civil life than in any other Latin American country. But there is also a liberal element in Colombia, and the constitution, despite the Concordat, provides for tolerance of religious worship, and liberal leaders are increasing in number and influence.

From the standpoint of the Protestant churches, the work in Colombia has a special appeal. Missionary work was started in 1856 at the express request of a group of individuals in Bogota, who were convinced that the Word of God as much as the sword of Bolivar was needed in Colombia to bring in true justice and freedom. It is the oldest Presbyterian work in South America, antedating by four years our first work in Brazil.

Aside from two missionaries of the Gospel Missionary Union of Kansas City in Cali, our Church is the only Protestant Church represented, and we are wholly responsible for the spread of evangelical truth. With the possible exception of Venezuela, our youngest Latin American mission, it is the most needy field of our Church. Dr. Robert E. Speer visited Colombia in 1909 and after his return pointed out that for over thirty years there was but one station, with only two men, rarely a third, who came to begin work just as one of his predecessors was leaving. In 1909 there were eight missionaries in the whole field. To-day there are thirty, but these thirty are trying to meet the needs of the six million people in a country whose area is as great as that of Germany, France, Holland and Belgium combined, or as

great as the area of all the Atlantic States of our own country, from Maine to Florida, with Ohio and West Virginia thrown in. Imagine thirty Protestants, two-thirds of whom are women, trying to serve the needs of such an area, and consider that in this total area there are less than eight hundred miles of railroad and practically no roads. The ratio of missionaries to a parish is as one to two hundred thousand; even China and India cannot show such a comparative need.

Here is a field which will call for all the courage and patience of any volunteer. Our Church has been long in the field, but the work is not yet done. Dr. Speer, in his report in 1909, wrote further: "We have put our hand to this plow. We put it there fifty-three years ago. The furrow is not run yet. We shall not turn back. Others have come and gone, but the work that is to be done is laid at our door. It is a needy work. There is none needier. . . . I am writing these words on the Magdalena River. We are just passing by a collection of hovels on the river bank. Children are playing before the door. The father has come down to hold off his canoe to save it from damage from the afterwash of the boat. The mother is looking out from the main hovel, which is her home. There is no school. There is no church. For scores and scores of miles up and down the river are hundreds of such homes. Back in the mountains they are gathered in villages and towns and cities. The people are of flesh and blood like ourselves. They are a warm-hearted, loving, responsive people. The Gospel is in our hands for them, and if we abandon them, who will give it to them? The Roman Catholic Church has been with them for three centuries, and it has not given it to them. Who will, if we do not?"

As I remembered those early adventurers, who had braved the Colombian wilderness, and as I thought of our little group of Americans who are facing almost as great odds, and as I read of the needs of which Dr. Speer wrote thirteen years ago, which are multiplied to-day, I thought that here indeed was a challenge to the bravest and best of the young men and women of our Church, and in the carrying out of this high adventure they would have a greater right than the soldiers of Cortes or Quesada to the watchword that was emblazoned on one of their ancient standards:

"Friends, let us follow the Cross, and under this sign, if we have faith, we shall conquer."

W. REGINALD WHEELER.

---

Dr. Harry Emerson Fosdick writes that the three books which have impressed him most in the last year are as follows:

1. In the realm of personal religion, "What Is There in Religion?" by Henry Sloane Coffin, published by Macmillan.
2. In the realm of religious philosophy, "Matter and Spirit," by James Bissett Pratt, published by Macmillan.
3. In the realm of homiletics, "The Art of Preaching," by Charles R. Brown, published by Macmillan.

# International Sunday-School Lesson

May 27, 1923

## Isaiah, the Statesman-Prophet

2 KINGS 18:13—20:19; ISAIAH 1:1; 6:1-13.

*"Hear am I; send me."*—Isaiah 6:8.

ISAIAH was a contemporary of Micah, and doubtless had before him the prophecies of Hosea and Amos, all of whom evidently influenced him strongly. Yet his marked originality in thought, and especially, in literary form, came out of his own personal experience. In contrast with Amos, who was a peasant, and many other prophets, Isaiah was of high social position, even possibly of princely rank. He had direct access to the throne and to political leaders, and thus could speak with larger influence because of his recognized position.

The sixth chapter of his prophecy in its spiritual relation to the whole should be first, for it gives briefly, but with profound significance, the explanation of his power. It begins, "In the year that King Uzziah died." This is far more than a historical date; it marks a revolutionary change in the man himself. The sad death of King Uzziah, who may have been a relative or personal friend, stirred him profoundly and shifted completely his spiritual center of gravity. In that year he had a remarkable vision, which is given in this sixth chapter. When human power has been proved feeble; when human glory has sunk in eclipse; when human success is shown to be failure, he is turned from the human to the divine. He "saw the Lord . . . high and lifted up." How true this experience is to the normal processes of soul development! How often it is only when men have found reliance on physical strength, material resources, or individual initiative inadequate either to satisfy their deeper longings or to equip them for life, that they gain a true perspective, and see their deep need of divine help! It has been well said that "God puts men on their backs that they may look up."

In this vision Isaiah gains a new conception of the divine holiness. Its first effect is to produce in him a deep sense of sin: "Woe is me! for I am undone." Thus was it with Peter when the Master's glory was revealed through the draught of fishes—"Depart from me; for I am a sinful man, O Lord." Thus is it ever. "In thy light shall we see light," cried the psalmist, and in the light of the divine excellence man sees more clearly his own sin and need. And the particular sin mentioned is significant: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." That is, as a prophet, Isaiah was called to speak the truth from God, without fear of man; and God's people were also called to be His fearless revealers to the world. But God is seen not only to be infinitely high, but also infinitely near; not only Holiness which rebukes, but Love that forgives and cleanses. By the angel's hand a live coal from

off the altar touched the unclean lips and purified them, and then they were ready to speak God's truth. And immediately with the sense of sin forgiven came the impulse for service: "Who will go for me, and whom shall I send?" "Here am I; send me." It was a hard and hopeless task to which he was summoned, to predict coming disaster to a people who would wilfully continue blind and deaf; to warn men of the divine retributions, yet know it was in vain; to invite them to repentance, conscious that they would continue in their heedless way towards destruction. What a test of the prophet's sincerity and endurance, and how magnificently he met it is disclosed in the various public utterances which form the substance of this book.

The most important personal application of the great prophet's experience and service is to be found in the relation of the tasks of life to its visions. Many men in spiritual histories have been content with the contemplation of religious mysteries and revelations, and have considered that such protracted contemplation was religion. But the vision of Isaiah rebukes such a self-centered ideal. The value of the vision was to awaken the passion for service. In vain had he "seen the Lord, high and lifted up," unless, when the word came, "Whom shall I send?" he had promptly answered, "Here am I; send me." In vain are all our exalted moods and hours of spiritual communion if we come not from them with greater zest to do the will of God. Empty are our mountaintops of transfiguration if from them we descend not into the valley to "cast out devils." As Phillips Brooks has said: "It is a terrible thing to have seen the vision, and be so wrapped up in its contemplation as not to hear the knock of needy hands upon our doors. But there is no greater happiness in all the world than for a man to love Christ for the mercy Christ has shown his soul, and then to open his whole heart outward and help to save his brethren's souls with the same salvation in which he rejoices for himself." The world to-day is God's own anguished voice calling to Christians everywhere. "Whom shall I send, and who will go for me?" May the Christian Church in all its membership, with increasing unity of devotion and purpose, answer, "Here am I; send me."

REV. FREDERICK B. RICHARDS.

In some ways they do things better in Syracuse than in New York. There is a famous intersection on Third Avenue, New York, where three of the corners were occupied by saloons. In Syracuse at one place, where two streets cross, three of the corners are occupied by Lutheran Churches!



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Life of Christ\*

THE third decade of the twentieth century sees the figure of Christ rising higher than ever toward the zenith of the world's thought. He is still the goal of all human progress, the solution of all earth's problems, the Saviour and King of men. Men differ widely about doctrines concerning Christ, but with remarkable unanimity they recognize the perfection of His character and the vital relation of His teaching to the welfare of humanity. Even those who are hostile to the organized church profess reverence for Christ and insist that if the churches were only like their Master they would gladly join them. In a world torn and tortured by fear and suspicion and prejudice and hate, men everywhere admit that if the principles and spirit of Jesus were universally to prevail the long dreamed of era of peace and good-will would dawn. No other phenomenon in all history is comparable to this Nazarene, who was born in a manger in a carpenter's family, and who after a ministry of only three years was crucified with common criminals at the age of thirty-three. Yet that life, which was unheard of by the statesmen and generals and scholars of the Roman Empire, has become the mightiest force in the world.

A Life of Christ from a fresh viewpoint is therefore a notable event. It is true that scores of biographies have already been written and that the literature of the subject is so enormous that no library could hold it; but the subject is of such perennial and transcendent interest that the demand never ceases. But who could have imagined that a Life of Christ that would be eagerly hailed by Protestants throughout Europe and America would come from an Italian Roman Catholic layman, who, although of high literary repute in his native land, was until this book appeared unknown outside of it, save in a limited circle, and one, too, who, as Henry James Forman says, was a hater rather than a lover of his kind, a master of invective, anarchist, atheist, nihilist. And now he has written a book that is already translated, or being translated, into a dozen languages, a book that turns its back upon all criticism or analysis, that has for its one aim and goal the calling back of the human race to the religion of love.

But Papini is not an atheist now. He says of his own recent spiritual experience: "I was induced to take up the Gospels once more after having re-read Tolstoy and Dostoevsky and under the influence of the war. In 1917-18 I studied the history of all the races of the earth and became convinced that the sole solution of the evil of the world is the transformation of human souls, that this cannot be brought about except by means of religion, and that the most perfect and suitable is that taught by Christ. In 1919 I began upon a sudden to write my book, and in writing it I became more persuaded than ever of the truth of the Gos-

pels and of the divinity of Christ. In 1920 Christ led me to the Church."

His book is unconventional to a degree. He is not concerned with speculations about Christ or about criticisms of the Gospel narratives. He is neither a theologian nor a philosopher. He is distinctively an impressionist. He views Christ objectively. He writes picturesquely, vividly, and at times emotionally, although his emotionalism never sinks into sentimentality. He vents his scorn upon other accounts of Christ. We think that he could wisely have spared some of his epithets. His vocabulary contains an abundance of them and he has poured them out with prodigal freedom. He speaks of "presumptuous donkeys mistaking libraries for their stables top-heavy brains pretending to explore the highest heavens in philosophy's drifting balloon, professors poisoned by the fatal strong drink of philology and metaphysics." He terms "Free Masons, Spiritualists, Theosophists, Occultists, Scientists, such mixtures of moldy superstition and worm-eaten necromancy, such a hash of musty rationalism and science gone bad, of simian symbolism and humanitarianism turned sour, such unskilful rearrangements of Buddhism, manufactured-for-export, and of betrayed Christianity, contented some thousands of leisure-class women, of condensers of the void." There is a good deal of this kind of writing.

But the reader's attention is dominated by the marvelously vivid portraiture of the Man of Galilee. There are no doubts in the author's mind regarding that miraculous life and the miraculous events that characterized it. Jesus is divine, God manifest in the flesh, entering into the joys and sorrows of humanity, guiding the perplexed, casting out demons, healing the sick, comforting the sorrowing, and making plain to all men the loving purpose of the Heavenly Father. In these pages one sees anew the figure of the Son of man traversing the hills and valleys of Judea, hungry, weary, persecuted, struggling with bleeding feet along the stony pavements of Jerusalem, dying upon the cruel cross; but always calm, powerful, majestic. Papini's description of the closing scenes of the life of Christ is the most moving that we have ever read. The pathos and tragedy and yet the sublimity of the death of Christ have never been more graphically pictured.

We do not mean to give the impression that the book is free from faults, or that the reader will agree with every opinion that the author expresses. He is evidently a man of rather vehement temperament and the type of religious experience out of which this book has sprung differs in some respects from that of British and American Protestantism. But taking the book as a whole, it is a valuable contribution to the religious books of the world. We do not wonder that it has been said that "not since Savonarola has such a voice come from Italy," and that "it is such books as these that open the prison door and let Jesus out into His world."

ARTHUR J. BROWN.

\*Life of Christ. By Giovanni Papini. Translated by Dorothy Canfield Fisher. Harcourt, Brace and Company, New York. 416 pp. \$3.50.



## "BIBLE HEALING"

EDITOR THE CHRISTIAN WORK:

Your readers may be interested to know that the New York Presbytery on April 9 appointed an official Committee on Bible Healing to carefully investigate this ministry and bring in a report at the fall meeting of the Presbytery.

I have also been holding a number of localized campaigns with tremendously gratifying results, if we may believe the ministers with whom I have worked and the persons who have been treated. A large variety of ailments have come under my supervision, both at Chelsea Presbyterian Church, New York, Rev. W. N. Ross pastor, and at Northminster Church, Rev. Seth Craig; and also in the balmy climate of Miami, Florida, where I have just held a Bible healing mission in a big outdoor tent, announced by Mr. Bryan and attended by him. The joy as well as the sincerity of the testimonies is indeed quite remarkable. "The Miami Daily Metropolis" of March 28 published the following testimony of Mr. Manual Haley, of 151 N.E. Nineteenth street, that city, superintendent of the First Congregational Sunday school: "I have suffered for seven years with deafness in my left ear. The hearing was quite impaired and has given me much distress. I have also had rheumatism in the back and shoulders for over a year so badly that it greatly handicapped me in my work as carpenter and builder. The pain was great and I had no free use of my arms. I was in the Bible healing service conducted by Dr. Benson last night, and when prayed for I was actually and instantaneously healed of God. My hearing was so restored that even when I stopped up my good ear, the right, I could hear a watch tick at some little distance, a thing I have not been able to do for years. Also, after one prayer I could raise both my arms, though still with some pain. After a season of prayer the rheumatism was completely gone, and I freely raised both arms again and again in the presence of the audience without the slightest hint of pain, a thing I could not do in many months. I praise the Lord, as I can now work at my occupation and earn my living with comfort."

But to come closer home, Dr. Ross, pastor of Chelsea Presbyterian Church, New York, stated in Presbytery that many people had been healed during the several weeks' campaign in his church under my ministrations. Among them a Sunday school teacher, who had suffered with nervous indigestion of many years' duration, was completely cured. She has so testified repeatedly.

Rev. Seth Craig, of Northminster Church, 115th street, was another who testified in Presbytery to the bodily healings in his church, as well as to the far-reaching spiritual benefits. Both pastors are enthusiastic. Through the kindness of a friend, who has been impressed with the aims and accomplishments of the movement, an actual headquarters, in fact a

Bible Healing Institute, has been opened in the Presbyterian Building, 156 Fifth avenue, where consecrated crusaders are to be trained, where the ailing are to come for healing, and from which the promotional propaganda will all be issued.

SAMUEL C. BENSON.

New York City.

## WHAT ARE THE FUNDAMENTALS?

EDITOR CHRISTIAN WORK:

A most lame and impotent conclusion was my first thought on reading your recent editorial, "What Are the Fundamentals?" Perhaps this was emphasized by my expectation of finding something interesting and instructive as I have nearly always found in the writings of Frederick Lynch. But here I find the same conclusion as among the ultra-fundamentalists, viz., "here are six fundamentals which, if a man believe not, he shall no doubt perish everlastingly."

In the primrose path you have so thoughtfully provided for the perplexed and puzzled pilgrim, to the fundamentals there is a touch of modernism; but get there you must, if you expect to avoid that "lake of fire and brimstone, prepared for the devil and his angels." You say there are "six." Our biggest U.P. preacher here says there are "eight." It is vital that none be overlooked, as the omission of an even one might wreck millions. We have in our midst this very hour a one hundred per cent. fundamentalist, one of the

"Orthodox, Orthodox,  
Who believe in John Knox."

His name is Gordon Watt. Just what title or titles he wears I know not; no doubt several D.D.'s. By the way, I have never fully determined in my mind whether the title of doctor of divinity was blasphemous, or simply ridiculous, my opinion leaning to the latter. This man is a recent importation (duty free) from the land in which "fundamentalism" is indigenous, and mind, he is not a common Scotch fundamentalist, but a registered thoroughbred, with a pedigree that reaches at least as far back as the said Knox aforementioned. He is said to have credentials from the Court of Heaven accrediting him as envoy extraordinary and minister plenipotentiary to earth to proclaim "the day of the vengeance of our God" against all heretics and non-fundamentalists. In his initial address he said, as reported, "Every man who denies the 'virgin birth' is a liar," and you know what the Scriptures say about the fate of liars. I presume this man considers this a "fundamental," and the opinion of so distinguished a fundamentalist is not to be lightly esteemed. For the life of me I can see no difference between you and those of whom you complain, as you both, or all of you, make man's eternal destiny depend on certain things to be believed, and one man's "ipse dixit" seems to me as good as another's, especially when they are talking about something of which they are ignorant.

What did Jesus say about fundamentals? When asked the direct question about what was necessary, he said not a word about a single fundamental that you mention, nor in the parable of the "last judgment." Is it conceivable that he would omit the "one thing needful," or a fundamental that was necessary? When asked what was the greatest commandment, he quoted that real fundamental, written by an unknown Unitarian more than two thousand five hundred years ago, "Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And long after one with a broader outlook said, "Thou shalt love thy neighbor as thyself." He said, "There is no greater commandment; on these two hang all the law and the prophets; . . . this do and ye shall live." And in the parable of the "Last Judgment," not a word about any of your fundamentals. If you say that selling all as he advised the rich young man be a fundamental, I will say that it is not one of yours.

It is extremely doubtful whether Jesus ever made man's eternal destiny depend on the belief in any fundamental except these. He recognized that there were good men who needed no repentance, saying, "I came not to call the righteous but sinners to repentance"; "the whole need not a physician"; "ninety and nine who need no repentance," and so on.

In order to correct the impression you might get from my criticism of your article that I am an enemy of the Church let me state my position: I believe the Church to be God's appointed institution for making a good world, the bulwark of civilization, worthy the support of every man who believes in the higher things that fit him for a future life, regardless of the fact that its theology is distasteful to him, and some of its methods seem to him foolish. For more than seventy years I have been a weekly attendant of the Presbyterian Church; have given of my time and substance; have rejoiced in its growth and prosperity; have defended it against the false accusations of its critics, who are usually people who never go and who are too ignorant of its work and teachings to be fault-finders. I was born into the Church which is now the U.P. But my mother went to the Presbyterian church, which was nearby, when I was five years old. In these churches at that day it was not the custom to admit to membership boys or girls under sixteen or eighteen years. Now by that time I had ceased to believe the things necessary for membership. My father was about of my belief and was not a member, but was taught to go to church with the same regularity as we fed the stock and milked the cows, and my children and my children's children have been trained the same way. They always treated me just as though I believed as they, and I was honored with all the offices that a non-member could hold, being treasurer for many years and chorister for more than thirty. Now I



never concealed my beliefs, but was always ready to give a reason for them when asked, and the preacher was always my good friend despite our difference of opinion about most things theological, and this has continued to this day through the twenty years since we came to the city. I am still playing in the Sunday school orchestra. I believe all churches are good—Catholic, Protestant, and I would not exclude the Mormon. I honor any religion, Jewish, Christian, or so-called pagan, that honors God and teaches human brotherhood.

My relation to the Church and the Bible are such that criticizing them is much like criticizing one's mother. Of course I was greatly perplexed in my early days by my utter inability to believe what practically everybody else believed, for the man who did not believe that the world was less than six thousand years old, made out of nothing in six days of twenty-four hours, and that Hell was a place of real fire and brimstone, was called an "infidel." The term infidel was a more comprehensive word than in this day; it embraced every phase, from atheism to the least liberalism. Later when they said, "Well, Hell is not a place of actual fire," they consoled us by saying, "No, but something much worse."

I have lived in the greatest seventy-seven years of recorded history. I am but slightly younger than the electric telegraph and the photograph, and older than the wonderful inventions that take the place of human hands and the wonderful achievements in transportation and communication. But, above all these, I have lived to see the Bible a new book, and a revelation that transcends all others—a revelation that promises final good to everyone of his children; a revelation that relieves the Grand Architect from the infamous charges that the Jewish, Mohammedan and Christian Churches have maintained against him; of having made a world and pronounced it good, and immediately cursed it with thorns and thistles; of having begotten man "in his own image," and next day sent the Tempter to lure him to a disobedience that ruined him and his whole posterity; who sent his dissolute

sons to debauch the "fair daughters" of men, and breed a race that made him sorry that he had ever created man at all, and determined him to destroy the whole race, except one family; who, for four thousand years, provided no salvation for fallen man, and then contrived a plan that defied the first principles of justice by causing the innocent to suffer for the guilty, perpetuating the savage rite of bloody sacrifice so scathingly denounced by the prophets of the eighth century, providing such meager facilities for its propagation that after twenty centuries less than one-third of the human race has even heard of this plan, and not one-third of these have complied with the terms. I will not insult your intelligence by even intimating that you do not know what happens to the "scheme" of salvation if this last revelation be true. That it is true all scholarship outside the Church, and much of the best in the Church, believe, and the proofs thereof are added to almost daily. The Church acknowledges that all the scientific so-called revelation of the Bible has been shown to be no revelation at all, but simply the opinions of men, and this new revelation puts most Bible theology in the same class. The old argument about the Bible not being made to teach science but theology would be a very cogent argument if it were not for the fact that most of its theology is rather worse than its science. Modern Bible criticism has made it a new book, more valuable than ever if intelligently explained. The extravagant claims made by its over-zealous friends has made it a well-nigh unknown book outside the Church and Sunday school. The idiotic claim of "all

true or all false" has caused most of the world to take those who make the claim at their word, for they know it is not all true. In my seventy years of church attendance I have never heard one intelligent sermon on the Bible. There has been a conspiracy of silence about the Bible, which has worked untold harm to this most valuable book, valuable more for what it has done than for what it is now.

The Church has some sad shortcomings, among which is the supreme idiocy of the Protestant churches in dividing their forces into a couple of hundred divisions,

## Tusculum

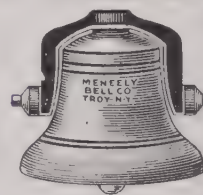
A thorough Christian-character-building College. Established 1794. Address President C. O. GRAY, D.D., Greenville, Tenn.

## Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



**MENEELY BELL CO.**

TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY

**BELLS**

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffith, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand; and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



**The Pilgrim Press**

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

# ROCHE'S

## HERBAL EMBROCATION



The external remedy for **CROUP** or **WHOOPIING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest.

Always keep a bottle handy. All druggists or

**E. FOUGERA & CO., Inc.**  
90-92 Beekman St., New York



and that over things that nearly all admit to be non-essentials. And the spectacle of a church North and a church South, more than fifty years after the men who stood up and shot at each other have shaken hands and forgotten the past, is not a spectacle to inspire confidence in their professions of brotherly love. But, 'with all its faults it is the supreme and only organized means of making a better world. As I have said before, all churches are good, and if I still say that Presbyterians are the best people on earth, I mean no disrespect to the others. It is because I know them better. I well remember when the Methodist preacher boasted of his ignorance and turned up his nose at the "edicated" Presbyterian. He boasted that "no unholy hands had been laid on his unholy head to consecrate him to the ministry." The burden of sermons in my youth was "doctrine," and the cry, "Flee from the wrath to come." Nothing was said about "good works," for the Confession declared that "good works," unless done by a believer, were actually sinful, as the Thirty-nine Articles declare that "they no doubt partake of the nature of sin." This "Irish Bull" has been left out of the present Confession. There were no good works done in that day, except a few dollars to send missionaries to the heathen to tell them that their ancestors were all in Hell and they were on the way. If sermons were

the same as in that day, and no more good works done, the Church would have been dead a generation ago. Good works is the prop that supports the Church to-day. But I did not intend to preach when I began. I hope you will not construe anything I have said as any disrespect to you, and if I have inadvertently wounded you, remember that a wise man said, "Faithful are the wounds of a friend."

JAMES A. COOPER.

Youngstown, Ohio.

The Near East Relief announces the release of a new one-reel motion picture, "Construction Forces of the Near East." It may be secured from any Near East State office, or from the national office, 151 Fifth avenue, New York City.

## CHILDREN'S DAY HALL-MACK CO. MUSIC FREE

Free Samples of Complete Services to Superintendents, Pastors or Committees.

- \* Helper No. 9. Book of Songs, Recitations, Drills, etc. 20c each.
- \* 3 Biblical Pageants, 25c each.
- \* No returnable copies sent.

New Children's Cantata

### THE AWAKENING

Suitable for Children's Day, 25c each. Send for sample

### HYMNS OF THE LIVING GOSPEL

Just published. A collection of new and popular Gospel and Sunday School Hymns. 158 in all, plus 22 responsive readings, 20c a copy; \$15 a hundred.

### SUPER PACKET

Send 35 cents in stamps for packet of 3 regular services, 1 Helper, No. 9; 3 Biblical Pageants; 1 Beautiful Solo. Value 91 cents. 35c pays for packet and postage. Greatest value.

HALL-MACK CO., } 21st and Arch Streets,  
ADAM GEIBEL CO. } Philadelphia, Pa.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

### PRICES FOR ROOMS

100 single rooms.....	\$2.50 per day
250 double rooms.....	\$4.00 per day and upward
Single rooms with bath.....	\$4.00 per day and upward
Double rooms with bath.....	\$5.00 per day and upward

### POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.  
GEORGE C. BROWN, Proprietor.

## Two Irresistible Travel Opportunities

With Select parties of "Christian Work" Readers

### TWO DE LUXE "CLARK" CRUISES

#### AROUND the WORLD

4th Cruise

#### 120 Days of Luxuri- ous Travel

on the Superb, Oil burning S.S. "LACONIA" (20,000 tons) of the famous Cunard Line.

Sailing Jan. 19, 1924

\$1,000 and up,

(according to size and location of stateroom), including regular ship and shore expenses.

**AN ALLURING PROGRAM**—Havana, Panama Canal, Los Angeles, Honolulu. Ten days in Japan, Shanghai, Hong Kong, Manila, Java, Singapore, Rangoon. Option of 18 days in India, Ceylon, Red Sea, Suez Canal; 3 days in Cairo, Port Said, Haifa, Jerusalem, Athens, Naples, Monaco, Cherbourg, New York.

#### To the MEDITERRANEAN

21st Cruise

#### 65 Halcyon Orient Days

on the Great White Star S.S. "BALTIC" (23,884 tons).

Sailing Feb. 2, 1924

\$600 and up,

(according to size and location of stateroom), including regular ship and shore expenses.

**A FASCINATING ITINERARY**—Madeira, Cadiz, Seville (Granada and the Alhambra), Gibraltar, Algiers, Athens, Constantinople, The Holy Land and Egypt, Naples, Rome, The Riviera, Cherbourg, Liverpool, New York.



FORUM ROMANUM—ROME

STOP OVERS IN EUROPE CAN BE ARRANGED  
FOR BOTH CRUISES.

UNSURPASSED CUISINE AND SERVICE THROUGHOUT.

### GREAT INSPIRATIONAL FEATURES.

Shipboard Services and Lectures, Travel Club Meetings, Entertainments, Deck Sports, Musical Programs. Trained Directors for Shore Trips, Lady Chaperones, Physician and Trained Nurses.

Dr. D. E. Lorenz, author of "The New Mediterranean Traveler" and Managing Director of Clark's "Round the World" Cruise, will have charge of our "CHRISTIAN WORK" parties.

Please State Cruise Preference

Illustrated Book and Ship Diagram Sent Free Upon Request.

Secure Your Reservation Now

ADDRESS: THE CHRISTIAN WORK

::

70 Fifth Avenue, New York, N. Y.

When answering advertisements please mention The Christian Work



# BIBLE HEALING

Following, (obeying) Him---the great revitalizing power  
**Inside the Church!**

CLASS OF SERVICE DESIRED	
Telegram	<input type="checkbox"/>
Day Letter	<input checked="" type="checkbox"/>
Night Message	<input type="checkbox"/>
Night Letter	<input type="checkbox"/>
<small>Patrons should mark an X opposite the class of service desired: OTHERWISE THE MESSAGE WILL BE TRANSMITTED AS A FULL-RATE TELEGRAM</small>	

## WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

Receiver's No.
Check
Time Filed

Send the following message, subject to the terms  
 on back hereof, which are hereby agreed to

E OrangeNJ April239P 19

To New York Times

Street and No. (or Telephone Number) Times Square "Annex"

Place New York City Dr. Benson's

Movement of Bible Healing you have reported so extensively spreading  
leaps and bounds mission Elmwood Presbyterian Church East Orange  
just finished wonderful success covered every night several reporters  
newark news star eagle etc results of healing really notable cases  
lameness rheumatism auto intoxication varicose veins nervous indigestion  
arthritis and valvular heart trouble divinely healed Church Board  
session also jubilant over unparalled spiritual deepening

REV. CHAS. F. TAYLOR

SENDER'S ADDRESS  
 FOR ANSWER

SENDER'S TELE-  
 PHONE NUMBER

156 Fifth Avenue is the national headquarters for the Bible Healing Movement. According to Dr. Benson's recent vow, he now never speaks for profit, nor takes a penny of the money received personally, simply accounting himself as a steward of the Lord and appropriating it as scholarship money to help in educating poor but con-

secrated girls and boys, and further in preparing them in the neglected knowledge of Christ's healing gospel in this great field of life-ministry. On this basis it is that he is raising the fund and steadily building up this wondrous institution. Will not others, likewise be inspired to give to the Bible Healing cause?

# THE CHRISTIAN WORK

A Religious Weekly Review

MA

Jan 24-29863  
Berkeley Calif  
8223 Alherton St  
Helion Library  
School of



The One Thing Lacking

Frederick Lynch, D.D.

Massachusetts on World Government

Edward Tallmadge Root

The Observer's Letter

Weekly Sermon

His Holiness The Metropolitan of Athens

Strategic Colleges

Sherwood Eddy

The Outlook of Germany

Dr. Adolph Deissmann

---

Three Dollars a Year

Ten Cents a Copy



## SCRUPULOUS

A young woman went into a book store and asked for a good book for reading on a journey. The clerk suggested "A Kentucky Cardinal." (This was some years ago.) The young woman said she wasn't interested in any theological discussion. "But," said the clerk, "this cardinal was a bird." She waved it aside. "I am not interested in his private life," she said.

## A HELPFUL MOVEMENT IN BULGARIA

The recent opening of the Young Men's Christian Association Vocational School in Sofia, Bulgaria, was made the occasion of a remarkable gathering, in which clergy of the Bulgarian and Russian Orthodox Churches joined with representatives of the Bulgarian government, and with American and English residents, in exercises recognizing the importance of a new enterprise in trade instruction for refugees.

## REACHING THE WORLD'S BOYS

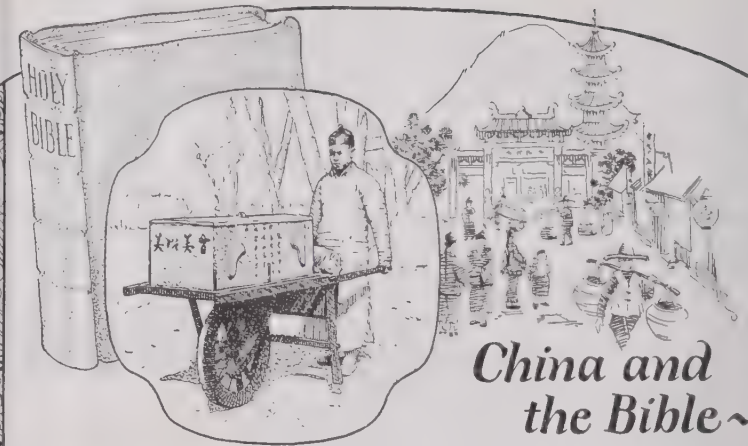
"The most remarkable generation of boys this world has ever known is the one coming forward right before our eyes in these momentous years," says Dr. John R. Mott. "Great issues await these boys. Great responsibility will come on this particular generation, and it is going to be subject to very special dangers."

The truth of this is recognized by the leaders in our churches. By what Christian agencies can our boys be fitted to meet their responsibilities as citizens and nation builders? In all countries this is a living question, made especially urgent by the conditions born of the World War.

Of special interest, therefore, is the fact that the "Second World Conference of Young Men's Christian Association Workers with Boys" will be held at Portschach, on the beautiful Worthersee in the Austrian Alps, May 30 to June 10 of this year. The first conference was held at Oxford, England, just before the outbreak of the great war. This will be the first gathering of the world movement since that disruption of former ties.

"The Place of Boyhood in the Nations of the World," and the relations of the Association thereto, will be the subject of discussion by 900 delegates from nearly fifty countries, with a full quota of 100 from America.

The Ninth International Quadrennial Student Volunteer Convention will meet in Indianapolis, December 28, 1923, to January 1, 1924. Included on the committee of arrangements is a group of foreign students, made up of one native African, one Japanese, two Chinese, one Mexican, and one Indian (Hindu). Their presence on the committee is a mark of the growing influence of the non-Aryan in missionary work.



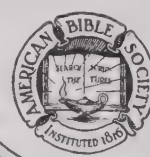
*China and the Bible~*

China, after centuries, has awakened out of her slumber to take her place as a Republic in the family of nations. She seeks a sure foundation on which to build her new culture and her new spiritual aspirations. She has turned to the Bible as the great foundation of truth.

In 25 languages and dialects and in the new phonetic script the scriptures have been made available. Over 2,362,000 volumes were distributed here in one year by the American Bible Society alone. Who is competent to measure the value of this service to China?

We invite you to participate in this program by immediate gift or legacy. The annuity plan gives you an opportunity of helping generously without hardship because you receive an income for life on your benevolent gift. Write for booklet 10-C.

American Bible Society, Bible House, New York.



## THE MONDAY CLUB SERMONS

### FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of *THE CHRISTIAN WORK*, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in *THE CHRISTIAN WORK*, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 20.

New York, May 19, 1923.

Whole No. 3023.

### CONTENTS

THE WORLD OF TO-DAY..... 611

#### EDITORIALS:

The One Thing Lacking: Rev. Frederick Lynch, D.D..... 615  
God, My Exceeding Joy: Rev. T. Rhondda Williams, D.D..... 616  
Massachusetts Official Endorsement of a World Government:  
Dr. Edward Tallmadge Root..... 617

#### EDITORIAL CORRESPONDENCE:

A Far-Flung Corner of the British Empire..... 618

#### THE OBSERVER'S LETTER:

America's Twelve Greatest Women..... 620

#### THE WEEKLY SERMON:

Enthronement Address of His Holiness The Metropolitan of  
Athens: Chrysostome Papadopoulos..... 621

#### GENERAL ARTICLES:

The Philippine Question: Sherwood Eddy..... 623  
Strategic Colleges: Sherwood Eddy..... 626  
The Outlook of Germany: Dr. Adolf Deissmann..... 627  
Which One Suffers the Most? William Willard Howard..... 628  
Post-War Germany: Rev. Francis E. Clark, D.D., LL.D..... 630  
Motion Pictures for Religious Services..... 632  
Prodigal Daughters: Instalment X: Joseph Hocking..... 633

#### INTERNATIONAL SUNDAY-SCHOOL LESSON:

For June 3..... 636

#### ONE BOOK A WEEK:

Unity and Rome..... 637

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### THE BANDITS IN CHINA

Those who are familiar with the Far East have referred frequently to the disordered condition of China. That disorder was made familiar to us all last week by the capture of thirty foreigners by bandits. The foreigners were taken off a train in Shantung in the early morning and driven off into the hills in their scanty night clothing. Half of the thirty

were Americans. Among them were two American officers and their wives and children. Half of the captives escaped or have been released, but the bandits, at this writing, are holding the rest for ransom. The Peking Government has agreed to take the bandits into its army in order to secure the prisoners' release. The fact is that neither the central government nor the provincial governors in China have been able to pay their soldiers, so that the latter have often organized themselves into marauding bands. The condition is much as it was in Europe in the Middle Ages, when companies of mercenaries swarmed across the continent living off the land, slaying and burning. Jackson Hines, who recently returned from China, tells of seeing a Chinese of the lower order spit deliberately in the dust as President Li passed by in Peking. A policeman standing in the road saw him, but instead of arresting him the two hobnobbed for some time, evidently discussing the President and the republic, condemning everything connected with both. That policeman had not been paid in four months. How he lived nobody would be able to say. He was a likely recruit for any bandit leader who came along. The presence of the bandits paralyzes industry in certain districts. Villages which fear attack supply themselves with forts consisting of clay walls near the top of some especially steep hill. Within the enclosure are dozens of burrows, dirty, low caves, the best of which are hardly as good as the poorest cave homes or clay-arch houses of the villages. When bandits are in the neighborhood the terrified folk of the villages resort to their forts, taking their donkeys, pigs and chickens, the very doors from their houses and the huge iron pots from their stoves. Their crops may rot in the fields while the bandits are in the region. The men do not dare go out to work. Famine, or at least severe want, threatens such villages if the paralysis continues long. It is a real question whether China can pull herself together or not.

#### THE WORK OF THE AMERICAN BOARD IN TURKEY

Dr. Barton, senior secretary of the American Board of Commissioners for Foreign Missions, has made his attitude toward mission work in Turkey clear in what we have printed in THE CHRISTIAN WORK. While greatly grieved that the first Lausanne Conference did not insist on justice for the



## THE WORLD OF TO-DAY

Armenians, he would, nevertheless, accept the *status quo* and set the missionaries to work in behalf of the Turks. We have made clear that we heartily disagree with Dr. Barton's counsel to accept the decisions made at Lausanne. But that is no reason for opposing the American Board's undertaking work in behalf of the Moslems of Turkey. "The Gotchnag," the leading Armenian Protestant paper of America, declares in a recent issue, "The truth of the matter is that the Turks do not become Christians and they will not." We all have the deepest sympathy with the Armenians to-day. They have been betrayed by so-called Christendom. Every one of us who believes in justice and in common decency ought to let our administration and our State Department know directly that we cannot endure that we should make a treaty with Turkey until Turkey shall have done some sort of justice to these people, and made them some sort of restitution. Nevertheless, nothing is gained by misrepresenting the facts, and it is for Christians to be Christians toward all—toward Turks as well as toward Armenians. A noble Armenian refugee from Adana, as we recall, wrote back from his exile, "I look forward to the time when there will be Badvelli (that is, Pastor) Mohammed and Badvelli Abdul and Badvelli Rechad (all Mohammedan names). My only fear," he went on, "is that the Armenians will be pauperized. We must come back to stand on our own feet." The fact is that already some Turks have become real and earnest Christians. There are such Turks living to-day in India. Years ago there were two hundred evangelists among the converts from Mohammedanism in Java and Sumatra. Tens of thousands of Mohammedans have become Christians in the East Indies. That it is possible to establish a church among the Turks is proved by the church which was regularly organized in Marash during the brief period of its liberation from Turkish control. Its eleven members were all converted Turks. Its pastor was an Armenian Christian. Some Armenians, too, have charged that Turkish graduates of the American colleges in Turkey are more fanatical in their Mohammedanism than others. They instance Halide Hanum, the well-known Constantinople College graduate, as an example. Although Halide is a strong Turk, there is nothing to indicate that she is more ardent as a Moslem than if she had not been to an American college. The good friends who have counselled that the American Board should not work in behalf of Mohammedans in Turkey lack faith. How is this world to become the Kingdom of our Lord and of His Christ unless those peoples who have small sense of brotherhood are stimulated to a new point of view? How can we believe that society will ultimately grow toward kindness and neighborhood and refuse to try to bring that spirit to all people, no matter what their past?

### THE DEVELOPMENT OF RELIGIOUS EDUCATION

The last annual report of the Presbyterian Board of Publication and Sabbath School Work gives what we may suppose is a pretty fair view of the present status of religious education in this country. The Sunday schools are growing in enrolment. At the same time, there are twelve million children in this country between the ages of six and eighteen who now have no religious instruction. Daily Vacation Bible Schools are gaining rapidly. They have multiplied twenty-fold in six years. Last summer there were 1,054 such schools in the Presbyterian denomination, with an enrolment of one

hundred and twenty-one thousand children. The week-day church school is growing rapidly also. There are now twenty times as many such schools as there were four years ago. Fortunately, a large proportion of them are interdenominational. Such schools exist in three hundred communities. In addition there is developing a three-hour-a-week church school. The first of these schools, with a program of worship, instruction and expression for children from six to fourteen, was started in Oak Lane Presbyterian Church in Philadelphia in January a year ago. There are now at least twenty-two of them. As the report suggests, it is apparent that there is a distinct revival of interest in the church's mission of teaching Christianity to the teachable, the children and youth. The Board is issuing a series of valuable pamphlets on various phases of religious education. It has especially emphasized the need of adopting for the educational unit the natural unit of society, the family. "Christian education of the family's children is the family's first and unescapable responsibility." The Board is bringing out a new type of quarterly, in both a uniform lesson edition and the departmental graded edition, especially prepared for young people. It will contain several pages devoted to the problems of young people and young people's work, including distinctively missionary material and with suggestions as to bringing the work of the Sunday-school into touch with the young people's society. This development is very promising.

### THE PRESBYTERIAN BOARD OF EDUCATION

With this year the Presbyterian General Board of Education passes out of existence as a separate entity. The present Board has a history of only four years, being a merger of two former similar Boards in the Presbyterian Church. Except for the Methodists, the Presbyterians have more students in our undenominational colleges than any other communion. More of them in proportion go to college than of any other church except the Congregationalists, and they have a larger representation on the faculty than any other except the Congregationalists and Unitarians. The Presbyterian Board last year aided 602 men and seventy-six women with loans that totalled \$109,858.50, an average of a little less than \$150 for each student helped. The Board allows \$400 for mission students in medical colleges, \$150 for college seniors, and for seminary and other graduate students, and smaller amounts for other students. All this aid goes to men and women who are looking forward to rendering Christian service in such special vocations as the ministry or missions. The Board has also a Rotary Loan Fund by which "any worthy person ready for college, needing aid and promising Christian usefulness" is eligible to benefits. The fund aided 157 students last year, about two-thirds of them men and one-third women. The average aid was \$132. Since the fund started in 1910, 385 students have borrowed from it. The Board has helped the college in a number of endowment campaigns. Whereas for the seven years before the present Board began its work, the increase in college endowment and plant of Presbyterian institutions amounted to nine and three-quarter millions of dollars, the first two years of the present Board's work resulted in an increase toward eleven million dollars in such funds. In West Virginia and Kentucky the Northern and Southern Presbyterian Churches have united in working in behalf of their colleges. In Utah the other churches are preparing to help in the support of the Pres-

# THE WORLD OF TO-DAY

byterian Westminster College, which should become a truly interdenominational institution.

## OUR STUDENT VISITORS FROM EUROPE

When the American colleges held their conference in behalf of World Disarmament at Chicago at the time of the Washington Conference the students withdrew from the main body and formed an organization of their own under the name of the National Students' Committee for the Limitation of Armaments. This committee later amalgamated with the Intercollegiate Liberal League, in which John Rothschild and George D. Pratt, Jr., were leading spirits. Rothschild and Pratt as students at Harvard had founded the Students' Liberal Club there. The Student Forum determined to bring a party of European students representing the "Youth Movement" on a tour of our American colleges, in order to further international acquaintance and to stimulate those of our students who are interested in worth-while things and dream of a more reasonable world. Rothschild and Pratt on a trip through Europe last year selected six men as the European visitors. One of them, a Norwegian, was theoretically a Communist. The Forum recognized this fact and secured the student's faithful promise not to run counter to the law in America in any way. Probably the student never would have dreamed of advocating violence anywhere, but our government forbade the young man's entry into the United States. (Are we so childlike of mind that our own government—which we always supposed consisted of ourselves—cannot trust ourselves to listen to people who hold new opinions?) The six men who came, an Englishman, a Dane, a Hollander, two Germans and a Czechoslovak, reached America four months ago and have spent their time in a tour of the colleges. At a farewell dinner to them last week they reported their impressions. They were very frank. Our colleges they found tended to suppress individuality. Our fraternities and sororities were especially guilty in that respect. One man said that only at Antioch College, Ohio, and Reed University, Oregon, had he found real individuals. They discovered very few students interested in worth-while things. As the Dutchman remarked, our students had ideals and their devotion to those ideals was tremendous. Everyone cared about sports, whereas in Europe millions of students cared not a whit for them. The trouble with our students is not that they lack ideals, but that the ideals are not the right ones. One German told with wonder how in the University of Michigan, when on the same afternoon there was a football game and a symphony concert, every one of the students went to the football game with one exception. When the men returned and found that one man had gone to the symphony they did not know what to make of it. They described him as "crazy," "a Bolshevik," they did not know what. (Perhaps Mr. Tiesler was a little too hard on Ann Arbor. The fact that the man did not go to the football game may have seemed a mark of disloyalty to the university. We suspect that any man in a German corps who was absent from a duel to attend a symphony would be regarded as a poor corps member.) They found our women students more responsive to the fine things of life than our young men. William G. Robson, who is a student at the London School of Economics, thought that our colleges are taking too many students. "Your American idea is that you must have college life

thrown open to all if you are to have a thoroughly democratic nation. My idea is that you should allow every man, woman and child to develop his potentialities to the highest possibility." In his opinion, as in the opinion of President Pritchett of the Carnegie Foundation and of not a few American college executives, we are taking into the colleges great numbers of men and women who have not the capability for an education. To quote Mr. Robson again, "You have got to have a class which shall produce genius. You have got to cultivate the exceptional if you will maintain that very small but very important group from which come leaders." The verdict of the young Europeans should receive wide attention on the part of our own students.

## THE HEALTHIER SENTIMENT IN THE SOUTH

Frequently in these columns it has been our pleasure to record the expression of Southern white people in behalf of better relations between the white and the colored races. At its annual meeting in Mobile, Ala., April 4-11, the delegates of the Woman's Missionary Council of the M. E. Church, South, representing about 250,000 of the South's most influential women, expressed in most vigorous terms their condemnation of lynching, and adopted plans for active efforts to abolish it. They asked each local society of the Council to undertake a study of lynching and undertake to do what they can to secure in each State such legislation as may be needed. They called for vigilance to prevent mob violence, for active co-operation with officials in bringing the members of mobs to justice, and "for a sustained effort to develop in each community a spirit of good-will that will make such crimes impossible." In pursuance of these ends the Council and its constituent societies will "seek the co-operation of all other religious and civic groups." The Code Commission of the Legislature of Alabama has recently suggested the following law: "Any number of persons assembled for any unlawful purpose and intending to injure any person by violence and without authority of law shall be regarded as a mob; and any act of violence exercised by such mob upon the body of any person shall, when such act results in the death of the injured person, constitute the crime of lynching. And any person who participates in or actively aids or abets such lynching shall, on conviction, suffer death or be imprisoned in the penitentiary for life." Here is a law with teeth in it. The Southern churches can develop such a sentiment that public sentiment will compel the enforcement of such a law. The leading white women of Louisiana have recently taken action similar to that which has been taken earlier by prominent Southern women of other States. In regard to lynching, the Woman's Committee of the Louisiana State Committee on Interracial State Co-operation said: "We register herewith our protest against the barbaric custom of lynching, which arouses violent and un-Christian passions, brings law into disrepute, is inhuman and brutal, and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard of law, and that in no instance is it an exhibition of chivalric consideration and honor of womanhood." We should remember such developments when we read of the growth of the Ku Klux Klan. The newspaper prominence of that organization must not make us forget the growth of this strong, sane sentiment for justice and for law enforcement.



# THE WORLD OF TO-DAY

## FOSDICK AND THE PHILADELPHIA PRESBYTERY

A minority of the Presbytery of Philadelphia earnestly disagrees with that Presbytery's action in overturning the General Assembly in objecting to Harry Emerson Fosdick's preaching in the First Presbyterian Church of New York. On May 3, eight elders who were the members of the Presbytery at the meeting at which the action was taken twenty-three ministers signed an able and vigorous protest against the action of the Presbytery. The matter is of such general interest that we print their statement in full:

PHILADELPHIA, Pa., May 3, 1923.

We the members of the Presbytery of Philadelphia, some of whom are on record in the minutes of the Presbytery as having formally protested against the overture sent by the Presbytery to the General Assembly concerning the preaching of the Rev. Dr. Harry Emerson Fosdick, in the First Presbyterian Church of New York City, desire to set forth our reasons for our objection to this proceeding. It seems both fair to the Church and just to ourselves that the facts governing our action and the convictions determining us in such solemn protest should be communicated to the Church at large.

1. The method prescribed by Jesus Christ was not adopted, as an attack was initiated upon a fellow minister and upon another Presbytery without any communication with him or with that Presbytery, or any intimation that such action was to be taken.

2. Dr. Fosdick expressed in a personal letter read before the Presbytery of Philadelphia while action on the aforesaid overture was pending, his belief in the deity and Saviourhood of Jesus Christ in the following language:

"I believe in the deity of our Lord. I conceive that belief to be the very center of the Gospel. He is the place where I find God and where God finds me, and when I think of the mystery of his Person, no language seems so adequate as the opening words of the Fourth Gospel, 'In the beginning was the Word, and the Word was with God, and the Word was God.' You may be sure that if ever I should come to doubt our Lord's deity, which I could not do without uprooting my whole Christian experience and thought, I should at once leave the evangelical pulpit as under the circumstances I ought to do. . . . Jesus Christ to me is in himself the Divine Love taking on himself the sins of the world that he might save us."

He also spoke of the Bible in the following words:

"The Bible exercises over my thinking, and by God's grace, somewhat over my life, a paramount authority. . . . The Bible is to me the Book of God."

It is our conviction that these statements are adequate to define his loyalty to the evangelical faith, hence we could not vote to restrain him from preaching in a Presbyterian pulpit.

3. In his sermon, "Shall the Fundamentalists Win?" which was the only documentary evidence presented as the ground for the Presbytery's overture, we do not find that Doctor Fosdick has denied the virgin birth of Christ, but he has given only the views of others upon that subject. The whole sermon is free from dogmatic teaching, and is throughout a plea for tolerance and Christian liberty. In the letter above referred to he said, "I therefore took pains to put over against each in brief and sketchy outline extreme conservative positions and extreme liberal positions, in order that I might say that even when people are as far apart as these two positions represent, we must still strive to keep them within the fellowship of Christ, loyal to him and devoted to his work until the fuller truth comes to light."

4. We believe that to seek to control opinion by force does more harm than good in that such a method invariably repudiates the Holy Spirit and thus creastes the

worst form of heresy. Only in the case of serious defection from faith or character should resort be made to the church courts, and then only after all such methods prescribed by our Master have been exhausted, which as we have said above, was not done in this case.

5. It is our conviction that the Presbytery of New York, with its long roll of faithful and able presbyters, is sufficiently wise and careful to be trusted with the care of its own pulpits. Moreover, we realize that until the Church in Philadelphia is much more effective in meeting its primary responsibilities than it is at present, it is not becoming in our Presbytery to call attention to the defects of a neighboring Presbytery.

6. We believe that in the face of the grave perils confronting organized religion and the world's growing need for a great forward spiritual movement by all those loyal to Jesus Christ, every effort should be made to keep the divisive spirit with its antagonisms and suspicions out of the Church. We are persuaded that the overture of the Presbytery of Philadelphia violates the spirit of our Lord's intercessory prayer, "that they all may be one; as Thou, Father, art in me, that they also may be one in us; that the world may believe that Thou hast sent me."

---

Gilbert Chesterton once said—we do not guarantee the perfect accuracy of the quotation—"It is not so much that Christianity has been tried and found difficult, but that it has been found difficult and not tried."

---

The movement toward democratic control is striking the theological seminaries as well as industry! The Auburn Alumni last year asked the Board of Directors for official alumni representation on the Board; and now, at the forthcoming commencement, we expect to hear that the directors have yielded to "modern democratic tendencies."

---

How different eggs are from diamonds! The more eggs a hen lays, the more each one is worth. But if diamonds get too plentiful, we all know they would be of no more value than prisms. Lady Jewell, an aristocratic leghorn hen, laid three hundred and fifteen eggs in one year. Because her eggs were so plentiful, twenty of them sold for five hundred dollars a few months ago.

---

Ernest M. Hopkins, of Dartmouth, in the course of his speech accepting the presidency of the Board of Trustees of the Woodrow Wilson Foundation, the other day quoted a tale told by his ministerial father from Spurgeon. Spurgeon had preached a great missionary sermon. One of his auditors asked him whether the heathen in Africa would go to hell if the London churches did not send missionaries to them. Spurgeon answered, "I do not know about the African native, but the London churches will."

---

The Transportation Committee of the World's Sunday-school Association, which holds its convention in June of next year in Glasgow, has set an example that might well be followed. The Committee voted, "Whereas the United States Government has enforced the Eighteenth Amendment on steamships sailing under the American Flag, we believe that the Committee should arrange for passage only on vessels sailing from United States ports under these conditions" "Wherever possible such steamships will be used as the official Convention steamers. The Committee is so much in earnest that if it has to charter non-American vessels, it will make arrangements that at least on the Sunday-school voyage the vessels will observe the Eighteenth Amendment."

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woolfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Momod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## The One Thing Lacking

THERE are some things wherein the Protestant churches are far ahead of the Roman Catholic. Thus the preaching in the Protestant pulpits greatly surpasses in intellectual vigor, breadth of vision and comprehensiveness. This is perhaps accounted for by the difference in theory of preaching held by the two groups. The Catholic uses the pulpit largely for instruction in the doctrines held by the Church. The attendants at the Catholic service are all already members of the Church and the office of the preacher is not to convert, but to instruct and to establish the hearers in the faith. The Protestant preacher is also supposed to instruct and to establish in the faith, but primarily he is a preacher of a gospel, a herald of good news, an ambassador of Jesus Christ trying to persuade men to accept Him as their Lord and King. Therefore, the scope of his preaching is much wider and the prophetic note, that of speaking for God, is much more prevalent in it. He also, because of this, deals with a much wider field of thought and subject, and is generally a much more widely read and cultured man. We do not think that anyone familiar with both Protestant and Roman Catholic preaching will dispute the fact that the preaching in the Protestant communion is much more intellectually virile and much more inclusive of human interests.

It is only to repeat a commonplace to say that in the knowledge of the Bible the Protestant Church is far ahead

of the Roman Catholic communion. Ever since the Reformation the Protestant Church has put the Bible into the hands of all the people. During the last one hundred years it has made one of its chief objects the teaching of the Scriptures to every child in the parish. The Sunday-school is as prominent a part of the Protestant equipment as is the church. As much stress is laid upon the teaching of the Bible to the child as upon the preaching of the gospel to the people, and much of the Protestant preaching has the exposition of the Scriptures. The Protestant peoples are a thousand times more familiar with this greatest literature the world has ever produced than are the Catholic peoples.

The Protestant Church is far ahead of the Roman Catholic Church in its application of the Christian principle to all the affairs of life, to all human interests and to all social relationships. To be sure, the Roman Catholic Church in America has established a Social Welfare Council, and it has secured some excellent recommendations and statements, some of them surprisingly radical; it has held one or two conferences in Europe on social and industrial questions, generally called by the younger and more radical Catholics and not always eyed with favor by the hierarchy; and the Pope occasionally demands that the nations order their ways by the Christian ideal. The last Encyclical was brave and prophetic, but in general the Catholic Church has confined the application of the gospel to the individual's relation to God and the individual's relation to his fellow-man. It has had no vision of the redemption of the social order comparable to that which has become common to almost all Protestant communions. It makes practically no attempt in its preaching to apply the gospel to the community, to the state, to the nation, to international relations, to industry, to the larger human welfare. It was only a few years ago that a group of men from a prominent organization waited upon an archbishop of the Roman Catholic Church and asked the aid of the Catholic Church in remedying a great evil. The archbishop said that personally, as a citizen, he would help, but that the Church confined itself purely to the dealing with sin in the individual life. Our readers will remember that the priest in Mrs. Ward's novel, "Helbeck of Bannisdale," says that the Catholic Church concerns itself with: "Death, Judgment, Heaven and Hell." The Catholic Church, on the whole, has not got far away from the individualistic interpretation of the gospel. Our Protestant churches are everywhere applying the gospel to every human relationship, to all spheres of human activity, and trying to persuade the nations to establish their relationships upon the Christian principle. Most of the great reforms, such as prohibition, the improvement of labor conditions for women and children, the suppression of vice, the movement to substitute arbitration, world courts and world parliaments for war in the settlement of international disputes have been put over by the Protestant churches with very little help from the Roman Catholic Church.

On the other hand, the Roman Catholic Church is far and away ahead of the Protestant Church in the matter of religious instruction. In most Protestant churches—although there is improvement in this regard—the religious instruction is very spasmodic outside of the Sunday-school, and the Sunday-school makes no attempt to instruct in the great doctrines of the Church. Most Protestant teaching is confined to the Bible. The Catholic Church, on the other hand, begins as soon as the child has capacity to comprehend, and almost before, to teach him the great doctrines of the faith.



## E D I T O R I A L

It keeps this up through all the years, the pulpit being devoted largely to religious instruction. The Catholic Church instructs its people in the history and nature of the Church, so that the average Catholic takes the Church much more seriously than does the average Protestant and is much more devoted to it. Here our Protestantism is weak. The average Protestant knows nothing about its history, its glory, its wonder or its achievements. He cares practically nothing about it as an authority, never thinking of it in that light, although Christ gave it authority to speak in His name.

But the one thing which is lacking in the Protestant Church and which one finds in the Roman Catholic Church everywhere is *reverence*. There is nothing quite so moving in the whole realm of religion as to see a great congregation suddenly throw itself upon its knees before Almighty God—and it is the one thing lacking in our Protestant churches. Many of our services are almost like a social or an afternoon tea. The minister is as familiar toward God as he is with his next-door neighbor. We heard a Protestant minister praying a few weeks ago, and he might have called God by His first name, so to speak. It was this that awakened the thought of this editorial. The element of worship, of reverence is seriously lacking in much of our Protestantism. A former Protestant preacher who came over to Protestantism from the Roman Catholic communion commented on this once. He said he found the absence of reverence, adoration and awe in the presence of God so lacking in the Protestant churches that it shocked him. He had been accustomed to the prostration of the soul before its Maker, the hushed awe of the soul in the presence of its God. He did not go so far as the Roman Catholic who remarked, after attending a Protestant church: "The Protestants give me the impression that they think they are as good as God; they do not even kneel before Him; some did not even bow." This is irony, of course, but it is true that most of our services do not give the impression that the attendant has come to worship God. With some exceptions, the average Protestant service is not a worshipful service: it does not make one feel that God is in His holy temple, and that all the earth should keep silence before Him. The Roman Catholic the moment he enters the church falls down upon his knees. He is in the presence of God. There is no talking, no whispering, no laughing—only praying. God is there, and what can a guilty soul do but fall upon its face when it stands in His presence! Now the Protestants do not, of course, believe that God is present in the elements upon the altar as does the Catholic, but we do believe He is in His temple, and we do go to the church to worship Him, and it would be infinitely better for most of us Protestants if we did reverence something; did feel our own littleness and unworthiness before God; did feel a little conviction of sin and its seriousness once in a while and feel a little afraid before God; did acknowledge our finiteness, and did feel that there was something in the world greater than ourselves; did feel awe in the presence of the Almighty and Eternal God. And we wonder, too, if it would not have a good effect on the youth in our churches if they felt more of an atmosphere of awe, reverence and adoration in our churches, saw their elders really worshipping God. F. L.

## "God, My Exceeding Joy"

THE psalmist prayed to be led by light and truth unto the Holy Hill into the realized presence of God. There he would go to the altar, and in the act of giving his life to God he would find God to be a joy exceeding every other. We are afraid that not many religious people to-day could frankly say that God was their "exceeding joy." This joy means something deeper than happiness, a real soul-satisfaction rooted in a great confidence, a deep-lying assurance of the essential goodness of things, a persuasion that love is at the core and center of the universe, and, arising out of this, a hopeful outlook upon the future. This is a joy that exceeds all the things in life that cause trouble, and also exceeds all the things that give us joy. When we are rightly related to God, God is not only a joy, but an exceeding joy, a joy that exceeds both trouble and all other joy. The idea God as "exceeding joy" is a great one. There are many things in life that give joy. The return of spring, *e.g.*, is a great joy which makes a universal appeal. Yet we do not mourn and lament when spring passes into summer, nor even when summer passes into winter. We know that the life of Nature is not lost or destroyed—that out of which all the loveliness of the spring and the summer came exists all the time. The thought of that continuous life is a joy exceeding the joy of spring and the joy of summer; it is inclusive of them and greater than they. That continuous life is the life of God, who is therefore the exceeding joy of spring and summer. Again, children are a great joy to us in life; we can renew our youth with them any time if we live with and take delight in them. But children grow up. They may be a great joy to us in adult life. But that relation also is transient. One needs the thought of something behind it, some eternal out of which it comes, and in which it abides, even in passing. Behind the little child and its charms is God its home, from whom it comes "trailing clouds of glory." Behind the love of the grown child and the devotion of the companion is the eternal fidelity out of which all these qualities spring. Children are a joy, companionship is a joy, but God is the exceeding joy even of these. He is the eternal beauty out of which the glories of earth and sky are constantly renewed; He is the eternal goodness out of whose life flow all the streams of human goodness; He is the everlasting love at whose central fire all the flames of human love are lit, and by which they are sustained. They pass, yet they remain forever, because He remains. We lose our loved ones, and yet God giveth to love to keep its own eternally. In this way He is the joy that exceeds all our joys.

Yet perhaps it is not a common thing for men to realize God in this way. And here we must remember that such realization is the climax of a life of devotion, and this is why none of us get it to the full—our devotion is not complete. It is at the altar of God we can find God as an exceeding joy. The altar is the place of self-surrender. It is in the act of self-giving that we find God as the exceeding joy. The principle is illustrated for us on every hand. We cannot even get the joy of spring without self-giving. Go into the heart of a forest and occupy your mind on some commercial scheme for making money, and the forest will give you no joy. You must give your mind and heart up to Nature, or Nature will not give you of her inner spirit. We

## EDITORIAL

once heard a man say he did not care very much for going to church because when he went he always found himself measuring up the building and calculating how many looms he could put into it if it were his factory. Well, how could he care for going to church? How could he get any good out of it? He gave nothing, he got nothing—that is the law. We can never secure the higher values without surrendering the lower. So it is best to begin as the psalmist did—pray for light and truth to lead us, and to bring us to the Holy Hill into the realized presence of God. If there we are willing to dedicate our life to Him, we shall find that according to our dedication will be our discovery of God as joy; if the dedication becomes complete, then God will become our exceeding joy. Wordsworth went to the altar a dedicated spirit, and he found in Nature not valleys and mountains, trees and flowers and stars, merely, but the Presence that disturbed him with the joy of elevated thoughts. What is this but finding God to be his exceeding joy, his joy of soul exceeding all the joys of sense? It was in Nature that Wordsworth found the altar at which he could dedicate himself. Other men will find it in other places and other things. But it must be found somewhere if we want to discover God as our exceeding joy.

Joy is not a prominent feature in religion just now, and the finding of God as the exceeding joy is not a common Christian experience. The reason for this is evident enough. When the war broke out the churches generally ceased to speak as the representatives of the Christian religion; for the most part they became the propagandists of nationalism. Many now feel that they are in the troughs of reaction, that lassitude and enervation and fatigue have overtaken them. What they need for the recovery of joy is to set their hand earnestly to some constructive work that needs to be done, and to give their minds and hearts to it in a whole-hearted devotion. Choose your altar, and let it be a worthy one. Then go to it, and let your life flow out in self-givingness, and you shall not fail to discover sources of joy, yea, exceeding joy. The river of life has not run dry; the treasure houses of God are not exhausted; the bliss of a genuine human service is still glorious. Many people complain of joyless lives; many religious people do. They think that the days of rapture in religion have gone. If they had lived in some other age it might have been different, they think. And yet only one thing is needed to give us the sense of God as exceeding joy, and that is the spirit of dedication to some worthy task. Unselfish dedication to what is felt to be worthy is the great secret of a satisfying life. The selfish heart makes no melody; we sing when we serve. This old world of ours, which has had its stock of pure and genuine joys greatly reduced, and which is trusting so much to the lighter vanities to relieve its gloom, needs to be set once more on a new way, the way of a new life, a new doing, a new activity that will engage its powers and energy in self-denying and fruitful service, and so bring it back to the only true springs of joyful existence. If only men would first of all seek divine light and divine truth to lead them, they would find life rising before them as a Holy Hill, and this world would be not merely man's world, but also the dwelling-place of God. It would grow to have a sacred character that would put our sins and our vanities to shame, and then we should hear a call from the very heart of life for a dedication of our soul to high things, the engagement of our hands in worthy service, and at that altar we should find

God our exceeding joy. Jesus was under the shadow of Calvary when He spoke of His joy. It was the joy of having given Himself, whole and undivided, to His great task on earth, the joy of having loved and of loving to the end, the joy of not allowing the hardships of the way to break His heart for service, and not allowing pain or persecution to dilute the wholeness or the purity of His self-giving. Those who feel that religious faith has become difficult, and that religion is not yielding much in the way of joy, had better throw themselves heartily into the service of humanity at some point or other, and if theirs becomes a self-giving life, in some way or other the wealth of God will stream into it.

T. R. W.

### Massachusetts Official Endorsement of a World Government

WORKERS for a warless world in the State of Massachusetts are making a fulcrum of the remarkable resolutions adopted by its Senate and House of Representatives in February, 1915. In the kaleidoscopic changes of public opinion during the last seven years they have been forgotten even by those who noted them at the time. Leaders of the Foreign Policy Association have said. "We can hardly believe our eyes."

The resolutions were introduced by Mr. Raymond L. Bridgman, a statehouse reporter and author of several books on a world state. Vice-President Coolidge was then President of the Senate and Governor Channing H. Cox Speaker of the House. When the former hesitated for party consideration, Mr. Bridgman wrote to Senator Henry Cabot Lodge, who replied: "If the General Court sees fit to pass the resolution, I will take pleasure in presenting it to the Senate of the United States." It was so presented and is officially filed at Washington; but action in the direction requested has, of course, not been taken.

The resolution requested the Congress of the United States "to make a declaration in substance as follows:

*"The United States of America affirms the political unity of all mankind.*

*"It affirms the supremacy of world sovereignty over national sovereignty.*

*"It promises loyal obedience to that sovereignty.*

*"It believes that the time has come for the organization of the world government, with legislative, judicial, and executive departments.*

*"It invites all nations to join with it in the formal establishment of that government."*

No dread then of a "super-state"! No fear of entangling alliances! No assumption that to be loyal Americans we must suspect and accuse all the rest of the world! At no time since, probably, could such a resolve have been passed. How can we explain its adoption?

Unless we insult the legislators of one of the most conservative commonwealths by alleging that they unanimously and deliberately adopted a meaningless resolution, it is an official recognition that a world government, however great be the difficulties and delays in establishing it, is the true ideal and ultimate goal of humanity. The explanation given



# EDITORIAL

by Prof. Woodman Bradbury, D.D., of Newton Theological Seminary, chairman of the Committee on International Relations of the Massachusetts Federation of Churches, is that it was an utterance of that period of clarity of vision while we were watching the horrors and iniquities of the World War and before our own passions were aroused by our entrance into it. Every sane man who stops to think must admit that the only way in which all boundaries can be made safe, all peoples assured tranquillity, is precisely that which makes the invasion of the Bay State by the powerful Empire State on its western border unthinkable! Our Federal Government leaves each commonwealth sovereign in its own sphere, but unites forty-eight States in a continental nation which stands the foremost power of the world. Sooner or later there must be a United States of the World, and the sooner the better.

Was it only a pious recognition of the ideal by our General Court? An ideal officially defined is not easily denied.

Admitted that such a resolution could not be passed to-day, who would dare to rescind it? The effect may be similar to that of the so-called "Social Creed of the Churches," adopted by the Federal Council. Few who voted for it realized its significance and implications. It logically led the Federal Council to issue and stand by the Steel Strike Report in the face of denunciation and attempted financial boycott. Yet the "Sixteen Principles" have been steadily reaffirmed. It is thus that nations as well as denominations are providentially being led to higher moral standards. Their recognition of ideals in "periods of clarity" hasn't restrained them when storms of passion and selfishness threaten to sweep all before them. Reason is not wholly drowned. Sooner or later its voice is heard demanding consistency and righteousness!

Will not other friends of peace also find a new argument in being able to say: At least one of the American commonwealths stands officially on record as demanding the immediate establishment of a world government? E. T. R.

## Editorial Correspondence

### A Far-Flung Corner of the British Empire

**I**N the distant seas, close by the Antarctic south of Australia, lies the island of Tasmania. It has the form of a shield. The southern end of it projects, a rocky wedge, out into the tossing waters of the Southern Ocean. Its coasts are stern and rock-bound. Against them beat the thundering rollers with the momentum acquired from a long journey out of the southwest. Tasmania is nearly half the size of Pennsylvania. Its population is about 210,000.

The voyage from Melbourne, Australia, to Launceston, Tasmania, is an uncertain, often disagreeable, trip. At its commencement there sat upon the deck close beside us a calm-faced old lady busily knitting. For the second time in her life she had been away from her native land visiting her children in Australia. She loved them much, but Tasmania more. She said, "They want me to go to Australia to live, but I tell them I like Tassie—Tassie is cooler." In truth, "Tassie" is cool all times of the fickle year. I did not enjoy its ever-changing weather. Yet it is a delightful country where simplicity and quietude reign. It is far removed from the hub-bub and thrills of a sadly upset world. It hardly understands its own self-contained poise, its material felicity.

Hobart is the capital of Tasmania. It boasts about fifty thousand people. It nestles close by the beautiful Derwent River, out into which extend docks alongside of which are sixty feet of water at low tide. Just behind the city towers Wellington Mountain, over four thousand feet above the sea. In its environs are small and pretty homes, embedded in the gayest shrubbery and bloom. Hedges, walls, flowers remind us of the sea-girt mother-land on the other side of the globe. The streets are of the sort found in cities of the same size in the British Empire. The House of Parlia-

ment—for this little, far-away country has its own very weighty legislature—is close by the water front. The Town Hall is a pleasing sample of municipal architecture. There is a museum and art gallery, a botanic garden and a big park. The postoffice boasts a chime—you shut your eyes and listen and imagine yourself in England!

The city railway service is excellent, considering the small constituency it serves. Some of the tram cars are double-deckers, a la ancient London Town. You pay from one penny up, according to the distance you ride. You are given a ticket as receipt for the money you pay to the conductor. The reverse of the ticket has printed upon it instructions so that unsophisticated visitors from larger cities will know how to behave when visiting the Tasmanian metropolis. These instructions read:

#### "PLEASE

Have correct fare ready; it saves time.

Tell the conductor where you want to get off.

Move along and make room for others.

Do not stand on top of stairway.

Wait till the car stops before alighting.

Do not leave your ticket on the car, but tear it up as you get off."

Convicts from England were sent to this remote corner of the world as late as the year 1853. The treatment they received was bad and calculated to harden them. Many escaped and fled to the bush and their atrocious deeds of revenge constitute a bitter story. In a museum are relics of those early days, heavy irons and chains, instruments of woe. The original offenses were often very light in proportion to the cruel punishment. Among other papers on exhibition is the "Transportation Order" of James Townsend, dated "January 3, 1849." It recites that he was transported for

stealing "Four yards of printed cotton of the value of two shillings of the goods and chattels of one John Burke," and was sent across the seas "for the term of seven years."

The streets of a little city that has bravely planted herself at the end of things are not thronged. Hobart's street traffic does not demand dodging of vehicles. But the methods of much larger communities are carefully observed. There are at least two traffic policemen in Hobart. It is an inspiring spectacle to see one of these guardians of the public weal standing at the middle of the intersection of Elizabeth and Liverpool streets—the business center—and solemnly attending to his duties. His eagle eye will detect a boy on a bicycle coming his way; with impressive gesture the youngster is signalled that all is well and ventures towards the corner. Again there will appear a horse and cart, ploughing their heavy way in another direction and, although the likelihood of a collision is remarkably remote, the driver is invited forward with all the dignity and crooked fingers of a Bobby in the crowded streets of London. But when a motor car quietly meanders down the highway—ah, then the Hobart traffic officer gets very, very busy!

The people of Tasmania are rightly proud of their beautiful little country. The island has two lovely rivers, the Tamar in the north and the Derwent in the south, both richly endowed with pretty bays and tree-edged waters with backgrounds of verdant hillsides and misty mountains. During the height of the summer season, near the first of the year, tourists come over from Australia, provided strikes do not interfere with their anticipated vacations.

Strikes are the proper thing in Tasmania. The labor unions are very strong. It would seem as if labor is so fully unionized that ordinary people, who constitute the vast majority, have small rights to be respected. Thus in the hotels the hours for meals are so adjusted that there is little elasticity of time afforded to the guests. This is often exceedingly inconvenient. "Eat within the hours or do without your food" seem to be the terms laid down by unionism to those who cannot always accommodate their activities to union hours. In Tasmania we were upon one occasion, with many gestures and agonized countenances and voices, "shooed" out of the dining room of the hotel by the proprietor and his porter because we had ventured into it three minutes before the hour for dinner. No doubt labor trouble was invited by our indiscretion and we were compelled—as often was the case—to be satisfied with a hurried nibble and run to our engagement, whereas if the union hours had permitted us to commence even fifteen minutes earlier we could have secured the semblance of a meal.

The toy railway system of Tasmania is mighty interesting. It comprises 650 miles. It is narrow gauged and wriggles and twists round the rugged countryside from one level to another. The miniature engines, when starting or plunging into tunnels, squeal and squeak as do their mightier cousins in England. The carriages did not seem comfortable with their straight-up seats and chilly, draughty compartments. When wedged between portly citizens and jammed among interminable masses of handbags and boxes you can only patiently abide the ordeal until reaching your destination. The railways are state-owned. The officials are well remunerated. The employees, according to the official report, are paid per day as follows: Engine drivers, sixteen to nineteen shillings; guards, fifteen to seventeen shillings and sixpence; firemen, fourteen shillings and sixpence to sixteen shillings; carpenters, sixteen to seventeen shillings, mostly the former; repairers, thirteen shillings and sixpence; clerks, fourteen to sixteen shillings. From the above it will be seen that wages are generally less than in

America, whilst in America the cost of living is lower than in Tasmania.

Kind friends invited us to spend four days on their farm a few miles out of Hobart. There three brothers farm seven hundred acres of broad fields and fruitful orchards, mingled with woodland, rocks and beach, close by the salty sea. Their homes are set in the midst of many flowers and strange trees. It cannot be claimed that in all respects they and their families are typical of farm life. One brother specializes in the fauna and flora of distant lands; he is an artist and has won a prize for work in oil; his walls have been lovingly decorated and hung with the delightful work of his gifted hands. Not only is a regulation greenhouse attached to the dwelling, but a larger one is not far away. It is filled with greenery of many kinds, including fine tree ferns twelve or fifteen feet high. The other brother is equally gifted. One of his fads is shells. He is reputed to be the second authority in conchology in his part of the world and his large collection includes over one thousand selections of Tasmanian shells. These brothers keep up the detail of their farming in a thoroughly business fashion. Their families were a joy. Daily a period of simple family devotion is practised in the good old way that has helped to develop the material progress and spiritual achievement in the countries where Christ is named and honored.

Tasmania is a small community remote from the rest of the world. It is made up of a generous-hearted people who know little regarding the actual facts associated with the outside world. Yet there are two good newspapers in Hobart. The last week I was in the city I was able to perform a little service on behalf of internationalism. In connection therewith a meeting with preachers was held. There was a good attendance, much interest and sympathy was manifested and it was decided to send a message of fraternal greeting to the Federal Council of Churches of Christ in America. An organization of leading business men, the Commonwealth Club, invited me to luncheon with the object of addressing them. The leading local newspaper, "The Mercury," was so good as to materially assist. So in this little corner of the English-speaking world there was opportunity—as there ever is—to speak for humanity and Christ.

WILLIAM C. ALLEN.

## Contented Isolation?

THE average Louisiana farmer gets up early, at the alarm of a Connecticut clock, buttons his Chicago suspenders to Detroit overalls, puts on a pair of cowhide shoes made in Ohio, washes in a Pittsburgh tin basin, using Cincinnati soap, and dries on a cotton towel made in New Hampshire; sits down to a Grand Rapids table, eats hot biscuits made with Minneapolis flour, Kansas City bacon, and Indiana grits fried in Omaha lard, cooked in a St. Louis stove; buys Irish potatoes grown in Michigan, and canned fruit put up in California, seasoned with Rhode Island spices, claps on his old wool hat made in Philadelphia, puts New York harness on his Missouri mule, fed on Iowa corn, and ploughs his farm covered by a Massachusetts mortgage, with an Indiana plough.

At night he crawls under a New Jersey blanket, and is kept awake by a Louisiana dog, the only home product on the place.



# THE OBSERVER

## America's Twelve Greatest Women

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

EVERYONE must have been interested in reading the list of names announced in the papers of May 6th as the result of the votes cast by a special committee of the League of Women Voters to determine who, in the judgment of these members, were the twelve greatest women in America. The results were as follows: Jane Addams, philanthropist; Cecilia Beaux, painter; Carrie Chapman Catt, politics; Anna Jump Cannon, astronomy; Anna Botsford Comstock, natural history; Minnie Maddern Fiske, stage; Louise Homer, music; Julia Lathrop, child welfare; Florence Rena Sabin, anatomy; M. Carey Thomas, education; Martha Van Renssalaer, home economics; Edith Wharton, literature.

This is certainly a most interesting list, and one which will probably arouse much discussion. Already many dissenting voices have been heard, although if the basis of choice is considered perhaps little criticism could be made of the fairness of the judges and the results arrived at. It would seem as though the aim was not to name the twelve most eminent women in the nation, but to choose twelve women each of whom was greatest in her particular calling. Twelve callings were enumerated and then the most outstanding woman in the profession named. This accounts for the fact that there are five or six names in the list which very few of the readers of *THE CHRISTIAN WORK* will recognize. I must confess that I had never heard of Anna Jump Cannon, or Anna Botsford Comstock, or Florence Rena Sabin, and Cecilia Beaux and Martha Van Renssalaer were but names to me. But I find that Miss Beaux is considered by the art critics as by all odds the greatest painter among American women; that Mrs. Comstock has written many learned books on bees and butterflies and is the foremost authority on natural history among American women; that Miss Sabin is a professor in Johns Hopkins University and has published a wonderfully original "Atlas of the Brain"; that Mrs. Cannon has discovered over two hundred stars through her telescope and has made a catalogue of two hundred and twenty thousand stellar spectra; and that Mrs. Van Renssalaer has written a long list of books on home economics.

This explains how it is that several names of women known to everyone in America are not in the list—novelists, poets (there is no poet named, by the way), dramatists, singers, actresses, educators, are not in the list, while their less widely known sisters are there. Were a list of the twelve really greatest women to be made, regardless of "proportionate representation," even this special committee would have given us quite a different list. Upon such names as the others—Jane Addams, Carrie Chapman Catt, Minnie Maddern Fiske, Louise Homer, Julia Lathrop, M. Carey Thomas and Edith Wharton—practically everybody will be agreed. All of them have really made great contributions either to art or human welfare. All of them are noble

women, too, having not only high ideals of their callings, but of womanhood.

I have been fortunate enough to meet all of these seven women with one exception, and to know two or three of them well. With Jane Addams it has been especially delightful to work and to have her friendship has been a happy experience. The quiet but remarkable work that she has done for years in Hull House, Chicago, has been lost sight of somewhat in these recent years because of the great part she has played in the international sphere. But Hull House has been a pioneer and a model for settlement houses all over the world. It was when Miss Addams began to assume leadership in the international movement that I met her. I think the first time I saw her was at the great National Peace Conference in New York in 1907. The main session was in Carnegie Hall, but there were overflow meetings in the big Calvary Baptist Church. I had Miss Addams put in my charge that evening, and it was there our friendship began. Since then I have been associated with her in all sorts of organizations for promoting good-will among the peoples of the earth. My readers will remember the background from which Miss Addams approaches the whole problem in her very original and striking book, "Newer Ideals of Peace." She tells how thousands from every nation of Europe had been living around Hull House in peace for years.

If occasional troubles arose they were easily composed by friendly conferences in Hull House, gradually nationality sunk away and there was intermarriage—in general there was peace. This was a revelation and prophecy for Miss Addams. There was no reason why the peoples of Europe could not learn to live together in the same happy way. They probably could were it not for the politicians and commercial exploiters with the militarist group behind them. The people do not make the wars. The rulers and capitalists and army and navy officers make them and use the people as pawns. If the people of the world were left to themselves they would probably live as happily together as they do about Hull House. Miss Addams has taken a very prominent part in the international congresses of women that have been held since the war, presiding at the great meeting which was held in Vienna. There are many in America who think she should be the next recipient of the Nobel Prize.

Miss Lathrop has been close to Miss Addams, having spent much time in the Hull House Settlement. She, too, has been interested in international matters, but her life has been devoted to children, their proper care and education, and especially the helping of the backward or mentally deficient child. She has led a life of very beautiful devotion to the children of the land and at the same time has become an expert on mental hygiene and insanity. Much of the development of the Juvenile Court ideas has come from her ideals and endeavors. She has been chief of the Children's

Bureau of the Department of Labor in Washington and has written many books on child welfare and the care of the mentally backward child.

Mrs. Catt I have often heard speak and have frequently met. She is a rare combination of the forcefulness and determination which achieves its ends and the gentleness and charm of a very gracious woman. For years she has not only been an advocate of suffrage, but has been a leader for the bettering of women's conditions and for good-will among the nations.

Louise Homer has not only been a glorious singer, but a lovely wife and mother. For twenty years she has interpreted the great Wagnerian operas to the people and sung the great songs of all time in concerts in America and Europe. Her husband writes good songs and these also she

has interpreted. Her daughter has a voice of much promise, already very beautiful, and one of the most delightful events of last year was a recital where mother and daughter sang together. Mrs. Homer is a very shining example of how a great actress and singer can be a sane and lovely woman, not necessarily made up of all those aberrations and tempers commonly attributed to genius. As a matter of fact, the more I watch great artists, the more convinced I am that the exhibitions which are attributed to artistic temperament do not come from temperament at all, but from pampered selfishness. The really greatest artists, both in acting and singing, are quiet, calm, gentle people, self-controlled and considerate of others—men like Paderewski—women like Louise Homer.

FREDERICK LYNCH.

## THE WEEKLY SERMON

### Enthronement Address of His Holiness The Metropolitan of Athens Chrysostome Papadopoulos

Delivered in the Metropolitan Cathedral of Athens on March 10, 1923

[Mr. G. Sarantides, a Greek now resident in the United States and well acquainted with religious conditions in Greece, tells us the following about the new Metropolitan: He was born in the little city of Madytos, of classical lore, on the Hellespont, in 1870. Here he received his elementary education, his father serving there as a priest. Soon afterwards, manifesting an inclination for the paternal field, he entered the then well-known Joachimian Seminary of Xyloporta. Thence he entered the Eastern Orthodox Theological School of Jerusalem and after completing his work there he continued his studies in the Theological Academy of Petrograd. He was graduated from here as a doctor of divinity in 1895, when, returning to Jerusalem, he was appointed to a professorship in his alma mater. After the closing of this school in 1909 he was for some time afforded the hospitality of his colleagues in Constantinople and Alexandria, until July, 1911, when he was called to Athens to direct the affairs of the Athenian Seminary. He held this position until his election as Metropolitan. He accompanied the most Rev. Melatiss on his trip to the United States in 1918, and is expected to continue to work for closer co-operation between the Greek and the Protestant Episcopal Church.]

*"The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with you all."*—(2 CORINTHIANS 13, 13.)

THIS apostolic greeting we address to you, dear ones, on this our first appearance from the throne where the Holy Grace has led us through the vote of the Holy Synod of the Church of Greece, approved by the Government and by our most pious King. The unanimous favor of all of you has moved us deeply and has specially persuaded us to accept the office of Archbishop, an office which we had up to this studiously avoided. We have really been con-

quered by your love, and glorifying the holy name of our foremost shepherd Christ, who has called us to the service of this diocese, we accept the service in full and deep appreciation of its greatest and heaviest responsibilities before God and men.

We know well that we are called not to a human profession but to a holy mission, whose greatness and brightness when we view we feel the inefficiency of our powers. But confident in the all-powerful divine help we come offering to the Church alongside our full and complete devotion, our decision not to fail, as far as it is humanly possible for us, in the honest and faithful accomplishment of our most holy obligations.

These obligations have ever been difficult, but they have become most difficult in these hard times owing to the present condition in which the Church of Greece is found. And undoubtedly one of the most important reasons of this condition is the administrative system which governs the Church.

The Constitution of our country, which puts the Church under the supervision of the State, recognizes its independence, which is based on the holy laws of the Church, as a spiritual organization or divine and everlasting institution, lying above the transient and continually changing political affairs. As an institution of such a character the Church cannot concern itself with politics without deviating from its mission and without harming irreparably its prestige.

Unfortunately, in spite of these constitutional laws by which the administrative independence of the Church is safeguarded, owing to the insufficiency of the political legislation of the subject, the Church has been deprived of any "upholder" aside from the State, and the latter has been seeking to make of the Church a tool of the political party in power at the time. Indeed, on numerous occasions it was well proclaimed, just as lately it was done from the official platform of Parliament, that if there are any laws contrary



to the Constitution these are the laws regarding the Church. The extreme concentrative system which characterizes generally our political legislation has been applied to a great extent in the laws regarding the Church, not only in the regulation of the supervision of the State over the Church, but even in the details of its administration, and have thus submitted the Church completely to the State, a submission which is contrary to the holy laws of the Church. e

Late and previous regrettable events have demonstrated this exceedingly harmful system now prevailing, harmful not only to the Church but also to the State. Therefore, let the pious political men of Greece, as well as those who wish for the regeneration and love and honor the Church, not refuse it the right of administrative reorganization and restoration.

But certainly for the restoration of the Church only its administrative reorganization is not enough. It is necessary, primarily, that the clergy have purity and strength of character, zeal and holy enthusiasm, enlightened religious consciousness, and refrain from any political participation while devoting themselves fully and undistractedly to the holy mission of the Church.

There is also a specific need that every attention and care should be paid towards the education and elevation and dignified subsistence of the clergy. And one may make the statement that for the Greek Church and the Greek community there is no question of equal seriousness and importance as the question of the Greek clergy, from the solution of which depends largely the real restoration of our Church.

We consider it unnecessary at this time to enter into the details of this subject, but it is apparent that only through a clergy that is worthy of the Church's mission as a foremost spiritual and moral factor in human society that this can be accomplished. Similarly, we have to take great measures regarding the monastic life which presents a disagreeable spectacle.

The principal field for the activity of the Church is certainly the church building and its first and principal pulpit the holy pulpit. But as long as Christianity is not only a truth in theory but also is life, the Church cannot be only a communion for worship, a simple ritualistic system, nor must the Church limit itself within the church building. The Church must make of the church building its holy starting point in comprising all the phases of the life of the individual as well as of society as a whole, thus opening to the Church a most wide field for action for sanctification and teaching and guidance, while at the same time the Church would stand in the first rank of every movement, not only religious, but also in general of any moral or philanthropic movement.

The activity of the Church must be modernized with the life of the community, from which the Church to-day seems to have been kept away, because modern life presents some most vital and most serious problems which the Church must not ignore but rather regulate on the basis of the Christian principle, transfusing these principles into the life (of the community). Towards such a modernization of its activities the Church will be obliged to revise its methods of procedure and its religious life in general, according to the words of Apostle Paul (Cor. 1, 20:22), "And unto the Jews I became as a Jew, that I might gain the Jews; to them that were under the law, as under the law, that I might gain them that were under the law; to them that are without law, as without law . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

Every Greek clergyman and spiritual shepherd must have

these words and the example of the sublime apostle, whose magnificent teaching rung once in Athens and throughout Greece, as the most exact and safest standard, and must do his utmost in order to meet the real spiritual needs of modern life and harmonize it with the principles of the Christian religion.

From all aspects the warm defense of almost the whole of Christendom for the Oecumenical Patriarchate of Constantinople is most consoling. It was natural that the voice of the Orthodox world in defense of the Patriarchate was warmer. But we sense the need to pursue a closer confederation and co-operation of all the independent Orthodox Churches in the general question which cannot be solved one-sidedly by this or that Church, and there exists to-day a great many such problems whose solution is dependent upon our regular Synodic Conventions in which all the Orthodox Churches should be represented. And while seeking the communion of the Orthodox Church with the other churches and Christian communities, we should first pursue a real unity and constant communion and harmony of all the (Orthodox) Independent Churches which are bound in a confederation and should strengthen their energies under the spiritual leadership always of the Oecumenical Patriarchate. We should also establish a new basis of our relations to the churches and Christian communities of other denominations.

It makes us feel very sad to see the existing divisions among the Christian world at a time when Mohammedanism united is rising against it. But aside from Mohammedanism there are other enemy forces that are being now moved against Christianity, seeking to overturn the foundations of Christian community and to abolish civilization. And the repulsion of these enemy forces is not possible without the united co-operation and solidarity of all the churches, without any exception.

Towards such a co-operation and independence the unfortunately difficult dogmatic union is not an indispensable pre-supposition, because a union of Christian love is sufficient which will pave the way towards a fuller union in harmony with the spirit of Christianity.

The aspect of the world would have been totally different if the true and genuine spirit of Christianity was prevailing in it, and to speak more particularly the present condition of the Greek community would have been different if the divine and salutary principles of Christianity were dominant in it. For no other spiritual power except that of Christianity can save and restore society and the whole world.

Therefore it is the duty of every clergyman to transmit and apply in every way the Christian principles; to educate according to Christ and to develop the life of the community through a reign of faith, of love, of peace, of altruism, and of philanthropy. Only by these principles can life become Christian and holy. Thus can the individual and the family be raised morally, and thus can again bloom faith, the great virtues which adorn and bring progress to a Christian community.

Honorable Hierarchs (Bishops) of the Church of Greece! Dear "co-shepherds"!

To you, and to the Greek clergy in general, who are the ministers and servants "of the Lord of Love and Peace" (2 Cor. 13, 12), do the pious people of Greece have their eyes turned to you in agony, for from you they expect the restoration of the unfortunately lost internal peace of the Church, the kindling of the religious zeal, the moral sanitation of society, and the meeting of the thousands of their spiritual needs, according to the apostle's command, "As much as in you lieth, be at peace with all men," and "among yourselves" (Rom. 12, 18, also 1 Thess. 5, 13). "So, then,

let us follow after things which make for peace and things whereby we may edify one another" (Rom. 14, 19). All our works, as works of a purely and exclusively religious nature, done "by the grace of God and before God" must always bear the seal of holiness in whatsoever way they are expressed and in whatsoever detail of life they are referred.

Let us elevate ourselves to the spiritual and moral height

to which the Founder of the Church has destined the Church and let us (all) help to restore the esteem of the people towards the clergy, and let us help in making the clergy not only worthy but also strong in facing, through a spiritual and moral activity, the great religious and moral crisis which the world is now undergoing.

Let us pray that God may guide and strengthen us all.

## The Philippine Question

By Sherwood Eddy

UPON revisiting the countries of the Far East we found a new Japan with the rise of a liberal movement; a new Korea in its insurgent demand for freedom; a "New Thought" or renaissance movement in China, although its government is threatened with disaster and downfall. Here we have found a new Philippines also, with a seemingly almost universal clamor for independence.

As we contrast the Islands to-day with a visit of ten years ago, which sub-divided our two decades of American rule, one gains the impression that the first period was remarkable for its material and educational advance in the efficient, paternal American administration; while the last decade has been remarkable in spiritual advance, in the new idealism and aspirations of the Filipino people, and in their practical gain in the slow discipline of self-government. The Filipinos occupy seven of the nine posts on the Council of State, more than nine-tenths of the administrative and judicial posts in the Islands, and elect their own Senate and House of Representatives by popular vote. Almost no country in the world has achieved such a large measure of self-government as quickly as the Philippine Islands where conditions were most favorable to such an advance.

The Philippine Islands constitute almost the richest archipelago in the world. They have an area of 114,000 square miles, or nearly as great as that of Japan or of the British Isles. They contain twice the area of the New England States, three times that of Cuba, and seventeen times that of the Hawaiian Islands. They have a population of 10,350,730, which was divided as follows by the census of 1918: 9,495,272 Christians and 855,368 non-Christians, who represent but 8.2 per cent. of the total population.

The one burning issue in the Islands to-day is that of independence. Without speaking for any organization, or even venturing upon a personal opinion, we may state four typical views of the four parties concerned: 1. The young Filipino majority embracing all the politicians, most of the educated leaders and the great bulk of the educated Filipino people who demand immediate, unconditional independence. 2. The older conservative minority of the Filipino people who dread independence as a fatal catastrophe, and who maintain that many of those who have much to lose in property, influence and position secretly fear the artificially stimulated agitation for immediate independence. 3. The resident American majority who believe with the Filipino minority that not for several decades will the Philippines be ready for the fulfillment of our promise of independence. 4. A small American minority who are in favor of "qualified in-

dependence," maintaining an American protectorate of the Islands. We shall then examine the findings of the Wood-Forbes report, which states the reasons why, in its judgment, the Philippines are not ready for immediate independence. The statement of each position represents a composite of a number of interviews and not the views of the writer.

1. The young Filipino party, including nearly all of the young officials, politicians, students and educated leaders throughout the Islands, demand immediate, unconditional independence. Most of them desire this under the protection of the United States. They point out the fact that nine-tenths of the population are Christian, prepared by nearly four centuries of Spanish rule; that they have assimilated Western culture and civilization; that over a million pupils, or one-tenth of the population, are registered in schools, and that 672,122 voters took part in the last elections; that there is an almost universal aspiration for independence, which was clearly promised by the American people. They remind us that President Wilson well said, "We regard ourselves as trustees for the benefit of the people of the Philippine Islands," and in his last message to Congress in December, 1920, thus recommended independence for the Philippines: "Allow me to call your attention to the fact that the people of the Philippine Islands have succeeded in maintaining a stable government since the last action of the Congress in their behalf, and have thus fulfilled the condition set by the Congress as precedent to a consideration of granting independence to the Islands. I respectfully submit that this condition precedent having been fulfilled, it is now our liberty and our duty to keep our promise to the people of those Islands by granting them the independence which they so honorably covet."

The young Filipinos point out that for the last eight years their government has been practically autonomous, and that ultimate independence is thus definitely promised in the Jones Act of 1916: "Whereas, it is, as it has always been, the purpose of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established," etc. Governor Harrison stated that "the Philippines are now ready for independence." He maintains that if the United States continues a forcible control over the Philippines it will be in opposition to our own American Constitution, which is based on the "consent of the governed," and that good government is no substitute for self-government. The young Filipinos say, "We regard Amer-



ica as our best friend. We are duly grateful to the United States for all that has been done for us, but the one thing we want now is our independence. Our civilization is Occidental and our religion is Christian. Yet our race is distinct and cannot be absorbed into the people of the United States. The platform of every political party in the Islands is for independence. Resolutions of municipalities, chambers of commerce and all other organizations of the Filipino people are for independence.

"You ask concerning the failure of our Philippine National Bank under Filipino management. It is true and it was unfortunate; the graft and mismanagement of the bank are indefensible, but we maintain that we are ready for immediate independence. The essays and orations of the Filipino people, old and young, proclaim our aspirations and our readiness. Americans in the Islands say that we have had but little preparation or experience, but we are entitled to learn by our own mistakes. They say that Japan will be a menace and may take over the Islands. We do not think so. In any case, we are ready to assume that responsibility. We would rather face the menace of seizure by Japan than to continue under the paternal government of America. We are more united and have a stronger desire for independence than the American people had in 1776. If this fulfillment is deferred our people will probably become impatient, and delay will result in growing bitterness, strained relations and hostility. We therefore ask for immediate, unconditional independence."

2. The conservative minority of the older Filipinos state their case as follows: "Nine-tenths of the older, substantial Filipinos who have most to lose in the way of property and position do not desire but rather dread immediate independence as a disaster. We are not now ready. We are untrained and undisciplined. We have no economic basis for independence. Nearly all of our business, wholesale and retail, import and export, is in the hands of foreigners, especially the Chinese. We cannot successfully compete with them. If we cannot run our own business, how can we run our government? We would be unable to maintain an army and navy to protect ourselves. Both are now paid for by the United States. Our representatives in the Senate and House are great orators, but they are like boys when it comes to managing business enterprises. During the last two months they have accomplished practically nothing in legislation. If America withdrew, if we may judge by our past history, we would at once begin to fight each other.

"If we were granted independence it would not be President Quezon of the Senate, nor Mr. Osmena, nor our politicians that would rule the country. General Aguinaldo or other militarists would at once take possession and clear out the political ring. We have not as yet a sufficiently intelligent body of public opinion. The masses do not read. They are easily led. The total circulation of all our newspapers is less than 140,000, or only one to every seventy-five persons out of a population of over ten millions. The number of representatives in the Legislature who are absolutely honest, disinterested, independent in their thought and working solely for the welfare of the people is few. Under the present administration, with the close supervision of a few American officials, the chance for bribery is small. The practice of bribery and corruption under the Spanish régime, however, was almost universal both by the Spaniards and the Filipinos, and the same practice would probably recur if America withdrew to-morrow. The present agitation would die out if it were not artificially stimulated. At present the contact and co-operation of the two races is

helpful and highly beneficial for the preparation and discipline of our people.

"The disastrous failure of the Philippine National Bank, with a loss of millions of capital, was almost our first independent act in finance. Governor-General Harrison appointed General Concepcion to take charge of the bank. He was a man of crooked record under the Spanish government. He lent money recklessly to politicians, friends and relatives; men without credit or financial standing. Now he is serving a term in prison and criminal charges have been preferred against the managers of each of the four branches in which the investigation has been completed. The loss of the bank has seriously involved the Philippine government. This is typical of what would happen economically and politically if we had immediate independence. If we cannot even run a bank, how can we run a government?

"If America withdrew we fear that Japan would come in at once, first by peaceful financial penetration, and then she would foreclose by taking, to begin with, let us say, the large island of Mindanao, and finally our independence would be lost. Governor-General Wood has won the confidence and affection both of the Filipinos and Americans. His predecessor, Governor Harrison, let us do exactly as we pleased, and hence he was popular. He did much to bring the two races together and to establish better relations between us. He had truly democratic ideas and really desired the welfare of our people. He was a man of refinement and culture who might have been a great leader. Unfortunately, his moral life was shameless. He was a polished libertine. He had a most unfortunate influence upon our own politicians, who are all too weak in this regard. If you break down moral standards in matters of purity you cannot expect our people to maintain them when our imperative need is the strengthening of moral character and honest discipline.

"In conclusion, we older and more conservative Filipinos would favor the continuance of our present relation to America. Later, when we are ready, let the matter be submitted to a plebiscite and let us vote upon whether we would have complete independence or local autonomy, or some form of government under America. Privately and confidentially, this is our honest opinion. No man dares say this in public, however, or he would lose his political head."

3. The opinion of the American majority seems to be as follows: "We Americans who have been in the Islands during the last two decades are not ashamed of the record we have made. We love the Filipino people and are proud of the remarkable advance they have made in so short a time. They are a peaceful people, law-abiding, loyal, obedient, home-loving, temperate, hospitable, generous, courteous, cleanly and refined in their habits. They are intelligent, quick to learn, with strong vitality and a rapidly multiplying population. They are gentle and kind, they have a thirst for education and a restless desire for progress. They are artistic, lovers of art, music and the drama. They are also capable of great bravery and heroism.

"Their deficiencies are the result of their past environment. They will compare favorably with any other Asiatic people and must be judged by this standard. As yet they lack initiative, a developed sense of personal responsibility and economic experience. They have not yet learned perseverance, independent judgment, unvarying honesty and moral purity. They are as yet lacking in ability for hard work in agriculture, and in business enterprise, where for four centuries they have never been able to compete with the Chinese. Although precocious, they are in the adolescent

stage with the mentality of a youth of twelve or thirteen. Even our American soldiers in the war, examined under scientific tests, showed only an average mental age of fourteen. Immediate independence would mean economic ruin for the Philippines. This is the richest archipelago in the world; richer than Cuba or Java. It is rich in rice, coconuts, oil, hemp, sugar, timber and minerals. The gold mines here are already paying over a million dollars a year, while coal, iron, zinc, copper and petroleum abound. Continual agitation for independence has driven away foreign capital and hindered the economic development of the Islands.

"It took the American Anglo-Saxons from the time of the Magna Charta in 1215 to 1776, over five centuries, to achieve and work out our independence. The Filipinos have the natural ambition of all adolescence. This is normal, natural, hopeful and human. But at present they are somewhat like the Populist, 'A man who does not know just what he wants, but wants it mighty badly,' and who can brook no opposition to what he thinks he wants. The time is still far distant when the Islands can be separated from the United States with honor to ourselves or with justice to the Philippines. Stable government is one capable of protecting the life, liberty and property of its own citizens and of foreign inhabitants, and which, unaided, will assure the development of the material and spiritual resources of the country. Sound currency and banking systems are absolutely essential to the existence of such a stable government. The pathetic inefficiency of some of the recent attempts in self-government, the dishonesty and corruption on the part of men entrusted with the management of public funds, show that the Filipinos are not ready for immediate independence.

"The first and most disastrous of the government experiments in business was the Philippine National Bank, involving a loss of most of the capital, or a total, according to the Insular Auditor, of \$22,500,000. This disaster was due not only to mismanagement and dishonesty, but to the direction of the bank's policy by the government for political rather than economic purposes. They proposed to launch eight great commercial enterprises involving capital stock of some \$72,250,000. Money was lent recklessly. For instance, the Binalbagan Estate, Inc., with a paid up capital of only \$1,250, was permitted to borrow \$4,125,000 from this bank. This was typical of other reckless and almost criminal financial dealings.

"The Filipinos have not yet reached an economic, educational or political standard capable of successful independence. Since the establishment of our public schools in the Islands only some 100,000 pupils have been graduated from the intermediate schools, and some 10,000 from the high schools. That is only about one per cent. of the population. The Filipinos who head the executive departments are not the products of our own schools. They have the language and the traditions of the Spanish rule.

"We recognize that we are our brothers' keeper. Here is our stake in the Orient. We have laid great foundations in education, sanitation, roads, railways, harbors, buildings and legislation for the physical, mental and moral welfare of the Filipino people. Some of us would favor the appointment of a commission by the President of the United States, including men like Governor-General Wood, former Governor W. Cameron Forbes, President David P. Barrows of the University of California, of long experience in the Philippines, with representative Filipinos who will recommend a definite plan for a settlement of this unsettling question. This would avoid the continual artificial stimulation of propaganda with its resultant restlessness which prevents the steady economic and political development of the Islands.

"Such a commission should state certain standards to be acquired in general education and the proportion of inhabitants who should be literate. It should state the number who should fulfil the requirements of the franchise, and a standard of economic independence and financial stability as necessary prerequisites for independence. Such a standard might be fulfilled in a generation. When this standard is reached a plebiscite could be held and the people given a chance to vote for complete independence or a territorial form of government under the United States like the Hawaiian Islands. We would gladly let the Islands go to-day if we thought it was for the good of the people themselves. But they could not maintain political independence while they have no economic independence.

"Apart from many true patriots and theorists, there is a selfish element both among the Americans and the Filipinos that desires independence. Some Filipino politicians wish to monopolize the privilege of money and of power. Some selfish Americans at home would like to shirk the burden of responsibility and drop the Philippines at once if they were not a big financial asset. But we are our brothers' keeper. We have set our hand to this plow and we cannot turn back. We must make good or fail in our work here in the Orient. If our adolescent son of twelve or thirteen wished to go to sea or run away from home, or start in business for himself, or to get married prematurely, we could not while he is a minor permit him to do so. It would not only ruin his own future, but drag our own name in the mire. We are responsible for fulfilling our promise to the Philippines for ultimate independence. To give this prematurely would be their ruin."

4. A small group of Americans advocate "qualified independence." They regard the preamble of the Jones Bill as a definite promise. They urge that we grant the Philippines immediate independence, allowing the United States to take charge of their foreign relations and to appoint an American Resident to advise with them regarding proposed legislation. An appeal could be made from the Supreme Court in the Philippines to the Supreme Court in the United States to interpret the constitutional limitations which should be embodied in the constitution of the Philippines. Adequate territory should be given the United States for military, naval and commercial purposes similar to that in the Canal Zone. They are as earnestly opposed to immediate unqualified independence as the majority who feel this would be the death-knell of the existence of the Philippines. America has created an artificial American and European civilization here which is out of touch with that of Asia. The people could not be happy under the domination of Japanese. Yet they would not be able to exclude them. We cannot go on as at present under this constantly stimulated agitation. Now is the time to settle the Philippine question while we have a Governor-General like General Wood, who has the full confidence of Americans and Filipinos alike.

5. Finally, the report of the Wood-Forbes Commission, after an exhaustive survey of the Philippine Islands for four months in 1921, comes to the following conclusions: "We find the people happy, peaceful and in the main prosperous and keenly appreciative of the benefits of American rule. We find everywhere among the Christian Filipinos the desire for independence, generally under the protection of the United States. The non-Christians and Americans are for continuance of American control. We find a general failure to appreciate the fact that independence under the protection of another nation is not true independence. We find that a reasonable proportion of officials and employees are men of good character and ability and reason-



ably faithful to the trust imposed upon them; but that the efficiency of the public services has fallen off, and that they are now relatively inefficient, due to lack of inspection and to the too rapid transfer of control to officials who have not had the necessary time or proper training. We find that the people are not organized economically or from the standpoint of national defense to maintain an independent government.

"We feel that with all their many excellent qualities, the experience of the past eight years, during which they have had practical autonomy, has not been such as to justify the people of the United States relinquishing supervision of the government of the Philippine Islands, withdrawing their army and navy, and leaving the Islands a prey to any powerful nation coveting their rich soil and potential commercial

advantages. In conclusion, we are convinced that it would be a betrayal of the Philippine people, a misfortune to the American people, a distinct step backward in the path of progress, and a discreditable neglect of our national duty, were we to withdraw from the Islands and terminate our relationship there without giving the Filipinos the best chance possible to have an orderly and permanently stable government.

"We recommend that the present general status of the Philippine Islands continue until the people have had time to absorb and thoroughly master the powers already in their hands. We recommend that under no circumstances should the American Government permit to be established in the Philippine Islands a situation which would leave the United States in a position of responsibility without authority."

## Strategic Colleges

By Sherwood Eddy

I WAS immensely impressed last year by a brief visit to Berea College where my old friend, Dr. William J. Hutchins, Yale '92, is the president. Here I find a wonderful institution up in the mountains of Kentucky, giving a liberal education to more than twenty-five hundred students, the largest number so far as I know in any institution in the South. The cost per student is only \$146, the lowest that I find in any college in this country. With ninety buildings and an "effective worth" of \$3,500,000, the school has made extraordinary progress.

High up here in the mountains, where a million children of school age, in remote districts can have no adequate higher education, it stands as a beacon light and a growing educational center in the Southern Highlands. I have just come from the great auditorium packed with these students. Here in front are perhaps five hundred students in the Foundation School, some of them mature men and women, who are fighting hard for a chance of an education. To the sides are three hundred students of the Vocational School, the girls learning nursing and home-making; the boys studying business and agriculture. Up in the gallery are more than four hundred young teachers in the Normal School, who are going back to the mountain regions to carry the spirit of Berea far and wide; with five hundred in the High School, and more than two hundred and ninety in the College Department, practically all of them working their way through school. Every student works not less than ten hours a week.

No tuition is charged. Fees range from fifteen dollars to twenty-one dollars a year. It is the most economical education that I know of in America. Much instruction is given in model country homes. They are raising the standard of life in this and the neighboring States. About forty per cent. of the students are entirely self-supporting, fifty-seven per cent. are partially so. Out of a total budget of \$250,000 only \$150,000 is in sight, so that \$100,000 a year must be raised from private subscriptions and donations.

Over eighty-five per cent. of these students are drawn from the heart of the mountains, and these young people—descendants of the early American settlers—isolated in the highlands have, apart from this college, no adequate chance of an education. The school draws eighteen hundred stu-

dents from all the mountain counties of Kentucky, one hundred and twenty-five from North Carolina, fifteen from South Carolina, one hundred and twenty-seven from Tennessee, one hundred and eleven from Virginia, ninety from West Virginia, one hundred and fifty-four from other States, and fourteen from foreign countries, making a total of 2,584.

I found here one of the three best college libraries of the State. I thought the college in many respects distinctly in advance of some State universities I have recently visited. There are higher moral standards, better training in character building, a better spirit, a finer response from the student body, and better results than I found in some of these other more favored institutions. It is a great sight to see these hundreds of students so hungry for education, drinking in every word and laying a foundation for lives of service that will mean much to the future of America.

I spent my time last year going through more than one hundred colleges, and the year before I covered the colleges of the country from the Atlantic to the Pacific, and from Canada to the Gulf. I have been more impressed with Berea as worthy of help, as in real need, and as producing a better output for investment than any college I have visited in recent months—five hundred students a year being turned away for lack of room.

To show what the college means let me give you an illustration: Here is a boy twenty-six years old, a widower, with a child, working in the eighth grade; here is a girl twenty years old in the fifth grade. For ten years she has been the homemaker in her father's cabin. Here is a boy, who walked eighty miles to Berea, took his turn with the heavy artillery in France, and is now in the academy. Here is an able college professor, who as a boy lived in a two-room cabin, with a stick and clay chimney, who took his education from the ground up in Berea. Here is a man, now a major in the United States Army, who as a boy walked ninety miles to Berea, leading his cow, to serve him as a peripatetic bank. He came to get "larning" and got it.

Unsectarian, with no aid from State or Federal funds, the college offers an opportunity for investment in humanity at compound interest. I know of none better.

# The Outlook of Germany

## Interview with Dr. Adolf Deissmann of Berlin

[The following interview with Dr. Adolf Deissmann of Berlin which recently appeared in "The Christian World" of London, and which has been called to our attention by a friend, is so interesting that we are sharing it with the readers of THE CHRISTIAN WORK. Dr. Deissmann has been invited to England to lecture in the universities and he is meeting with a very cordial reception. Even if our readers do not agree with everything in this article, it is very interesting to get the point of view of one of the most eminent German scholars and citizens.—THE EDITORS.]

"A H," he said, with a quiver of emotion in his voice, "you may imagine the feeling of a German who finds himself here once again among English friends, after all that has happened; how thankful I am for the many proofs of your friendship and good-will!"

His table was littered with the papers and notes which go to the process of making the lectures he has to give during his stay in England. For, as a speaker, he lives on the inspiration of his hour. While he gives to his audiences, he also receives somewhat from them. His hearers unconsciously react upon him; the impulses they impart at a first lecture set him a-swing for the second, and so on. He confided to me that he had also come to England to learn.

"Contact and co-operation between the Christians of the two lands has been broken," he explained, "and I want to see them restored. This severance does harm in many ways and in theological studies; for instance, I hear a reference to a British religious book and I find I do not know it, and if I quote a German book I find you do not know it."

Dr. Deissmann, of course, specializes in New Testament studies. One might write at length of his interests in the philology of the New Testament, his habit of getting ever so closely into the origins, the value of the words used and those primary and elemental ideas which lie at the beginnings of Christianity. Needless to say there is a thoroughness and a scientific exactness in his mental makeup and methods of work which are immensely interesting to serious students of theology. He is a D.Theol. of Marburg and also a D.D. of three British universities—Aberdeen, St. Andrews and Manchester.

His classes in Berlin University, and in the seminary with which he is connected, are attended by all types of German Protestant students—United Church or Lutheran and Free Church, Methodist, Baptist, and the like. There are a number of American students of all denominations; sometimes a learned Jesuit or other Roman Catholics, all of whom find common ground in the serious study of the New Testament. Presently I asked Dr. Deissmann as to the alleged poverty of the German religious students.

"Most of them," he answered, "are driven from sheer necessity to the expedient of working during the vacations at secular callings in order to provide themselves with food and clothing during the terms, and even then many are very badly provided for. If you visited the average pastor's home—I mean a working pastor, a well-educated man in

charge of a church—you would find he and his family cannot afford to buy milk. At meal times they have no eggs, no butter, no meat—except, perhaps, a very small portion on Sundays. And in the cold weather they have no coal. There is plenty of coal in Germany, but it is beyond reach."

The depreciation of the German mark, I observed, was too complex a subject to be talked of; but Dr. Deissmann, I found, had a simple and definite theory of explanation.

"The downward career of the mark," he explained, "synchronizes with the repeated failure of the successive conferences. In 1921 I imagined we had seen the worst, and that our national finances would show steady recovery year by year. At that time the American dollar was worth about 60 marks. The decision in regard to Upper Silesia, by which the Polish peoples secured rich coal and iron districts in the east, was adverse to us, and the dollar bought three hundred marks. Month by month the situation got worse, and, as I say, as the result of the various conferences, until after this last conference and the Ruhr occupation the dollar was worth forty thousand marks. Money has largely ceased to be of value to us. Middle-class people, specially those with fixed incomes, are absolutely ruined. Sections of the population are unquestionably suffering greater privations than they experienced in the gloomiest days of the war."

When I came to mention the Ruhr occupation and the Treaty of Versailles I found Dr. Deissmann, in attempting to explain the apparently bad temper of the German nation, was inclined to go much farther back into post-war history. The Ruhr policy, of course, he disliked—there could be no gains in the disorganization of the most important industrial district in Europe, he said. He was pleased to note the growth of sentiment in favor of a revision of the Treaty of Versailles, which, he complained, had saddled Germany with a vast undefined liability.

"Most Germans were inclined at one time to say, 'We have lost the war; we must make what amends we can to the French and the Belgians,' and our burdens, though heavy, were not thought to be a serious obstacle to our national progress. No one imagined that later demands would be made which would involve our utter economic ruin. As time went on we found that our payments, given ostensibly for reparations in devastated lands, were being used for armies of occupation and the rest, and that is where some of the bitterness comes in."

Dr. Deissmann halted a good deal in saying this much; but, not content with that, I pressed him further to speak what I knew was at the back of his mind.

"It was thought by the Germans that ex-President Wilson's 'Fourteen Points' would be adhered to. Before the Armistice we had circulated in Germany the official note of State Secretary Lansing—dated, I think, November 5, 1918—to the effect that the Allied governments declared their willingness to make peace on the terms laid down in the 'Fourteen Points.' When the Armistice was signed we in Germany regarded these points as the firm basis of the Peace Treaty. Our nation disarmed on that understanding. As



you are aware," he added, solemnly, "these points were not kept, and this action is regarded as a breach of faith. That, I firmly believe, is the final reason for the bitterness and enmity which exasperates the present political situation."

For a moment or two, as one may guess, I argued with Dr. Deissmann, saying surely there was a misunderstanding somewhere; for his repeatedly strong insistence on this aspect of the case surprised as it deeply impressed me. Not lingering upon it, however, we passed on.

"The result of the last events," he continued, "has been to develop in Germany a very real patriotism as distinct from an artificial or manufactured patriotism. All classes now feel that they have to unite to make a real struggle for national existence and liberty. What will be the final outcome, who can say? It is obvious to anyone that the situation is full of peril. But there is a strong feeling among us that the confrontation of physical violence with moral force being now exercised for the first time in history on a grand scale will not end in a triumph for violence."

The room in which we were at that moment was flooded with the most brilliant sunshine; but there we sat, as it were, in shadow.

"What would you say was the result of the war on the religious life of Germany?" I said, trying to lift the depression.

"Not in the mass of the people, but in the case of a few, in all the churches there has been a deepening of spiritual life. This applies specially to younger people, many of whom are seeking after New Testament idealism and desire to share the ideas and experiences of such a great Christian as St. Paul."

Dr. Deissmann is a great believer in the worth of the press for the purposes of religious propaganda. During the war he edited a Protestant Weekly Letter which circulated beyond the frontiers of his own country. The collecting of

specimens of the evangelical publications of the different countries amounts almost to a hobby with him. The German religious newspapers are necessarily very small and poor at the present time, and this he considers a distinct disadvantage to the life of the nation.

Playfully and in the spirit of banter, I ventured to use the term "German theology," with that peculiar inflection in common use among orthodox sections of religious folk in this country.

"The British and the German represent two distinct types of Biblical study and interpretation. Why need they be regarded as opposed? Why not regard them as supplementary to each other?" he said.

"Some old-fashioned English people," I returned, smiling. "say you Germans dearly love to exploit something new—something that nobody else has ever heard of before."

"You are too conservative; we are too critical," he retorted. "If you wish me to put it good-humoredly, you may say you are too phlegmatic; we are too acrobatic."

We both laughed at this suggestion of theological acrobatics.

"But seriously, Dr. Deissmann, hasn't there been a somewhat new 'orientation' of German theology since the war?" I said, bluntly.

"Yes," he replied, with equal frankness. "We are less dogmatic, less destructive, I think. We have a better understanding of the mystical element in religion. You see, Ritsehl was against mysticism, and I think I may safely say German Protestantism is developing a new appreciation of religious mysticism. Attention is being also given to certain neglected sociological problems in the light of the New Testament and the necessity for the Christianizing of political life. This latter," he said to me as I left him, "is, in my judgment, vastly important from the point of view of our international relationships."

## Which One Suffers the Most?

By William Willard Howard

A HIGHLY esteemed contributor to the Russian Refugee Fund has asked this question: Does a woman accustomed to a life of ease and affluence suffer more when reduced to acute poverty than a woman suffers who fights poverty all her life?

The woman who could answer that question authoritatively does not exist, because no one individual could have the necessary two-fold experience; but, to a limited extent, I may throw some light on the problem.

I once went three days without food while lost in pathless mountains. At another time, while crossing an arid region, I was for two days without water. Years afterward, while assisting Armenian refugees to escape from Eastern Turkey, I was for eight weeks on such short rations that I lost twenty pounds in weight.

From my own sensations during these experiences I am disposed to believe that the sufferings of a rich woman suddenly reduced to extreme poverty are more acute than the sufferings of one long acquainted with privation. During the eight weeks in which I was hungry enough to gnaw

bark from the trees and moss from the rocks I grew accustomed to attending circumstances. It was only when I came out of the mountains of Ararat and at a ten-course dinner that I realized how much I had suffered. It may be that the wind is tempered to the shorn lamb.

But the hunger of women and children, whether of short or long duration, is something that I cannot look upon without a shock. The pain of it never dulls.

Yet I met a man on the borders of Bolshevist Russia a short time ago who looked upon the sufferings of Russian gentlewomen and children with an open expression of personal satisfaction. I had told this man that I had been investigating the condition of the members of the nobility, landed gentry and intelligentsia who had fled from their ancestral lands and homes in monarchist Russia to escape death at the hands of revolutionists. I told him that the condition of the refugees, especially of the women and children, was beyond all imagination, shocking—the most ghastly distress in all Europe.

"It's a good thing," said the man. "It shows 'em how others have to live."

No, the man was not an anarchist. He was not even a Bolshevik. Strange as it may seem, he was an American. Still more strange, he was a member of the Y. M. C. A. Strangest of all, he was a traveling inspector of the International Y. M. C. A.

I do not think that I am called upon to make any comment upon this man's expression of opinion. I am content to give the fact as it stands. But if this sentiment is spread over the face of Europe by Americans who are supposed to represent the Christian spirit of the United States, the work of the Church Peace Union and World Alliance for International Friendship to bring about good-will among the nations will be hampered where it should be helped.

Among the many Americans and British whom I met in Europe not one had any definite information concerning the condition of the Russian refugees. Not one had even so much as tried to dig the Russian gentlefolk out of the obscure holes into which they had crawled for shelter. They expressed a proper measure of sympathy when I told them what my investigations had disclosed.

My criticism of these amiable folk is not for what they did, but for what they did not do. They should have told us how the Russian gentlefolk were suffering, so that we might have helped sooner. Only slightly less culpable in this respect are the scores of thousands of American tourists who went to Europe last summer. Not one returned with a word of the dire need of the refugees. There was plenty of talk about reparations, the future of Germany, the instability of the mark, the stabilization of currencies, and such things, but not a word about the starvation of Russian gentlewomen.

The tourist has some measure of defense. He did not actually see any hunger and distress. He saw only the routine things that show on the surface.

The starving Russian gentlefolk do not show on the surface. They hide away in cellars and garrets and other obscure places. They suffer in silence, turning a brave face to the curious world. Even Vera Trenukhin shrank timidly from the thought of having her story made public.

A generous contributor living in Philadelphia has asked me if Vera Trenukhin, whose mode of life was described in "The College Girl and the Wolf," published in *THE CHRISTIAN WORK* three weeks ago, was an actual individual or merely a composite picture intended to give a general outline of conditions among the refugees. I regret to say that Vera Trenukhin is an actual individual, and that "The College Girl and the Wolf" was as clear a literary photograph of her daily life on stormy winter days as I could make it. The story of Vera Trenukhin is the absolute, literal truth.

I do not need to draw upon my imagination for anything that I may write about the Russian refugees. The reality is so much worse than anything that I could imagine or invent that all I need do is to select at random a page from my notebooks.

I have not published anything in these pages for which I could not bring legal proof if called upon to do so. It would be folly to print anything except the naked truth.

But there is at least one person in the United States who takes a wrong view of these matters. That person has sent anonymously to *THE CHRISTIAN WORK* a newspaper clipping announcing that the famine in Russia is over and that the American Relief Administration will be withdrawn from Russia on July 1. At least one part of that announcement is true. The American Relief Administration will retire from Russia on July 1. But that fact is not news. It was

known to me as long ago as last February that the Russian relief work would close in July. Whether or not the famine is over depends on one's point of view. The British and the Quakers do not seem to think that it is over.

Whatever the situation in Bolshevik Russia may or may not be, it has not anything to do with the relief work that Anne Louise Howard is doing for the Russian refugees in Eastern Europe. The refugees are in Europe—not in Bolshevik Russia. They are not affected, one way or the other, with economic conditions in Russia. They are in the uncertain shelter of the independent countries bordering on Bolshevik Russia. I use the word uncertain advisedly, because the refugees walk daily in the fear that they will be gathered up and deported to Russia. That there is some basis for this fear is shown by the fact that, as the steamship on which I sailed for home was leaving Danzig, I received word that an entire trainload of Russian refugees had been rounded up in Poland and literally dumped upon the soil of Bolshevik Russia.

The refugees in the border states have not any means for escaping into Central or Western Europe. In addition to the costs of travel there is the uncertainty of passports, the difficulty of visas and frontiers. Even if the refugees could escape into Germany they would not be any better off, for refugees who have wandered through Germany seeking work have told me that they could not find employment sufficient to buy so much as one bowl of soup a day. Employment at living wages in Germany is for Germans exclusively. Until economic conditions in Central Europe improve materially the refugees will be compelled to remain where they are, trusting to the United States to protest vigorously against any measures looking toward their deportation to Bolshevik Russia. We must help them where they are.

I ask this week that each one of you who read this send to me the names and addresses of ladies of your acquaintance who might like to buy one or more of the beautiful hand-embroidered, hand-sewn Russian Princess Blouses that two hundred destitute Russian gentlewomen are making under the personal direction of Anne Louise Howard. I will mail to each address a forty-page booklet giving photo-engravings of twenty-five representative blouses. Contributions to the working fund, to make possible the employment of many destitute gentlewomen now begging for a share in the work, may be sent to the Russian Refugee Fund, care *THE CHRISTIAN WORK*, 70 Fifth Avenue, New York City.

---

Why is amnesty withheld from the political prisoners? They are almost universally recognized to be innocent of any crime deserving of severe and prolonged punishment. Can it be that pardon is withheld from them because of political reasons? Is it possible that the President, whom we all had taken to be a man of high Christian principles, is being influenced by the opposition of some members of the American Legion who are bitterly opposed to the release of the prisoners? Can it be because of fear of their opposition in the next presidential campaign? Has he forgotten that splendid declaration of Mr. Clay's that he "would rather be right than be President"? For their standards of statesmanship the men who are at the head of governments need to go to the teachings of Jesus. There is a word in the twenty-fifth chapter of Matthew that our President and our Department of Justice ought to turn to, a word concerning those least of the brethren who were in prison.



## Post-War Germany

By Rev. Francis E. Clark, D.D., LL.D.

President of the United Society of Christian Endeavor

[The following article is based on impressions formed by Dr. Clark during six months recently spent in Germany and the surrounding nations. In his letter accompanying the manuscript Dr. Clark writes, "I see no hope for Europe except along the line which the thirteenth chapter of First Corinthians works out."]

A MAP of Europe in these days is indeed stranger than a Chinese puzzle. Cut out such a map on the line of the borders of the many countries of Europe, and you will have a children's puzzle map which it would be difficult for any grown person to put together.

Take the map of Germany, for instance, and her immediate neighbors. There is, on the map I have before me, a great sprawling creature, painted a pinkish red. One leg sticks down into Poland almost to the ancient capital of Cracow; the head touches Denmark on the north; another foot rests on Switzerland on the south, while an arm stretches up into the Baltic Sea as though reaching out for East Prussia, a part of Germany wholly separated from the rest of her by yellow Poland.

The old geography class which in my boyhood days had to "bound" the different countries without looking on the map would have a "stunt" indeed to bound modern Germany, for she is hemmed in on all sides by twelve countries and two seas—by Holland, Belgium, Luxemburg, France, on the west; Switzerland and Austria on the south; Czechoslovakia and Poland on the east; Denmark, Lithuania, Memel and Danzig, the North Sea and the Baltic Sea on the north.

Off on the northeast is a big pink spot called East Prussia, which is part of Germany and yet does not touch her, but is separated by yellow Poland and by a yellow spot with pink polka dots, representing the free city of Danzig and the surrounding country, which is "international territory under guarantee of the League of Nations."

"The Statesman's Year Book" tells us that Germany has lost about twenty-eight thousand square miles of her former territory; about one-fifth of this to France, more than three-fifths to Poland, while the other fifth has been divided between Denmark, Belgium, Danzig and Memel.

Until recently, who ever head of Memel? Well, it is a little anomalous country that looks on the map like a small section of the rind of a melon, the melon being Lithuania. It was ceded by Germany to the "Allied and Associated Powers," but what they are going to do with it is more than can be found out. Since the United States was the "Associated Power," I suppose we still have a finger in that little pie, though we have refused, as yet, to lend a helping hand to pull the rest of Europe out of the "Slough of Despond" in which she is wallowing.

After all these loppings and prunings, it might seem that there was little left of old Germany. Such is not the case, however, for she is still a great, substantial, vigorous na-

tion lying in the very heart of Europe, with great potential resources, though somewhat curtailed. She has the largest and best educated population in Europe—at least the largest west of Russia (poor Russia, which in these days doesn't count in any such summary as this).

Oh, if Germany had not yielded to the advice of her junkers and militarists! She seemed to have everything that a nation's heart could wish—population growing rapidly in numbers, in intelligence, in world-wide influence, in wealth, in commerce, in scientific leadership. The future was hers, intellectually, commercially, in almost every line that makes a nation great. If she had but known the things that belonged unto her peace!

But there was a rotten speck in the apple—the militaristic spirit which contaminated the whole, the little leaven of unrighteousness which seemed for a time to leaven the whole lump.

But, thank God, all were not contaminated! The common people were never junkers or jingoistic at heart, though for a little while many were swept off their feet by being led to believe that they were surrounded by enemies on all sides, and that unless they fought their liberties and their country's life was in danger.

Such lying propaganda existed in all lands. No people knew the truth during those four long years of deliberately broadcasted falsehood. The German people especially were made to believe a lie by the father of lies as indeed we all were, to a greater or less extent. What a joyous time the devil must have had during those four years of national and international lying, deceiving, cheating and killing!

But now Germany and all the rest of us are reaping the whirlwind, since we sowed the scorching wind of hate, rivalry and jealousy.

But is Germany permanently down and out? I do not believe it. Nations, like individuals, as the Salvation Army would say, may be down but are never out, especially nations with a virile, vigorous, rapidly increasing population like Germany. France seems to take it as an offense, that while her death rate is greater than her birth rate, Germany's birth rate keeps her population ahead of the Grim Reaper; and so France must arm to the teeth to withstand the menace of Germany's increasing population.

But how and why is the birth rate of the one country kept down? Has birth-control gained such control of the parents of one nation that few or no children are desired? If so, who is to blame for the decrease? Must the peoples go to war again to preserve the birth rate and death rate balance between the two countries? However, I am taking sides with no one country in my article, but simply striving to state without prejudice the facts as they are, or at least as they have appeared to me on the spot.

To be sure, Germany, as I have said, has lost nearly twenty-eight thousand square miles of her territory, but she has 183,381 square miles left, and that, except for East

Prussia, is a compact territory, fertile, well-watered, dotted with great manufacturing cities and with plenty of sea room on the north.

She had nearly sixty-five millions of people in 1914, and now only sixty-one millions, but these sixty-one millions are intelligent, well-disciplined, patriotic and work-loving. In some of these characteristics no other large nation in either hemisphere can equal her. If her spirit is not crushed out and her territory further ravaged, as of course it may be, she will soon again be a world leader along intellectual and industrial, but never again, I believe, unless forced into war, along military lines. Indeed, this predominance, intellectual, industrial and commercial, is what some of her neighbors on both sides fear, and so they would hamstring her if possible.

Time will tell how far they can keep her down. Any such policy seems to me short-sighted. Nations, like individuals, prosper or fall together. No lasting prosperity is built on the failure or degradation of any part of the earth's surface. The wise Bible proverb is as true of nations as of individuals, "Whether one member suffers, all the members suffer with it." It is as true of nations as of the different parts of one body, "The eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you."

France cannot say to Germany, I have no need of you, nor Germany to France, nor either of them to Great Britain. Neither can America say this to Europe, as she seems inclined to do in these days. Even the little countries of Europe formed out of the old dynasties have something to contribute to the world's welfare. Esthonia, Latvia, Lithuania, The Ukraine, even little Memel perhaps—any country that has a right to exist, which has racial characteristics of its own, in customs, literature and inherited virtues, has something to contribute to the rest of the world.

We in America are less prosperous than we should be were it not for the collapse of Germany. We have higher taxes and less food and more workless people because of the low estate of Poland and Austria, Hungary and Russia. In our proud and mighty isolation, with three thousand miles of salt seas rolling between us and Europe, we cannot afford to grow self-conceited and self-sufficient, holding aloof from the rest of the world. Even regard for our material prosperity alone should dictate a more generous policy. Let us remember once more, "Whether one member suffers, all the members suffer with it."

Three things I learned about Germany during a recent visit, which involved a stay of three months in different large cities.

First, that Germany suffered much more in the late war and since the war than most Americans believe. They compare the dreadful desolation in sections of Northern France where whole villages were wiped out and no habitable house remained, and then tell us that Germany suffered nothing in comparison. To be sure, the war was fought on French soil, while no part of Germany was a battlefield. Yet this last war was fought partly from the air, and a bomb carries desolation far from the army front. The university city of Freiburg, where I stayed for two months while doing some literary work, was bombed over and over again during the war. The great medical school of the university was destroyed, a large theater also, and there were hundreds of fatalities. Karlsruhe, another populous city, was bombed every other day for two years. One bomb fell (by accident, let us believe) on a company of little school children out for a holiday and thirty-two of them were killed. A multitude of

such casualties occurred of which we in America heard little.

But the greatest sufferings came to Germany after the Armistice. The blockade, after peace was declared, starved and stunted hundreds of thousands of children who will never reach their full stature. Millions of cows and horses and tens of thousands of automobiles and trucks were sent to France and other countries in reparations payments. Until the occupation of the Ruhr every ten minutes, day and night for years, a long trainload of coal has gone from the mines of Germany to France, Poland and other countries by way of reparations.

Every day at ten o'clock for nearly two years all the underweight children in Germany, Poland and Austria received a bowl of rich soup and a big bun supplied by American generosity. "Quaker Speise," they called it, because of the beloved Friends who distributed it. Otherwise millions more in these countries would have died of slow starvation. For months, while living in good hotels, we tasted no fresh milk, no real butter, and we had only the tiniest crumbs of sugar, and we fared far better than the average "native," for we had American money.

Surely, these are signs of suffering which we cannot rejoice in, with whatever hatred we still regard our former enemies. I am not talking of deserts or non-deserts, but only stating facts. War has brought its hideous rewards to every family, high and low, in the land of the deposed Hohenzollerns.

But there is something more hopeful. The common people have learned to hate war with a deadly loathing. Nowhere else have I seen Mars, the God of War, so utterly discredited. And well he may be, for he has brought nothing but dismay and humiliation, famine, distress and suffering untold. If this feeling persists, Germany will never tolerate, much less provoke, another war. Her military passivity during the French occupation of the Ruhr shows her utter helplessness.

I do not mean to say that there are no reactionary jingoes and militarists left in Germany. Doubtless there are, as there are in every land. But I venture to say that before the most recent occupation occurred there were more of them in America than among our late enemies.

Another hopeful sign is that in Germany I found that everybody was at work. It is work or starve, and naturally the people prefer the former alternative. Only by buckling to with a will, as the people realize, can a semblance of national life be preserved. I heard of few strikes. They are doubtless reserved for prosperous times.

But best of all, a spirit of deep religious consecration exists among a large section of the people, and an intense longing for Christian fellowship. This last visit was one of many, but never have I seen such throngs at religious meetings or felt such a spirit of whole-hearted devotion to the Master's service. The Christian Endeavor societies have nearly trebled since the war began, and their activities multiplied in like measure. The same is true, doubtless, of other evangelical and evangelistic organizations.

Another surprise—I have heard it said since returning to America that Americans were hated and despised in Germany, and that a German would "spit at an American shadow." Nothing could be more untrue. No people are so well liked there as Americans, unless it be the Britons. Our soldiers in the occupied territory on the Rhine were held in great esteem by the inhabitants. The soldiers behaved like gentlemen; have not demanded their pound of flesh, and their late enemies have become their present friends.

The last meeting I attended in Coblenz was a joint meet-



ing of an Endeavor society in the American Army of Occupation and the German Endeavorers of Coblenz, and the last song I heard at that meeting was,

"Blest be the tie that binds  
Our hearts in Christian love."

It was sung in the two languages and with equal heartiness.

But, mind you, it was "*Christian love*." There was no disloyalty to America, no condoning of any wrong of Germany, no mere mushy sentimentality, but simply an expres-

sion of *Christian amity*—the spirit that alone will heal the deep wounds of the present war and prevent another.

Arms have failed, bombs and submarines never have, and never can, conquer the spirit of war. Councils and conferences seem equally helpless. Civilization has failed, but Christianity has not failed. Let us vote to give it a trial, readers of *CHRISTIAN WORK*, and in our own hearts dismiss enmities, envies and jealousies, public and private, and let us do our little part to bring about the glad return of the Prince of Peace.

## Motion Pictures for Religious Services

THE following list was prepared by the National Committee for Better Films, affiliated with the National Board of Review, 70 Fifth Avenue, New York. We present it here for what value it may be to ministers and lay leaders who are using moving pictures in church work:

National Non-Theatrical Motion Pictures, Inc., 130 West Forty-sixth street, New York City:

The Holy Bible in Motion Pictures, 52 reels, \$10 per reel. The exhibitor may take them one or more at a time over such a period as he may desire in the order given below. He can use them as he wants them and pay for them as he gets them.

This series of films was produced in the Holy Land by a staff of experts who have made the most magnificent, impressive and authoritative visualization ever attempted on the screen. The titles have been reviewed and endorsed by advisory committees of every denomination. Twenty-six reels are ready, as follows:

Creation, Cain and Abel, Noah and the Ark, End of the Deluge, Tower of Babel, Abraham and Sarai, Sodom and Gomorrah, Abraham and Sarah, Isaac and Rebecca, Jacob and Esau, Jacob and Rachel, Jacob and Joseph, The Selling of Joseph, Imprisonment of Joseph, Rehabilitation of Joseph, Joseph the Governor, First Coming of Joseph's Brethren, Second Coming of Joseph's Brethren, Birth and Youth of Moses, Moses, the Young Man, The Miracles of Moses, The Exodus from Egypt, In the Wilderness, The Ten Commandments, Ruth, Solomon.

Esther, 7 reels, \$50. A wonderful picturization of Esther and Mordecai.

The Christ Child, 6 reels, \$50. Events preceding and including the birth of Christ, and His early childhood.

The Life of Christ, 3 reels, \$25. From the Birth to the Crucifixion.

The Beacon Light, 2 reels, \$15. A life saver's Christmas tale in which the story of the Nativity is told incidentally.

Holy Night, 1 reel, \$5; Passion of Christ, 1 reel, \$10, from the trial before Pilate to the Crucifixion; The Holy Land, 1 reel, \$4; Jerusalem, the Holy City, 1 reel, \$4; Liberated Jerusalem, 1 reel, \$4; Modern Jerusalem, 1 reel, \$4; The Wailing Wall, 1 reel, \$4; Solomon's Temple, 1 reel, \$4.

The following are of special interest to Protestant Churches:

Methodized Cannibals, 1 reel, \$4. Methodist mission work in the South Seas.

Vision of a Shepherd, 2 reels, \$7.50. A story of a stray-  
ing sheep brought back to the fold.

Hateful God, 2 reels, \$7.50. Story teaching lesson that God is God of Love.

God and the Man, 6 reels, \$25. From novel of same name on the founding of the Methodist Church by John Wesley.

The following are from the Community Motion Picture Service of 26 West Twenty-fourth street, New York City, in one reel each unless otherwise stated; \$4 per reel:

Abraham's Sacrifice; Birth of Our Saviour; Blind Bartimaeus; Cain and Abel; The Call of Samuel; David and Saul; Death of Saul; The Double Gift (widow Zerephath); From Jericho to Damascus; God Is Love (Tolstoi); The Good Samaritan; Herod and the New Born King; His Birth-right (Jacob and Esau); Illumination; Immortality (birth of a butterfly); Little Miss Japan's Sunday; The Lord Will Provide; A Modern Ruth; My Shepherd; Palestine Pilgrimages; Pharaoh (Israel in Egypt); Pippa Passes (Browning); The Price (Ananias and Sapphira); The Prodigal; The Prodigal Son; Samson and Delilah; Sunday School in Peru; Sunday School in the Philippines; The Vicar of Wakefield (Goldsmith), 4 reels; Who Loseth His Life; The Widow's Mite.

Miscellaneous dramas, etc.: N, for non-theatrical exhibition; T, for theatrical exhibition.

In some cases a picture marked simply "T" may be obtained nevertheless for church use, according to local conditions. Inquiry must be made of the distributor in each case.

Anyone desiring to rent from a theatrical distributor may address the home office, who will refer the prospective customer to the nearest branch, from which the print will be sent. Where there are no branches, or "exchanges" as they are called, shipment must be made from the address given.

From the Manger to the Cross, 7 reels. Life of Christ. Vitagraph Company of America, 1400 Locust Avenue, Brooklyn, N. Y., and exchanges in principal cities—N. T.

Pilgrim's Progress (John Bunyan), 4 reels, \$17.50. George Kleine, 116 South Michigan Avenue, Chicago, Ill., and 145 West Forty-fifth Street, New York City—N. T.

Satan's Scheme, 7 reels. "The trail of the serpent" in four of the world's great epochs. New Era Film Company, 804 South Wabash Avenue, Chicago, Ill.—N.

The Voice of the Land. Geographic series of one-reel subjects depicting the Holy Land and related to the Bible by sub-titles. Included are: Bethlehem, Southern Judea and Egypt, Northern Judea and the Maritime Plain, Jericho and the Jordan, Jerusalem, Shiloh, Samaria and Galilee, Damascus, Lebanon and Mt. Carmel, Tabernacle and Temple.

American Releasing Corporation, 15 West Forty-fourth Street, New York City—T., later N.

The Christian, 9 reels. The conflict of an Anglican priest between love and duty. From novel by Hall Caine. Featuring Richard Dix. Goldwyn Pictures Corporation, 469 Fifth Avenue, New York City, and exchanges—T.

A Maker of Men, 6 reels, \$25. Story of life devoted to Christian ministry, by Rev. James K. Shields. Plymouth Film Corporation, 46 West Twenty-fourth Street, New York City—N.

The Man Who Played God, 6 reels. Story of redemption through charity. Featuring George Arliss. United Artists Corporation, 729 Seventh Avenue, New York City, and exchanges—T.

Les Misérables, 8 reels. Victor Hugo's tragedy of Jean Valjean. Featuring William Farnum. Fox Film Corporation, Tenth Avenue and Fifty-fifth Street, New York City, and exchanges—N. T.

Quo Vadis? 6 reels. Story of the early Christians by Henry Sienkiewicz. Film Booking Offices of America, 723 Seventh Avenue, New York City, and exchanges—N. T.

Shadows, 7 reels. Conversion of a Chinaman through the life of a village pastor. From short story by Wilbur Daniel Steele. Featuring Lon Chaney. Al Lichtman Corporation,

576 Fifth Avenue, New York City, and exchanges—T.

The Sin That Was His, 5 reels. A one-time student priest loses and regains his faith; French-Canadian setting. From novel by Frank L. Packard. Featuring William Faversham. Select Pictures Corporation, 729 Seventh Avenue, New York City, and exchanges—N. T.

The Sky Pilot, 7 reels. Drama of a frontier preacher. From story by Ralph Connor. Associated First National Pictures, 6 West Forty-eighth Street, New York City—T.

From the Famous Players-Lasky Corporation, 485 Fifth Avenue, New York City, and exchanges:

The Inside of the Cup, 7 reels. Struggle of a preacher to right social injustices. From novel by Winston Churchill—T.

The Miracle Man, 8 reels. The reformation of crooks through influence of a blind healer. From story by Frank L. Packard. Featuring Thomas Meighan. (Not available for all localities)—T.

From Pathé Exchange, Inc., 35 West Forty-fifth Street, New York City, and exchanges:

The Power Within, 5 reels. Modern story which parallels the Book of Job—T.

Silas Marner, 7 reels. From the novel by George Eliot—T.

Unfoldment, 6 reels. The transformation of a newspaper publisher; contains scenes from the life of Christ—T.

## Prodigal Daughters<sup>\*</sup>

By Joseph Hocking

### SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sady beset by the flood of new morals, and ethics and dress of the "younger generation." Eleanor, he soon discovers, is associating with young women of strange tendencies. Tamsin Corys, her most intimate friend, believes that girls should "have their fling like their brothers." Peggy has been "keeping company" with a young man of doubtful character. Both have been coming home at all hours of the night. After an unsatisfactory interview with the girls, he meets the young man and forbids further acquaintance with Peggy. Called away for a few days to visit his eldest son, he receives a message from John, the younger son that both girls have left home. He and John at once commence search for the missing girls.

### INSTALLMENT X.

"Have you finished?" asked the Colonel.

"Very nearly, sir. As I said, I laughed at the whole thing after I'd left the Barnes' house, but when I got to business yesterday morning and found that Barnes didn't turn up I began to wonder. Especially was this so when our Mr. Bristowe came to me and asked me if I knew where he was. Of course, I didn't say anything about what I heard, but when this morning came and he didn't turn up I began to think there was more truth in it than I had admitted. Then you came into the office, sir, and I thought I recognized you. I'd seen your photograph in the papers, and I felt sure you were Colonel Trelawney. You looked pale

and worried, too, if you'll forgive my saying so, and then when you asked for Barnes I said to myself, 'The blighter was serious after all.' Then I scribbled that note, sir, for I felt you ought to know what I have told you."

"And that's all?"

"That's all, sir. I'm afraid it won't help you much, and I'm more sorry than I can tell that I didn't try to find out where you lived on Wednesday night and told you all I had to tell then. But really, sir, I didn't think it was serious. Even now I have my doubts whether there is anything in it."

"I'm very much obliged to you, anyhow," said the Colonel. "Perhaps you wouldn't mind giving me your home address."

A few minutes later father and son entered the Army and Navy Club together.

### JIM BARNES TAKES A LICKING.

FOUR days later Colonel Trelawney sat with his son John in the old playroom at Hampstead. Both were evidently tired and anxious. The Colonel looked ten years older than when he had arrived in England two weeks before. His face was ashy pale. Deep creases were around his eyes, and lines which indicated suffering marked his face. It was now late at night and the house was in silence.

"We seem to be beaten, my boy," said the Colonel sadly.



John noted the look on his father's face and sighed.

"Yes, dad. we have made no headway," he admitted.

"And as far as I can see, there is nothing more we can do."

"No, unless we put the whole thing in the hands of a private detective."

"I cannot do that," said the Colonel, starting to his feet and striding round the room. "I simply can't, John. It would mean that the whole business would get into the newspapers, and that I could not bear. Besides, think of telling one's family affairs to one of those fellows."

"Yes. it's a bit sickening. I admit, but they are up to all sorts of dodges that we should never think about."

"Well," sighed the Colonel, after a long silence, "the girls have defied us, and so far they have beaten us. You see, we have hardly had any data upon which to go. It is like searching for the proverbial needle in a haystack. How can one find two girls amongst seven million people?"

"Hark! What's that?"

"I see nobody. Yet I am sure I heard a footstep."

"Yes," said John eagerly, "so did I. Ah, here's a note lying on the white marble."

He picked it up and handed it to his father.

Colonel Trelawney noted the writing on the envelope and moved quickly back to the room where they had been sitting.

"It's from *him*," he said as he tore open the envelope.

"Dear Colonel Trelawney," the note read, "of course you have been wondering what has become of your daughter Peggy. Doubtless, too, bearing in mind our interview in the Army and Navy Club, you will have connected her disappearance with me. Although we parted on rather unfriendly terms, I am willing to discuss the situation with you either at your own house or at any other place or time you may care to mention. If you are reasonable we can no doubt come to an amicable settlement. But for Peggy's sake, as well as your own. I should advise you to fall in with the idea of an interview. If you do not you will only have yourself to blame if matters turn out unpleasantly and your family pride is badly hurt. It is largely a matter of indifference to me, but I thought I would give you this opportunity of coming to terms. Yours sincerely,

"JAMES BARNES.

"P. S.—Any letter addressed to 8 Bywell Street will find me."

"What do you think of it?" asked the Colonel.

John did not reply for a few seconds, but his father noted the quivering nostrils and the flash of his usually quiet gray eyes.

"Dad!" cried John. "I wish you would let me deal with him."

"Why?" asked the Colonel.

"He's too dirty, too mean, too contemptible for you to touch. Your hands must not be soiled by thrashing him. Leave him to me."

Even although the Colonel's mind was torn with anxiety, he could not help smiling at the way his son spoke. Never had he seen so deeply into his nature as then. There was such a healthy scorn for meanness, such a manifestation of a clean mind, such anger and contempt for what was base.

"We'll not talk about that now, my son. The question at present is, What shall we do?"

For more than an hour the two discussed the situation, and when at length they parted at the Colonel's bedroom door, their plans were fully made as to their future proceedings.

Evidently Barnes was regarded as a good business man.

for although angry words passed between him and his employer, he found himself installed in his old place, even although he had taken several days' leave of absence without the consent of his firm.

About eleven o'clock on the morning following the evening on which Colonel Trelawney and his son had discussed the situation a letter was brought to him. Barnes opened it almost feverishly and read as follows:

"Colonel Trelawney will be in Room 394 at the Cosmopolitan Hotel to-night at seven o'clock, when he will give Mr. Barnes the interview he suggests. Will Mr. Barnes please send a line by bearer confirming this arrangement?"

Soon after six o'clock that evening Colonel Trelawney made his way to the Cosmopolitan Hotel. For more than a quarter of an hour the Colonel sat alone. The room was very quiet and was situated in a part of the hotel not much in public use. Presently he heard a quick step outside and John entered. The clock had scarcely struck seven when they heard the sound of voices in the passage outside, followed by a knock at the door. A moment later one of the hotel servants ushered in two men. Barnes and another. John moved his chair close to that of his father and sat quietly watching; his gray eyes looked hard and determined. The Colonel appeared perfectly calm, but his compressed lips and steady gaze showed that he was in no holiday mood.

"Good-evening, Colonel," said Barnes airily. "I got your letter this morning, and am here to the tick, as you see."

The Colonel nodded, but did not speak.

"This is my friend, Mr. Jenkins," he went on. "I thought it best to have a third party present. You see, I did not expect you to bring your son. Jenkins, this is Colonel Trelawney. Colonel Trelawney, this is Mr. Wilfred Jenkins. I hope you gentlemen will become better acquainted in the future." Jenkins stepped forward and held out his hand.

"Proud to meet you, Colonel," he said, but the Colonel did not appear to notice the hand. He simply nodded.

"Where is Peggy now?" asked the Colonel, who had difficulty in speaking calmly.

"We'll come to that presently," replied the other. "I'll tell you this, though; she has been living with me for three days in a little flat I have taken."

"Well," said the Colonel, "what then?"

"What then? You're mighty cool about it; but I have got this to say to you, you must not blame me for what I have done. I offered you straight to marry her. You refused, and now you must take the consequences."

"Do you mean to say you are not married?" John again rose from his chair as he spoke.

"Ah, I have touched you on the quick at last, have I?" and Barnes laughed loudly. "You did not think when you sneered at me and called me a bounder, and a low-bred swine, that I would pay you out."

"Do you mean to say you are not married?" and John repeated the words again with a quivering voice.

"There was no need for that," laughed Barnes; "she was willing to come with me on any terms."

"You are a liar," said the boy.

For a moment there was a silence. Barnes, in spite of his loud protestations, looked uncomfortable, while Jenkins, who had been eagerly watching, first the Colonel and then John, seemed to be in doubt as to his own standing there.

"Liar, am I?" said Barnes. "Why, what's the use of talking? You saw yourself how sweet she was on me. Besides, I made up my mind to pay the Colonel out for insulting me. He thought I was dirt under his feet, didn't he?"

"Have you brought your witness with you in order to say this to me?" remarked the Colonel.

you should know how things are. Besides, I want to do the straight thing, even now."

For a moment the Colonel almost lost control over himself. "Straight thing," he repeated. "You do the straight thing."

"Yes," replied Barnes, "and that's why I brought my friend Jenkins here with me; he's a gentleman, and will not let on."

"Well, what do you regard as the straight thing?" asked the Colonel.

"Look here, Colonel," said Barnes, adopting a more friendly air, "of course I know you are a bit cut up—naturally you are, and naturally, too, since Peg and I have been living together, I have thought a good deal about your feelings, and this is what I have got to say, here in the presence of a witness: If you'll be reasonable in spite of the fact that I've got the whip hand of you, I'll do the honorable thing and make her an honest woman, there."

"What do you mean by being reasonable?" asked John.

"Do you wish me to answer him, Colonel? Mind, I wanted this matter to be kept strictly between ourselves, but if you want me to talk freely in his presence I will."

"Yes, answer him."

"Well, then, I mean this: no one need know anything about what's taken place. You'll receive me as a son-in-law in a proper way, and Peg shall be Mrs. Barnes. There, now."

"What do you mean by receiving you as a son-in-law in the proper way?" asked the Colonel.

"You know what I mean well enough—receive me as you did up at your place that Sunday night. Do the thing handsome, help us towards getting a little home, and—and, there you are. I need not say any more."

"And if I won't?" asked the Colonel.

"If you won't," and Barnes laughed again. "then don't blame me. I have offered to do the honorable thing. I might get tired of her, and then—well, perhaps we had better say no more about it. But I don't threaten. Come now, Colonel, what do you say? I am no fool. I mean to get on in my business, and I'll make her a good husband."

"No," said the Colonel, "I will never receive you into my house."

"What do you mean? You say you'll—you'll—"

"I mean to say," and the Colonel spoke in low, clear tones, "that I will never admit such a low, contemptible creature as you into my house as a relation of mine."

"Then you'll let your daughter be spoken of as a—"

"Stop!" cried John, starting to his feet. "Dad, I must have a word here. Look here, Barnes, I know why you brought this fellow here with you. You were afraid to meet my father alone. You came here to blackmail him; you came here with a trumped-up story which you thought would deceive him."

"I have come with no trumped-up story," replied the other, "and don't blame me if I drag your sister in the mire."

"I am not going to bandy words," said John, pulling the table to the side of the room; "one could not, with a thing like you—but I am going to give you the best licking you have ever had in your life. But before I do it I am going to tell you something. I said just now that you were a liar; you are, and the worst kind of a liar. You said you were not married to my sister. You are. There's not much to congratulate her on that, but do you think we are fools? I have been to Somerset House to-day; I have been to the Registry Office where you were married; I have seen the books; I have seen her signature and yours. It's a ghastly

business, and I would rather see her dead than married to you, but still there it is. There's something else, however. You insulted my sister; you said you had no need to persuade her to live with you without marrying her. I am going to make you pay for that."

"John, my boy!" cried the Colonel, "is that true?" It was the first time his father had lost complete control over himself.

"Yes. I have not been to the works to-day. I felt sure after I read his letter last night that he had something like this in his mind. I knew that Peg would not do what he said; I knew, too, that Eleanor would see to that, but I wanted to make sure, and I gave up the day to it. Now, then, Mr. Barnes, strip. Oh, no, I'm not going to take any mean advantage of you; you have got your friend here to see fair play."

"I'm not a baby killer," sniggered Barnes uneasily.

"You insulted my sister," replied the boy. "I know my father is longing to give you a thrashing, but I will not let him dirty his hands by touching you. Now strip. You shall have fair play," and John threw off his coat as he spoke and rolled up his shirt sleeves.

Barnes looked first at the Colonel, then at Jenkins.

"What the young gentleman says is quite fair, Barnes," replied Jenkins, who was altogether thrown off his balance by the course things had taken. "Besides, you can give him more than fourteen pounds in weight, and you can't back out, man! I'll see you get fair play."

"You need not fear, Barnes," laughed John, who went to the door and locked it. "As it happens, my father is a sportsman and a gentleman, and he will see fair play, while you on your side, have your friend with you."

"But I don't want this," cried Barnes. "I didn't mean what I said, and—and—I apologize—there!"

"I don't accept your apology, and I am going to give you a licking for insulting my sister."

"You thrash me? Don't blame me if you are in bed for the next week."

"I won't," replied John. "Now then, Mr. Barnes."

It was a quite unequal contest. John had been in the boxing finals at Rugby only a year or so before, while Barnes was utterly ignorant of the science of boxing. Besides, although he was nine years older than John, and perhaps a score of pounds heavier, he was in bad condition. He carried too much flesh, his muscles were soft and flabby, and added to this he had been drinking. He never once reached his opponent, while again and again he fell heavily on the floor before the vigorous and well-aimed onslaughts of the boy.

"Have you had enough?" cried John at length.

Barnes was lying on the floor, and did not reply. He was stunned, bleeding, and with the last particle of courage knocked out of him.

"I have not finished with you yet," cried John.

His father had wondered what the parcel John had brought to the hotel contained. He was enlightened now, however, for quick as a thought John produced a fairly heavy horsewhip and while Jenkins was too astonished to protest, he prevented Barnes from rising to his feet.

"Now, Mr. Barnes," said John, "I have about finished with you, but before I kick you out of the room you will tell me where my sister is at this moment."

"I won't," said Barnes with an oath.

"Won't you?" cried the boy. "We'll see, and the whip fell heavily on his prostrate body."

"Help! Jenkins, help!" cried Barnes.

(Continued on page 637)



# International Sunday-School Lesson

June 3, 1923

## Jeremiah, the Prophet of Courage

JEREMIAH 35:5-14, 18, 19

*"Watch ye, stand fast in the faith, quit you like men, be strong."*—I Corinthians 16:13.

**J**EREMIAH is a conspicuous example of the fearlessness which has characterized the prophetic spirit in every age. Called when but a young man, he sought for forty long, eventful years to ward off the doom that threatened Judah by summoning his people to repentance. His task was a most unpleasant one. He suffered many things at the hands of a perverse generation. Nevertheless, he manifested such a sublime fearlessness in the faithful performance of his duty that he becomes for all time a living epistle of courage.

Such a life teaches many lessons. In particular, it indicates the several spheres wherein courage is most needed. It also suggests some of the compensations of courage. And finally, Jeremiah's fearless ministry points out the way to the true source and ground of courage, even God.

Consider the various ways in which Jeremiah's courage manifested itself. Let us begin with his own personal life. By nature this fearless prophet was sensitive and shrinking. He never aspired to stand in the limelight. Ofttimes he bewailed his lot and wished that he had never been born. The words of another tortured soul might well have fallen from the lips of Jeremiah:

"The time is out of joint: O cursed spite,  
That ever I was born to set it right."

Yet the Old Testament leader achieved a greater victory over his trembling body than did the irresolute Prince of Denmark. He put a cheerful courage on and blew the trumpet with no uncertain sound. It would have been much easier to stand aloof from the struggle as a sarcastic and cynical observer, rather than to plunge into the fray as an active participant. Yet Jeremiah deliberately linked up his life with that of his people in a heroic attempt to purify the nation. And this took courage of a high order. In an admirable chapter in "The Prophetic Ministry for To-day," Bishop Williams remarks, "Something like this Jeremiah was longing for—to be a social critic, a problem novelist rather than a prophet of God. Then he could unburden his heart and be at ease. Then he could hurl his denunciations with a kind of grim satisfaction and even joy. But as a prophet of God he belonged to the people and they belonged to him. He was one with them in an indissoluble spiritual solidarity." Jeremiah's victory over self is a challenge to the individual to meet his personal problems in a like spirit of joyous courage.

The prophet also exhibited a fearless spirit in his attack upon the corrupt religious customs of his day. The reform movement inaugurated by King Josiah upon the finding of the law book by Hilkiah proved to be very unpopular among Jeremiah's own kin at Anathoth. Yet he came out boldly for the proposed reform, thereby narrowly escaping with his life. Like the Master, the prophet came unto his own and his own received him not. When it became apparent that

Josiah's reform had not gone to the root of the matter, Jeremiah took his stand in the gate of the Lord's house. In no uncertain tones he denounced the worship there as a hollow mockery, an offense to God. Unless the people amended their ways the temple would be destroyed. "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." Such speech was as blasphemy in the minds of the infuriated Jews and once again the prophet stood face to face with death. Undaunted, however, by this reception of his message, Jeremiah sought yet another means of bringing home the truth. He addressed a series of prophetic warnings to King Jehoiakim, which that guilty monarch promptly threw in the fire. Equally promptly the servant of God dictated a second book of woes to the faithful Baruch, "and there were added unto them many like words."

But it was as a prophet to the nation in matters of foreign policy that Jeremiah had to face his severest trial. In this sphere also he revealed his sublimest courage. Because of the wickedness of the people, God was prepared to deliver them over to Nebuchadnezzar. Their only hope lay in repenting of their sins and in meekly accepting their merited chastisement at the hands of God's chosen agent. What a popular message to deliver to a proud and sensitive nation! Yet even in the matter of patriotism Jeremiah hesitated not a single moment. He advised the people to yield to Nebuchadnezzar; he urged them to bow their necks to the foreign yoke. The outraged leaders called him a traitor, flung him into the prison on a false charge of deserting to the enemy, and finally carried him off to Egypt and stoned him to death.

Patriotism is a delicate subject. The hired prophet and the unthinking patriot shout, "My country, right or wrong." The true prophet to a nation follows in the footsteps of Jeremiah. He defends his country when she is in the right, but holds it to be the function of the higher patriotism to condemn her when she is in the wrong. For as Lord Bryce has pointed out, "Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong." America has had ample evidence during the past few years of the reproach that is heaped upon the heads of certain conscientious patriots. But the story of Jeremiah serves to strengthen the wills of those who seek to lead our nation out into larger fields of international service and brotherhood.

Jeremiah's life also suggests some of those compensations which come to those who manifest moral courage. The prophet's reward was not material. His success was not measured by the yardstick of earthly glory. In many ways his work was a failure. His own people rejected him. Religious worship was not purified. The nation disregarded

(Continued on page 638)

# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Unity and Rome\*

ROBERT LYND, in one of his gripping essays entitled "Books and Authors," says regarding Mr. Max Beer-bohm: "His work has the perfection of a starched shirt front, which if it is not perfect is nothing. Mr. Beer-bohm takes what may be called an evening-dress view of life."

With genuine respect for the author of "Unity and Rome," his purpose, his chivalry and his brave attitudes, the book insists somehow in reminding one of the evening-dress view of its mighty and compelling theme: in a way faultless, but in no way feverish with the temperature of a great passion.

There is the clean-cut statement that "Unity is the biggest issue in the Christian world to-day;" that "to-day the call is to mutual understanding, and that this can come about only through fair and fearless discussion;" but as we follow the engaging page the exclamation will not down, "Bring on your discussion!" The book moves in the areas of the environment of a specific branch of the Church, is oracular in its announcement, declarative in its judgments, positive in its conclusions.

The author's church is "the church of comprehensiveness," not, to be sure, without some "freckle of the flesh upon its shining cheek," but still having the opportunity of a Via Media, from which the inference could be fairly drawn that the Denominations of the Via dolorosa and the Catholic Church the Via lucis!

For both these last-named churches there is "frank and fearless" and wholesome advice, but for neither the foundation of argumentative discussion on which to establish the kindly and well-intentioned admonitions.

This book is an excellent illustration of the exceeding difficulty of seeing clearly and seeing whole the point of view at a more or less wide remove from our own; for the Denominations would surely question the proportions of his perspective regarding some of their overdone principles of insistence, and one may risk a guess that the Catholic Church would do the same.

One sentence should be quoted, however, as evidencing the sincerity of the purpose of adequate inclusions: "The proponents of the World Conference on Faith and Order have certainly 'started something,' and it is likely to prove a very heart-searching affair—working both ways;" to which a growing company would respond with a loud Amen!

The basic question is, "What is the essence of the Church?" Is it material or spiritual? Is it an institution or an inspiration? In its expression, has the Holy Spirit left Himself without a witness except through fixed and definite historical or apostolical succession? Is authority a superior spiritual asset to fellowship? Is "returning and acknowledging the authority of the Apostolic See" the only possible approach

to the inclusion of the unity of the Church? Is Peter or Christ the absolute Master of the situation?

Since it is admitted that "the genius of Christianity and the general tendency of human aspirations are away from imperialism and very much towards enlightened democracy," is it beyond hope that in the presence of the growing appreciation of the comprehensiveness of the presence and work of the Holy Spirit in the "unhappy differences" of the Church, the "imperial fixities" of yesterday, may adjust themselves under the influence of that same timeless Spirit to the requirement and the vision of "enlightened democracy?"

This is a book which will well repay a second reading. The first will be a delight to those who share the author's standpoint: it will be a discipline, a very healthy one, to those otherwise environed; the second will reveal an earnest spirit, sincerely concerned over the sin of schism in the body of Christ, and eagerly looking for the panacea.

There are many who believe it will be found neither in antiquity nor in authority, but in aspiration; that the way back is the way up; that it is the heights, not the history, which reveal the widening horizons, and that new pulsings of the spiritual fellowship between Christ and all His followers will give new significance and sovereignty to the old confession.

"Where Christ is, there is the Church."

## Prodigal Daughters

(Continued from page 635)

"Now then," laughed John, lifting the whip again, "tell me before I give you a few more."

Barnes muttered the name of the street and the number.

"You have got that down, dad, haven't you? Now then, what's my sister Eleanor's address? Quick!"

Again Barnes spoke. All courage and fight had gone out of him.

"Good," said the boy. "You can get up now."

Barnes slowly rose to his feet, aching in every limb, half blind, his body stinging with pain.

"It has not been an altogether successful interview for you, has it?" laughed John. "Now then, I want to say this to you before I kick you out of the room. I shall have my eye upon you, and if you are unkind to Peg, or if you are up to any of the dirty tricks of which I know you are capable, I will not let you off as lightly as this. Now go."

A minute later the Colonel and his son were alone.

\*Unity and Rome. By Rev. Edmund S. Middleton, D.D. The Macmillan Company. \$1.75.

(To be continued)



INTERNATIONAL SUNDAY SCHOOL  
LESSON

(Continued from page 636.)

his warnings and became a vassal of the Chaldeans. Jerusalem was destroyed and the temple laid in ruins. Yet in the economy of God there is provided some recompense for those who fail gloriously for him. Jeremiah was true to himself. He lost the world, but he saved his soul. His sacred honor remained untarnished.

THE AMERICAN SEAMEN'S FRIEND  
SOCIETY76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President. GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies. REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec. WILLIAM PHILLIPS HALL, President. Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

DAVID V. BUSH, D.D.  
Editor Mind Power Plus

## Psychology and Christianity

HERE'S a book that every Minister, every church member, every one who is interested in the present day trend of Christianity should read. This book points out the need for the application of modern day Psychology in the daily teachings of organized churches of this day. It is an inspiring study of the life of Christ—his teachings in relation to practical Psychology.

## THE UNIVERSALITY OF THE MASTER MIND

By DAVID V. BUSH, D.D.

The author points out the need for and the necessity of the teachings of Christ in all New Thought, advanced thinking and other beliefs.

Written by an author who lectures to thousands each month.

More than 80 pages, bound in paper, price per copy, 50c.....Cloth, \$1.00

Address David V. Bush 3403 FRANKLIN AVE. St. Louis, Mo.  
Department 7

What greater compensation can come to any man than this?

Moreover, he rejoiced in the knowledge that he was serving a noble cause, the salvation of his people. The noble souls of earth who have espoused unpopular causes have meat to eat that others know not of. Whittier was a timid soul like Jeremiah. Surveying the curse of slavery he courageously cast in his lot with the forces of abolition and became a leader. By voice and pen and public service he steadfastly championed the rights of the oppressed.

Such a course cost him political preferment. When he accompanied George Thompson, the English abolitionist, to Concord, New Hampshire, they were stoned and shot at by a mob. In Philadelphia the hall where he published *The Pennsylvania Freeman* was burned. Yet late in life when giving advice to a fifteen-year-old boy, he said, "My lad, if thou wouldst win success, join thyself to some unpopular but noble cause." The satisfactions that attend a life spent in behalf of righteousness far outweigh the sorrows that must be borne.

## Today in Every American City

## The White Lights of Main Street

are announcing the story of Hocking's conception of our "Modern Babylon" to America's millions who are flocking to see it on the screen.

## Every "Christian Work" Reader

is being given the unique opportunity of reading, in serial form, this original novel direct from Joseph Hocking's pen, a story which is now being discussed in every part of the country.

## PRODIGAL DAUGHTERS

is one of the most powerful and unusual stories ever filmed is the opinion of the "Paramount" producers. A sermon and a drama and a picturization of what is happening today in social circles everywhere. **Don't miss a single instalment!** Read the synopsis and **START WITH ANY ISSUE.**

THE CHRISTIAN WORK

70 Fifth Avenue, New York City

\$3.00 per Year

## Genesee Wesleyan Seminary LIMA, N. Y., near Rochester

Co-education—College Preparatory, Music, Domestic Science, Business, Arts and Crafts, Elocution. Steam, Electricity, Gymnasium, Athletic Field. Rates \$450 a year up. Address  
President Frank MacDaniel, D.D., Lima, N.Y.

## THE TRAINING SCHOOL FOR CHRISTIAN WORKERS

(Interdenominational)

### Prepares Young Women for Christian Leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission Work.

Eight Months Course—October to June

Under the auspices of the Woman's Branch  
NEW YORK CITY MISSION SOCIETY  
Mrs. A. F. Schauffler, First Directress

For further information, address:  
MISS CHARLOTTE A. PORTER, Dean  
7 Gramercy Park, West New York City

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

# The COMMUNITY CHURCHMAN

*A Monthly Magazine for  
all churchmen who are  
community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

## HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

THE COMMUNITY CHURCHMAN  
2822 Annette St., Indianapolis, Indiana

It is recorded of the Lord Jesus that he endured the cross for the joy that was set before him.

But the chief blessing that God bestowed upon the suffering Jeremiah was that new sense of religion as a personal communion with the Infinite which came to him as he trod the wine-press alone.

Suffering is ever a source of religious insight. The fearless prophet was driven to the arms of his heavenly Father, and as a result of that fellowship there was given to the world the gospel of the new covenant. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." To no other prophet in the Old Testament, Hosea included, was such a spiritual conception of religion revealed as it was to the lonely man of Anathoth. He has well been called the poet of the heart.

REV. VAUGHAN DABNEY.

## RURAL WISDOM

An honest farmer—at least the whole circumstance suggests that he was honest—was pleading with the village banker for a loan on his place. The banker was obdurate. No, he would not consider it. He didn't care anything about the security that the farmer could offer and he had no intention of helping him out. But the farmer continued to plead his cause. Finally the banker, in order to get rid of him, said, "I have one glass eye. If you can tell me which is the glass eye, I will make you the loan." The farmer picked the right eye, which was correct. "How did you know," said the banker. "I picked the one that looked the least unsympathetic."

## THE OREGON SCHOOL LAW

EDITOR THE CHRISTIAN WORK:

I have taken your paper for many years and have read it with much pleasure and profit. It is seldom that I find anything to criticize in its editorial columns. However, upon opening your number of March 31 my eyes fell upon your editorial entitled "Who Owns the Child, the Parents or the State?" I must confess that I read it with astonishment.

What struck me with peculiar force was the implication of the caption of the editorial and its false assumption. As a matter of civil and moral law, neither the parent or the State owns the child. Neither to-day recognizes or predicates ownership of any human being. The relation is that of trust and duty. The civil law, in this country at least, is to the effect that the highest and best interests of the child is the paramount consideration to determine its right to custody and control when the question comes in controversy. True it is that the law recognizes the reciprocal rights and obligations arising out of the relation of parent and child, but the State may take the child from the parent when he fails to fulfil the obligations arising out of it or forfeits them by misconduct. The very first statement in this editorial is an error

## Send for Booklet today!

LEARN how to make a safe investment and secure an assured income for life yielding from 4% to 8% according to age.

No Anxiety. No Fluctuations  
No Inheritance Taxes

A real bond with a donation feature endorsed by leading churches of all denominations

Write for Booklet No. 29

Every Style of Bible for Sale

NEW YORK BIBLE SOCIETY

Oldest Bible Society in New York

5 East 48th Street New York



## "New-Idea" Service Table

A sturdy, neat and well finished oak table, unexcelled for general household purposes, carrying entire meal and returning dishes to kitchen. How many steps will this save you?—Shelves 18 x 24 inches covered with cork material, not affected by heat, water, etc. Sent parcel post, with return privilege—not sold in stores. Price \$8.50 plus postage or express. Weight 20 pounds. Circular on request. Rodda Mfg. Co., 10 S. 18th St., Phila., Pa.



## Pulpit Gowns

and Choir Vestment

Custom Tailoring

FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Mining

131-133 East 23rd. New York City

## VICTOR Portable STEREOPTICON



THE PERFECT  
LANTERN SLIDE  
PROJECTOR  
SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR  
RENT OR FOR SALE

VICTOR  
ANIMATOGRAPH COINC.  
276 VICTOR BLDG. DAVENPORT I.A.

ARE OUR CATALOGS  
AND TERMS

## Communion Ware of Quality



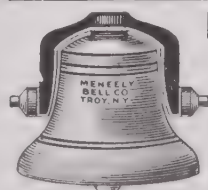
Best materials. Finest workmanship  
ALUMINUM or SILVER PLATE  
Send for Illustrated Catalog with  
REDUCED PRICES

INDIVIDUAL COMMUNION SERVICE CO.  
Room 304 1701-1703 Chestnut Street, Philadelphia, Pa.

## McSHANE BELL FOUNDRY CO. BALTIMORE MARYLAND

Church, Chime and Peal BELLS

Memorials a Specialty



MENEELY  
BELL CO.

TROY, N.Y.

AND  
220 BROADWAY, N.Y. CITY

BELLS

Oregon has most emphatically not decided that the State owns the child. It might as well be said that because the State compels the child's attendance upon the public



school at all it asserts ownership of the child.

In the first place, the law was sponsored by the Supreme Council of the Scottish Rite Masons and was promulgated and furthered by the Oregon branch of the order. The Ku Klux Klan did not originate or promulgate it, but that order did support it strongly, and for this the order is entitled to the gratitude of every American citizen who has the welfare of the nation at heart.

The main feature of the former law was that the parent, guardian or other person having the control or charge of a child between the ages of nine and fifteen years must send it to some school for a term or period not less or more than the number of months of public school held annually in the district in which the parent, guardian or other person lived. There were some exceptions to this general provision, but they are not vital to the present question. By the law just passed the person having the custody and control of the child between the ages of eight and sixteen must send it to the public school for the term or period of the public school in the district where the person lives. The important amendments, therefore, are the requirements that it must attend the public school and the change as to the ages included. The most vital change will thus be seen to be the requirement of the child's attendance

upon the public school, and was the moving purpose of the amendment.

It is a question that will not down, and it behooves every person having his country's welfare at heart to put himself in line with those who are friends of measures that will foster American principles of freedom of thought and freedom of conscience.

CHARLES M. STEVENS.

Eugene, Oregon.

### ENTERTAINMENT AT THE EPISCOPAL SERVICE

A well-brought-up little Episcopalian was leafing over the Prayer Book during the morning service. "Mother," she whispered presently, "which is the gossip for to-day?"



## The CAIRO Hotel

### Washington D.C

Washington's Tallest Building  
Absolutely Fireproof

Famed for its hospitable treatment of guests; moderate rates (American and European Plans)  
Convenient to everything; distinguished for its high class clientele.

JAMES T. HOWARD,  
Manager

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

**PRICES FOR ROOMS**

100 single rooms.....	\$2.50 per day
250 double rooms.....	\$4.00 per day and upward
Single rooms with bath.....	\$4.00 per day and upward
Double rooms with bath.....	\$5.00 per day and upward

**POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT**

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.

**GEORGE C. BROWN, Proprietor.**

## Two Irresistible Travel Opportunities

With Select parties of "Christian Work" Readers

### TWO DE LUXE "CLARK" CRUISES

#### AROUND the WORLD

4th Cruise

#### 120 Days of Luxurious Travel

on the Superb, Oil burning S.S. "LACONIA" (20,000 tons) of the famous Cunard Line.

**Sailing Jan. 19, 1924**

**\$1,000 and up,**

(according to size and location of stateroom), including regular ship and shore expenses.

**AN ALLURING PROGRAM—**Havana, Panama Canal, Los Angeles, Honolulu. Ten days in Japan, Shanghai, Hong Kong, Manila, Java, Singapore, Rangoon. Option of 18 days in India, Ceylon, Red Sea, Suez Canal; 3 days in Cairo, Port Said, Haifa, Jerusalem, Athens, Naples, Monaco, Cherbourg, New York.

#### To the MEDITERRANEAN

21st Cruise

#### 65 Halcyon Orient Days

on the Great White Star S.S. "BALTIC" (23,884 tons).

**Sailing Feb. 2, 1924**

**\$600 and up,**

(according to size and location of stateroom), including regular ship and shore expenses.

**A FASCINATING ITINERARY—**Madeira, Cadiz, Seville (Granada and the Alhambra), Gibraltar, Algiers, Athens, Constantinople, The Holy Land and Egypt, Naples, Rome, The Riviera, Cherbourg, Liverpool, New York.



FORUM ROMANUM—ROME

STOP OVERS IN EUROPE CAN BE ARRANGED FOR BOTH CRUISES.

UNSURPASSED CUISINE AND SERVICE THROUGHOUT.

GREAT INSPIRATIONAL FEATURES.

Shipboard Services and Lectures, Travel Club Meetings, Entertainments, Deck Sports, Musical Programs. Trained Directors for Shore Trips, Lady Chaperones, Physician and Trained Nurses.

Dr. D. E. Lorenz, author of "The New Mediterranean Traveler" and Managing Director of Clark's "Round the World" Cruise, will have charge of our "CHRISTIAN WORK" parties.

Please State Cruise Preference

Illustrated Book and Ship Diagram Sent Free Upon Request.

Secure Your Reservation Now

ADDRESS: THE CHRISTIAN WORK     ::     70 Fifth Avenue, New York, N. Y.

When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

A Religious

ew

MAY

Reception School of  
Religion Library  
2223 Alberton St  
Berkeley Calif  
94704-5800

Presbyterian General Assembly

Rev. Henry S. Huntington

The Appeal of God to a Faltering Church

Rev. C. C. Hays, D.D.

The Call to Adventure

Edward Thomas

Education in Utah

Rev. H. W. Reherd, D.D.

The Minister vs. the Fire Department Horse

Will H. Hays

A Community of Contrasts—I.

Marjorie Patten

Three Dollars a Year

Ten Cents a Copy



## ON DR. J. T. SUNDERLAND'S LETTER

EDITOR THE CHRISTIAN WORK:

I was much interested in J. T. Sunderland's exposition of Unitarianism, and particularly in his interpretation of certain passages from the New Testament in support of his contention that Jesus was God incarnate only in the same sense as all other men are. There should be no dispute to-day over the fact that the letters of the New Testament were written to those whom Paul would have said were "in Christ Jesus," and are therefore somewhat exclusive. There is a sense in which all men may be spoken of as "sons of God," but the emphasis of the gospels and epistles is that sonship is an ethical not a natural relationship. "As many as are led by the Spirit of God, they are the sons of God," says Paul. To certain who were claiming sonship by inheritance Jesus said, "Ye are of your father the devil." John 8:38-42 is a good illustration of the way in which Jesus thought of sonship to God. He said to them, "Ye do the works of your father." They replied, "God is our Father." Then Jesus said, "If God were your Father, ye would love me." There are four marks of sonship which Jesus gives: 1. Children *love* their father. "Thou shalt love the Lord thy God." 2. Children *obey* their father. "He who belongs to God hears my word." "Whosoever does the will of my heavenly Father the same is my brother and sister." "Not everyone that saith Lord, Lord, but he that doeth the will of my Father." 3. Children *trust* the heavenly Father. "Take no anxious thought . . . father knows you have need." 4. Children, try to be like the heavenly Father. "Love your enemies, and pray for those that persecute you *that ye may be the sons of your Father.*"

It will be clear from these and many other passages that sonship with God is an ethical relation, and we are sons of God only when we are filial. God is our Father because He *acts* towards us in a fatherly way, and we are His sons when we act in a *sonly* way. To those is given "the right to become sons of God."

When Peter speaks of persons being "partakers of the divine nature" he was not speaking about all men, but merely those Christians to whom he wrote as the context will clearly show. When John says, "Now are we the sons of God," he was not speaking about all mankind, as Mr. Sunderland assumes, but about his fellow disciples of Jesus. When he mentions others he says, "The whole world lieth in wickedness." A very rapid reading of the letter in which this passage occurs will convince any candid reader that John had in mind only those who were "born from above." When Jesus said, "My Father and your Father, my God and your God," he was speaking to the inner circle who were doing the will of God. The whole seventeenth chapter of John, from which many quotations are made by Mr. Sunderland, was spoken to God and had to do with "those whom thou hast given me" and with "those who should believe on me through

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

their word." He specifically says that he is not praying for the world (humanity), but for those given him "out of the world." I think it must be said in all candor that one cannot accept the Gospel according to John, and quote from it in support of any creed, without seeing that according to it Jesus does differ himself from humanity. He does, there claim to be the Son of God in a unique sense, and "no man can come to the Father except through him." The fifth and sixth, not to speak of the third chapter of that gospel, can mean nothing else. If one is trying to equal Jesus with all humanity *in his divineness*, and prove it from the New Testament, it would be well to rule out all writings ascribed to John, which is the course taken by those who make out a plausible case.

R. L. ROBERTS,  
Superintendent New Bedford District, M.E.  
Church.  
Fairhaven, Massachusetts.

## RELIGION AND THE NATION

The force of religion on a nation's destiny was emphasized by Calvin Coolidge, Vice-President of the United States, in an address in April before the New York State Convention of the Young Men's Christian Association. The strength of America, the strength of all civilized society, he asserted, was in its religious convictions.

"They are not a power which is diminishing," he said, "but a power which is increasing. The standard of conduct which they require was never before so universally recognized and accepted. It sanctifies every place of worship, it is revealed in every institution of learning, it supports

every activity of government, it sustains every economic structure. In domestic affairs, in international affairs, it is more and more the reliance of mankind. The evidences of it are increasing, the results of it are accumulating. More and more the people are living under the conviction that it is righteousness alone which exalteth the nation.

## VIGOROUS RELIGION

In his vigorous speech before the Inter-denominational Ministers Meeting in New York, April 30, Dr. Cadman told of an Irishman who had been attending Billy Sunday's recent meetings in the South. Someone protested to him, "You ought not to go to those meetings. You're a Roman Catholic."

"I like them," answered the son of Erin. "That's why I go. I don't like Billy's preaching, but I like one of the songs they sing. They sing it every night—'Fight in the Corner Where You Are.'"

## GOOD-WILL IN JERUSALEM

"No other city on the far-flung line of the Young Men's Christian Association could stage such an affair," writes a representative of the International Committee, Young Men's Christian Association, who attended the annual "At Home" of the Jerusalem Young Men's Christian Association this spring. "It was," he states, "a unique demonstration of the international, inter-racial and interdenominational work of our brotherhood, and, withal, a glowing tribute to the extraordinary genius and skill of Dr. A. C. Harte, the American secretary of the Jerusalem Association."

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 21.

New York, May 26, 1923.

Whole No. 3024.

### CONTENTS

THE WORLD OF TO-DAY.....	643
EDITORIALS:	
Gifts Unto the Lord: The Leavings: Rev. Frederick Lynch, D.D.	647
Solving an Old Problem: Jessie Barber Hurlburt .....	648
EDITORIAL CORRESPONDENCE:	
Presbyterian General Assembly—I: Rev. Henry S. Huntington..	649
THE OBSERVER'S LETTER:	
Two Notable British Preachers Enter New Fields.....	652
WEEKLY SERMON:	
The Appeal of God to a Faltering Church: Rev. C. C. Hays, D.D.	653
GENERAL ARTICLES:	
The Call to Adventure: A Quaker View: Edward Thomas.....	656
Education in Utah: Rev. H. W. Reherd, D.D.....	659
On the Top of the Basket: William Willard Howard.....	660
The Minister vs. The Fire Department Horse: Will H. Hays....	662
Prodigal Daughters: Installment XI: Joseph Hocking.....	664
COUNTRY CHURCH DEPARTMENT:	
A Community of Contrasts—I: Marjorie Patten .....	666
INTERNATIONAL SUNDAY SCHOOL LESSON:	
June 10: Nehemiah, the Bold Builder.....	667

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### THE RUHR SITUATION

The situation in the Ruhr becomes more of a menace as each day goes by and so far little seems to have been accomplished. The interesting thing is that a very decided sentiment is rapidly growing throughout the world that the only possible way of ever coming to a successful and permanent settlement of the difficulty lies in transferring the whole dis-

pute to the League of Nations or some impartial commission to be chosen by the French and Germans. It is interesting to note that various bodies throughout the world are passing resolutions to this effect. The World Alliance for International Friendship through the Churches, which met at Zurich in April, where there were many eminent leaders of the churches present, including those from France and Germany, passed a very strong resolution to this effect which was carried to the headquarters of the League at Geneva personally by a delegation from Zurich. One American was in this delegation, Prof. William Adams Brown of Union Theological Seminary, New York. Almost at the same time the Congregational Council of England and Wales passed a similar strong resolution. The Labor party in England has already passed such resolutions, and as we write, in one of the letters which Lord Robert Cecil is writing to the "New York Times" on his impressions of America, he earnestly urges this same course. There is little doubt that Lord Robert Cecil fairly reflects England's sentiments in this matter.

#### THE GERMAN REPARATIONS OFFER

The London agreement fixed the amount which Germany should pay for reparations at one hundred and thirty-two billion gold marks. Germany accepted that decision, and then began to try to run away from it. Her failure to keep up the promised payments led to the seizure of the Ruhr by France and Belgium, acting under the Treaty of Versailles. The German Government ordered a passive resistance in the occupied districts. Last week, the German Chancellor, Cuno, made a nominal offer of thirty-two billion gold marks for reparations, but as Cuno himself remarked, the sum was more or less "elastic." Cuno's scheme provided for foreign loans. If foreign nations were unwilling to supply the money the total reparations would fall short by so much. Later in the week Lord Curzon in the course of a speech which was understood to represent the opinion of the British Government, urged that all the great allies join in the reply to Cuno's proposal. But the French and Belgians were eager to make a very prompt answer, and they did not want to imply that Cuno's offer should be regarded as even discuss-



# THE WORLD OF TO-DAY

able. Accordingly, they did not wait until Italy and Great Britain would unite in the note to the German Government, but at the beginning of this week, sent to the Germans a very decided negative. When one compares the French behavior in 1871, when the peasants went down into their own pockets and loaned the Government five billion francs for the indemnity to Germany, which had to be assured before the Germans would leave the soil of France—when one compares the action of France fifty years ago with the action of Germany to-day, he is driven to feel that the French are very considerably justified in the action they are taking. The Germans are still trying to wriggle out of making the sacrifices which they ought to make in simple justice. Would that men like the best type of German Socialists, such as Eduard Bernstein, were in power in Germany.

## AMERICA AND THE WORLD COURT

The present status of the agitation to have America participate in the World Court is about as follows: The President has made his opening address in New York City, a statesmanlike presentation of the whole thing. He is following this up by various public statements and letters in which he intimates his purpose to stand unyielding for the program he has advocated. He is to present the World Court in the transcontinental tour which he is to make. There has been an unexpected antagonism to it, mostly proceeding from those within his own party. Senator Borah opposes it because, to his mind, it does not go far enough and is not a real court; Senator Johnson opposes it because he opposes any relationship to Europe whatever; other Senators and publicists are opposing it on the ground that it is a part of the League of Nations. So far as can be determined from the daily press and from the correspondence in this office the opposition is largely confined to these men. People at large seem receptive to the President's suggestions. When all is said, it is difficult to realize how anybody can object to it, it is such a harmless scheme. Our relation to it is simply that we assist in selecting judges and pay our share of the expense. It does not commit us to participation in European affairs in the slightest way; although it does mean not only recognition of the League of Nations, but participation in its assembly so far as the election of judges is concerned. It is hard to see how this can hurt us.

## THE CAMPAIGN FOR INTERNATIONAL CO-OPERATION

The Joint Campaign for International Co-operation came to a successful close last week, to be resumed early in the fall. Senator Everett Colby of New Jersey and Dr. Frederick Lynch visited the churches, ministerial associations, chambers of commerce, business men's clubs, women's clubs and other organizations from Kansas City to Duluth. They spoke in an average of five times a day and everywhere met with very cordial response. Both Senator Colby and Dr. Lynch could not help feeling that there was a decidedly awakening interest in America's co-operation with the other nations of the world in restoring order out of chaos and setting the European nations upon their feet, and above all, establishing a more Christian world order on the ruins of the old. In almost all of these meetings questions were asked and answered. Our readers will be interested in hearing

that most of the questions referred to the attitude of the United States toward the League of Nations, showing that through the great Middle West interest in America's participation in the League is still very much alive. On the matter of the World Court there seemed to be no division of opinion whatever.

## LORD ROBERT CECIL ON HIS VISIT TO AMERICA

Since his return to England, Lord Robert Cecil has written a series of articles on his impressions of America's attitude toward international questions and particularly toward the League of Nations. He found that the tendency in America to-day is away from isolation in world affairs. As he pungently put it, "The truth is that isolation, whether desirable or undesirable, is quite impracticable, and that is recognized by almost every serious person in the United States." Not only by virtue of our experience in 1917, but on account of our interest in commercial developments everywhere and by our humanitarian feeling, we are as a people convinced that we are concerned in what goes on in all the world. Lord Robert found that our agricultural and cotton interests recognize that the price of their products depends largely on external markets and such markets depend on the economic condition of foreign nations. Very many of our own "irreconcilables" are beginning to doubt gravely, as Lord Robert comments, "Whether an attitude of Olympian observation, coupled with the offer of advice and occasional interference in the affairs of other nations, is really a very good way in which to exert American influence in foreign affairs. They feel that it leads or may lead to the greatest amount of international friction with the least advantage to international peace of any course that they can adopt." The love of peace both in abstract and as an object of national policy, he finds, at least as strong in this country as in any other country in the world. "Americans, he comments, have no belief that you can promote peace by force, and any suggestion of a return to the old system of group alliances, balance of power and competitive armaments is altogether repellant to their mode of thought." Lord Robert, of course, was pleased by Senator Pepper's conversion to support of the League, due to Lord Robert's presentation of its work. As for the Senator's suggestion that the League be definitely deprived of all powers to enforce its decision by military means, Lord Robert would be perfectly ready to drop Article X from the League Covenant, which does not, as he understands it, in effect involve the use of force, but he would retain Article XVI. Article XVI provides for the use of the blockade against a recalcitrant country. If the United States would recognize the legality of such a blockade, it would be effective even though this country took no part in enforcing it.

## LORD ROBERT'S CONCLUSIONS

"I came away from America," says Lord Robert Cecil, "as convinced as I was before I went that sooner or later the United States would join the League in some form or other." If the French Government were ready to submit its difficulties with Germany to the League, the organization would be immensely strengthened. That failure is the only thing which is holding the League back seriously now, to Lord Robert's mind. "But in any case, the League," he

# THE WORLD OF TO-DAY

prophesies, "will become the sole international authority in Europe and the world. All countries desiring to take part in international affairs will have to use the League machinery for that purpose, for there will be no other of importance." It is, therefore certain that sooner or later, the United States will join the League. The only question is when. The sooner, the better, to his mind, for he considers that the ideas of America on international affairs are broadly speaking sound and perhaps, sounder than those of any other country. "She looks at them with greater impartiality, less hampered by bad traditions, more genuinely convinced that war is a senseless method of settling international disputes." But while he has no doubt of our sooner or later entering the League, he counsels the rest of the world "not to be diverted from the main task of building up the League to be a great instrument of international peace and progress while perpetually looking over their shoulders to see what America is doing."

## THE TWENTIETH CENTURY GOOD SAMARITAN

On Sunday, May 20, there gathered together in the City of Washington several thousand men and women who came from every State in the Union, from large cities and from country districts, people who are working to make their communities better, cleaner, happier, and more wholesome places to live in. There were among them ministers, doctors, teachers, nurses, judges and court officers, city and State officials; editors, employers, labor leaders, settlement and home service workers, and many others whose business it is to stand by "when a fellow needs a friend." The occasion of their coming together is the annual meeting of the organization to which they belong—the National Conference of Social Work. What is "social work" and what has it to do with the Church or the Sunday-school? Let us recall a very old story: A certain man went down from Jerusalem and Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite when he was at the place came and looked on him and passed by the other side. But a certain Samaritan as he journeyed came where he was; and when he saw him he had compassion of him and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the host and said to him, "Take care of him and whatsoever thou spendest more when I come again I will repay thee." The hero of this narrative might be called the first "social worker" whose story has been preserved to us. But, of course, he was acting all alone—he had no organization to help him. Then, too, what this good neighbor did was very meager from the modern point of view. He had to pour oil and wine on the sick man's wounds; antiseptics were unknown and drugs were rare. He had to take his patient to an inn; there was no hospital. He had to go warily forward on his road as thieves were still abroad on the dangerous highways about Jerusalem. Unorganized industrial conditions, shocking standards of living with lack of all public safety regulations made thieves and desperadoes even of decent men in those days. The good neighbor acted single-handed; to-day we are able to act to-

gether for the common good in service founded on knowledge and tested by experience. Social work means playing the "good neighbor," but in a much greater variety of ways than were known two thousand years ago. The fact that it is often done in great hospitals and schools and laboratories and parish houses does not make it any less personal or religious. The great size of our cities and the multitude of our problems simply increase the opportunities for neighborliness and fellowship. Cannot young people who have been studying fields of Christian service in church and Sunday-school bring to the social tasks of our day a touch of personal devotion which grows out of the spirit and fellowship of the Christian Church? But the social work to-day has added something very important to what the Good Samaritan did. He handled the unfortunate man whom thieves had set upon, in the only way he could—as an "ambulance case." The harm was done and the thieves were gone; the good neighbor could only care for the victim. Nowadays, social workers do not rest content without an effort at prevention and reconstruction. In the language of the parable they are just as anxious to clear out the thieves of the Jericho road as to rescue the victim after the harm is done. This is why we hear so much about health education, the prevention of vice, better factory conditions and better relations between labor and capital. Social work aims not merely at helping individuals, important as that is, but also through individuals and groups, at making our cities and towns the kind of places where health triumphs over disease, comfort over poverty, virtue over vice, and good-will over strife.

## MEMORIAL DAY UNION SERVICES IN THE CHURCHES

September last a commission consisting of Rev. Chauncey W. Goodrich, Rev. Charles S. Macfarland (Reserve Chaplain) and Rev. Charles E. Jefferson, chairman, representing the Federal Council of the Churches of Christ in America, visited the American cemeteries in France. In rendering their report to the Administrative Committee of the Federal Council this commission made recommendations for the completion of plans for these cemeteries; the association of chaplains in the permanent care of these cemeteries as representing the churches and the nation; that "Memorial Day services under the auspices of the Council in behalf of the American churches and people be held in all these cemeteries"; and that "the churches at home join in this special remembrance on each Memorial Day under the direction, where possible, of the Reserve and National Guard chaplains as union services." The General Committee in Army and Navy Chaplains has been in conference with representatives in Europe arranging for the observance of Memorial Day in the American cemeteries of France and Belgium. It is earnestly desired that in our own country, wherever possible, union Memorial Day services be held in the churches to definitely pay tribute to our sons whose bodies rest in these cemeteries across the seas. It is eminently appropriate that these services be in charge of chaplains of the Army or Navy, either Regular, Reserve or National Guard, or at least that some chaplain have place on the program. There will be formal parades, visits to cemeteries and varied civic and military recognition of the day in communities throughout the nation, but place can and should be made for a union service in some church in every community, thus definitely relating the church to this sacred memorial and giving it



## THE WORLD OF TO-DAY

the atmosphere of religion. We urge that this be done. The General Committee on Army and Navy Chaplains, through its office, 937 Woodward Building, Washington, D. C., will be glad to render all possible aid in such a program. If in any community preparing a program it is desired to have name and addresses of chaplains who are or may be available the General Committee on Army and Navy Chaplains will be pleased to send such to anyone applying. "*Dulce et decorum est pro patria mori.*" Cherishing the memory of all those who have given their lives in patriotic service we would make this Memorial Day memorable in its contribution to religion and patriotism.

### THE EPISCOPAL BISHOPS AN AMNESTY

Appeals for amnesty for the political prisoners have gone to the President from fifty-four Protestant Episcopal bishops in every section of the country—from Maine, Massachusetts and Connecticut, from North and South Carolina, from Texas, Colorado and Minnesota, from California and Idaho, and so on. One comes from the Bishop of Porto Rico and another from Bishop Logan H. Roots of Hankow, China, who is at present in the United States. Bishop Brent's reasons for advocating amnesty which the other bishops endorse are: "(1) The nations with whom we were associated in the war all promptly granted an amnesty to their political prisoners; (2) I am assured by competent lawyers who have examined the evidence in the case that these men are in prison solely for expression of opinion in writing or speech; (3) this is a fitting moment in which to grant them an unconditional amnesty as an act of delayed justice; (4) my observation leads me to believe that such a course would meet with the unqualified support of the vast majority of our citizens." Bishop Du Moulin of Ohio writes: "I am more than glad to ask you to add my name to such an appeal, as I feel very strongly in sympathy with Bishop Brent's position in the matter and desire to follow his lead." The bishops in all three States where groups of political prisoners were tried and sentenced, *i.e.*, Illinois, Kansas and California, are most desirous of the release of all the groups of prisoners in the free speech class. Bishop Charles P. Anderson of Chicago, who has advocated amnesty for some time, urges that there be no further delays in granting it. Bishop James Wise of Kansas telegraphed the President: "I respectfully urge you as National Executive to grant amnesty to all war-time political prisoners being held for expressions of opinion. Believe such action at this time would meet cordial approval of big majority of American citizens." Four California bishops, Bishop W. Bertram Stevens of Los Angeles, Bishop J. W. Johnson also of Los Angeles, Bishop Sanford of Fresno and Bishop Edward L. Parsons of San Francisco petition for unconditional amnesty. Bishop Stevens wrote President Harding, saying: "I am glad to add my name to the list of those appealing for an unconditional amnesty to remaining political prisoners. There are many of us who feel that the time has come when such action should be taken. I believe that it would be welcomed by everyone regardless of political opinion. I am sure you will understand my sending a message of this sort, as the matter seems to me to be a very vital one." Bishop Johnson wrote: "I am one of a large number of American citizens who would be greatly pleased were you to grant an unconditional amnesty to the political prisoners who are still incarcerated

at various places in the United States. A strong sense of justice compels me to press this matter, as other bishops of our Church have done and are doing. With the strong conviction that we all have that a great nation can protect itself from any menace that is likely to emanate from the prisoners to whom I refer, we feel that the time has come when this nation can afford to be magnanimous."

---

The great movement out of the Roman Catholic Church in Czechoslovakia has become familiar to us all. There is now, of course, the steady need of training the new Evangelicals. The whole movement is well illustrated in the record of the work of one man, Rev. J. W. Dobias, who was sent from this country through a special fund last year. He has charge of five different congregations about Domazlice. Practically all his people came out of the Church of Rome within the last few years. In Domazlice his congregation numbers approximately five hundred, in Nova Kdyně two thousand five hundred, and in the three other smaller towns two hundred each. In addition to the preaching services and mid-week meetings, Mr. Dobias has to take care of the religious instruction of the children, which in Czechoslovakia is carried on as a part of the public school system. The people respond most warmly to his ministry. These new converts are enthusiastic and interested. Of course, they need very careful shepherding, because they have no Protestant background at all, and very little knowledge of the Bible or of the Protestant conception of the church and its work. The congregations at present meet in school buildings. Probably the local people will be able to make some sort of church building for themselves ere long, but in the meanwhile American friends need to support such men as Mr. Dobias. Of course, the Protestant Church of Czechoslovakia will be quite self-supporting in due time.

---

In the fourth annual report of the Institute of International Education, Stephen P. Duggan, director, announces that an agreement has been reached between the Commissioner of Immigration at Ellis Island, Mr. Robert E. Tod, and the Institute whereby the entrance of bona fide students to this country will be allowed even though the quota of the student's country has been exhausted. Since the present immigration law makes no provision for foreign students coming to this country, a good many deserving applicants were at first refused because the quota of their country had been exhausted. Later these surplus numbers were allowed to enter under bond, but this resulted in some impostors declaring themselves students in order to gain admission to this country.

---

At a lecture on the origin of man in the Mormon Tabernacle at Ogden this spring, Apostle John Widtsoe, former president of the University of Utah and a Mormon in good standing, gave some sound advice, which we wish every Christian minister and layman had courage enough to give. "You Mormons," he said in effect, "must be open-minded to see the fruits of education, not to be afraid of science, and to expect to find truth both in science and in revelation." While Mormons who accept such counsel will not always regard Joseph Smith as a trustworthy channel of revelation neither will Christians who accept it remain "literalists."

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhonda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## Gifts Unto the Lord: The Leavings

NOT long ago we sat in the pulpit of a large church waiting for the time for us to preach the sermon. Suddenly our eyes were caught by the motto carved on the wooden offertory plates which rested on the table beneath us: "Gifts for the Lord." Then the offering was received and while the pastor was dedicating the gifts to God's service we glanced into the plates. There was a big congregation present; there were a few quarters, dimes and nickels and many pennies in the plate with its inscription, "Gifts for the Lord."

It set us to thinking at the time. Was the Lord simply getting the leavings—the left-overs of life—and we and the world getting the big, great things, and the real gifts of both our money and our interests? We have not been able to get the question out of our minds—hence this asking of it here. For this church was no exception. Everyone knows that the offerings of the average congregation is a small collection of pennies and ten-cent pieces. It has become a standing joke. Many of the people drop something in because they are ashamed not to. They put in as little as they can. Again and again the plate comes back from its journey of collection through a big congregation of people in comfortable circumstances with a mere pittance in it. Men who spend five dollars a week on cigars put a quarter in the plate. Women who spend five dollars a week for theater tickets put

in a quarter. Young men and women who spend a dollar on movies or ice cream sodas put a penny in the plate. Many a man will go to church in the morning and put a quarter in the plate and then take the family into the country in a car, buy dinner for all at an expensive inn and burn up two or three dollars worth of gas. It would be very interesting to take any average congregation and after deducting what each member spent for his household expenses see what proportion of the balance went on self—for amusements, theaters, cigars, pleasure trips, country clubs, etc., and what proportion went to the church. Let any reader of these words ask himself, how much of my income above household expenses goes for "gifts for the Lord," how much for "gifts for myself?" Is the Lord simply getting the leavings of our money? Sometimes it looks as though that was all. There lies on our table a pitiful plea of a foreign missionary society for a small sum, as money goes in America—\$300,000. The work—and it is a splendid work—must be retrenched unless this sum can be raised. (A great British missionary society had almost to go out of business two years ago for lack of funds.) This \$300,000 could be raised by contribution of the money the members of this denomination will spend on amusement and pleasure seeking in a week. What a leap forward the Kingdom will take when the Lord gets the big sums and we keep the leavings for ourselves.

We once attended a football match where we were told there were sixty thousand people present. We never saw such enthusiasm in our lives. The twenty-two players were fairly calm—faces grim, set and determined—although they were putting all the brain and muscle they had into the game. But the vast crowd acted like a pack of wild men. They yelled themselves hoarse. They almost leaped over the rails into the oval. There was enough enthusiasm vented to have put a national reform over, had it been turned in that direction and lengthened out a little. Of course, half the men had bet on the outcome and that accounted for their delirium; but the other half were simply enthusiastic for their college to win and were lending their aid. Previously they had all spent exorbitant sums for seats. Now we imagine a large proportion of that crowd of sixty thousand were church people. It may have been out of place there, but we could not help wondering what would happen in the local church, in the missionary work of the denomination, in the Kingdom at large, if one-tenth of the enthusiasm vented on that game should be put into the work of the Lord. Is the Lord getting only the leavings of our enthusiasms as well as the leavings of our money? It is a very serious question at just this time when civilization is in such a bad state and the one question before the world is this: Is it to be Christ or chaos?

We were staying with a friend not long ago and his wife said to us in confidence: "Do you know George can't wait until Saturday comes, he is so crazy to get to the golf links. He is as devoted to golf as a lover to his mistress." Our first thought was—George being a member of the church in good and regular standing—whether George "could not wait until Sunday came, so crazy was he to worship God." How much of our real devotion is to God and the things of God, how much to the world? Does God get as much outpouring of our heart in prayer and worship as the favorite amusement gets of our thought and interest? Do we put as much thought on God during the week as we do on a hundred other things? Is our religion a full, continuous, abiding



# EDITORIAL

thing, permeating not only our actions, but our thoughts, or is it merely the incident of life—a hymn and sermon on Sunday? Is our evening prayer a perfunctory thing after a day spent in tiring devotion to business, the fag-end of our soul's endeavors? It is the same question, Is the Lord getting only the leavings of our devotion, other things getting the great sum of them, and their unwearied strength?

It was with this danger in mind that Christ told the rich young man to sell his goods. It was no condemnation of riches, but the fear that the young man would give the riches his full, glorious youth and the Kingdom of God only the leavings. It was the knowledge on Christ's part of the temptation of work and play to consume the full enthusiasm and devotion of the soul, while He got only the leavings, that led Him to say so often that truly to follow Him one must put many things we love and cherish now out of our lives. The saint is made not more by his sinlessness and purity than by the fact that his chief enthusiasms and devotions are for God and His Kingdom. F. L.

## Solving an Old Problem

LET us make a science of the application of religion to the every-day life. Let us turn each church into a spiritual hospital, or perhaps hospital and school combined, and let each minister be changed into a physician of the soul. His sermons and leadership are merely the means to bring about the accomplished fact, the healing of the soul.

The medical science, dealing with the body, is fairly well developed. Psychology is gradually crystallizing more and more into a definite science; and so let ministers be trained to know not only God's mind, but man's mind, and even his body, that they may know how to harmonize man's actions with God's truth.

For each man who comes to him let the minister be able to read the man's temperament, and so far as he is able to receive light, to give him light. Show him where he is weak, how he can be strong: Destroy his superstitions, set his feet on the rock of truth. And later, when the patient has another need, or he meets complications in his life that blind him to the right path, let him come again for further help.

At first, of course, this definite science of right living, this harmonizing of man's spirit with God's, and its practical application to each man's need must be worked out, perhaps much of it must be discovered. The wheat of truth must be separated from the tares of error and trivialities; but let it be made as much of an exact science as that of medicine. And here is part of the minister's work for to-day—this discovering of what must be done to perfect the new science.

Then let the people be trained to understand their need for this personal application of a religious science in their lives. This, too, is the work of the minister; for as doctors of medicine have trained the public to appreciate the need at times for examination and guidance for physical welfare, so must persons be trained to understand their need for help in this far more important matter of spiritual welfare.

Perhaps we hear someone saying, "People will never take any personal spiritual advice from ministers." It is probable that some never will, for many heretofore have been too proud to go for such advice. Doctors have had to meet these

same conditions and to overcome them. Still many to-day will not listen to the man of medical science, but instead will run around to different faddists of healing. But more persons are appreciating the value of the science of medicine and what it is doing, and more are turning to it for help for physical ills than ever before.

There are, and there will be, faddists in the religious life, but gradually a definite science will win its proper place as its truth becomes apparent.

Therefore, let Christians be trained to go to the minister for religious help, not as a man goes to a priest, tabulating what he considers his sins, and getting what he thinks is forgiveness; nor yet as a man goes to his Protestant pastor, telling him with shame and agony something of his life, and getting prayers and a call upon God for forgiveness, and yet perhaps with a subconscious feeling that his pastor really scorns him for his weakness, his vileness. But let him go as to a wise physician, subject to the same ills as his patient, but understanding those ills, is able to diagnose and able to help.

John Wesley had an inkling of what was needed in men's lives when he instituted the class meeting. Doubtless he got this idea from his mother's way of dealing with her children, for each child in this family had an appointed time for a serious talk with the mother, when spiritual instruction was given. Wesley must have realized that so-called conversion was merely an attitude of mind in desiring goodness or righteousness. But the whole process of incorporating righteousness into the life—that continual struggle after what is decent and good—comes after a man's conversion or the decision to do right. And the science of understanding a man's soul has been so undeveloped that the class meeting never filled the need. Its failure proved the religious science of the day to be as embryonic and as clumsy as the medical science was a hundred years ago. Yet the class meeting served a purpose at a certain time; but where is the Wesley to-day who will develop this new religious science?

There is a strong analogy between the physical mental and spiritual natures. There is also a strong analogy in their treatments. At the present time the healing of the insane in hospitals is looked upon as the correct scientific method, rather than the old idea of imprisonment, and an equally scientific method applied to the soul will reach still deeper into lives. But since the physical intellectual and spiritual natures are so interwoven with each other the minister must understand the sciences pertaining to the body and the mind in order to administer his own, the science of the spirit, to the best advantage. The doctor, the psychologist and the minister should all work together, each one a specialist in his own field, and each one able to understand when his patient would require treatment at the hands of a co-worker.

There can be no more community religion than there can be community health of the body. There can be community sanitation which is conducive to good health, and there can be a community attitude toward the moral life which may make it easier for each individual to keep God's commandments; but genuine health of soul, as well as health of body, is, and ever will be, in the last analysis, an individual matter only.

On every hand you hear people say, "So-and-So ought not to be in the church." If all the So-and-Sos were taken out, who would remain? But if you think of the church as a hospital for the healing of the soul, a different face is put on

## EDITORIAL

the matter; for only one thing is necessary in a hospital, and that is a sincere desire on the part of the patient to get well. Sometimes it is a hard matter to make a man understand that he is spiritually unfit, as we know that everybody is likely to be blinded to his own faults, his own besetting sin, and he does not enjoy having the veil lifted so he can see his own sin face to face. But almost every man is in love with at least one virtue. When he is in love with all the virtues, and harmonizes with them his love for his physical and intellectual life, he is in love with God. The man who can be brought to no sense of right and wrong in his life is morally feeble, and has no more right to propagate than the man who is mentally feeble. High intellectual gifts and a feeble moral nature are scarcely compatible; but if such could be found to exist in an individual, that person should be prevented from having heirs the same as the one who is feeble of mind. The world has too long bowed down in worship at the shrine of the soulless intellect.

Along with individual diagnosis and treatment from the minister will come strong, definite statements from the pulpit dealing with the spiritual side of the whole life of man. A minister perhaps will talk on "The Causes and Effects of Anger," "The Necessity of Honesty," "Forgiveness," "Symptoms of a Run-Down Soul," "Psychology and Pseudo-Psychology, or Fads and Truth," "The Sin of the Capitalist and Laborer," "Knowledge on Proper Mating," "The Training of Children for the Kingdom of Heaven," and so on. People will come to hear such a minister talk from the pulpit and will come to him personally, because they will get that concrete help—that light—which they will be able to get nowhere else. They will learn to look forward in their lives, learn how to "get life, and not to let life get them." The science of the soul will be broad and deep and high—as broad as humanity, as deep as man's soul, as high as God. And it will tax all the powers of a strong man to dispense it wisely.

Possibly to some this idea will seem to be trying to convert into a science what is, in reality, a very simple matter. Some may think the path of life, with all its complications, is, nevertheless, so plain that "wayfaring men, though fools, shall not err therein." Rather, let us through science make the "Way of holiness" easy. If it is all so simple, then what need have we for ministers at all? Or possibly we need them only to give general direction to the way we are to take, to point the path we are to choose. But note that the greatest influence the world can possibly have in shaping decisions comes early in a child's life, and from the parents. If the decision to do right is all that is really needed, and the rest of life is very simple—too simple, in fact, to be reduced to a science—then the mission of the Church is narrowed to only those people whose spiritual determination has been neglected by their parents.

But if in addition to the individual decision to do right—which is justly considered the one thing necessary for uniting with the church—one is supposed to receive guidance in the affairs of life in a most general way, then we are back at our starting point; for to those who wish it this general guidance in right living can be found in books and magazines, and chiefly in the Bible itself. For those who do not care to read, but who receive truth more readily through the ear, the Church as it now exists may still have a mission; but it narrows its usefulness to persons of a particular type.

To-day ministers are being told to study farming because

so many of their flocks, especially in the rural districts, are vitally interested in farming. One might as well tell the doctors to study fashions because so many of their patients are vitally interested in this subject. Such an idea is enough to make the angels weep, and we might with equal sense tell school teachers to study hair-dressing and lawyers to learn brick-laying. Let everything be topsy-turvy and no man know his own business, but plenty about the other man's.

But is this taking up of farming on the part of ministers a plain way of telling the world that they have no business of their own, nothing more than a dried-up, out-of-date theology, and that to all practical purposes the minister knows not much more of the science of right living, no more how to give individual guidance over the steep and thorny way of life, than the man who comes to hear him? Soon the farmer will know his own science of farming. Then in what science or art will the minister indulge in order to attract to him country or city parishioners?

Is it a dream that the time will come when each person might be able to get just the help he needs in his own life, so that he would not bruise his wings or break his heart on the rock of experience? When he would be able, through another's guidance, to look ahead in his life, to "get life, and not let life get him"? Or if he should sin, could he learn how to take sin the right way, so that it might, through the knowledge gained, build up to a stronger character, and not tear down to something weaker?

If there cannot be more and more personal direction regarding the right and wrong of every question entering into life, and of every condition of life, then the Church will gradually lose more and more power among men. But still we believe, and still we hope. We believe it is October with the churches; and if it is October, then let us say with Mark Sabre, "It is not 'Take down. It is done.' It is 'Take down. It is beginning.'"

J. B. H.

[EDITORIAL CORRESPONDENCE]

## The General Assembly at Indianapolis

THE Presbyterians this year followed the example set by their Baptist brethren last year and met in Indianapolis.

Indianapolis itself is an attractive town. It is a real capital. It gives one very much the sense that it is the chief city of its region. Indeed, the stranger would find it hard to tell why the city should exist except that Indiana needed a capital.

Those whose taste lies in superlatives declare that Indianapolis is the biggest city in the world not on a waterway. We cannot vouch for the truth of the statement.

But to our muttons. For some years several of the Presbyterian boards and agencies have held conferences at the Assembly city before the meeting of the judicatory one of the organizations which hold such a meeting is the Home Missions Council. This Council is composed of an elected representative from each Synod. Last year Dr. U. L. Mackey superintendent of Synodical Missions in New York, urged on the Council the great need of looking out for the emotional equipment of the seminary student. THE CHRIS-



# EDITORIAL

TIAN WORK printed an article by Dr. Mackey embodying his suggestion. That suggestion led to much interesting discussion. This year also Dr. Mackey made the most significant contribution to the Council's program. He took up the problem which has been discussed *in extenso* in our columns following Rev. J. C. Berry's article on "The Gap in the Wall." Dr. Mackey suggests that we help close that gap by a system of following and recording the work of each individual minister, and then making these confidential records available to churches which are seeking pastors. We shall publish Dr. Mackey's article in due time.

This year's Assembly began, according to regular custom, with a sermon by the retiring Moderator (we print Dr. Hays' sermon this week), followed by a communion service. Although there are fifteen Presbyterian churches in Indianapolis, the opening session of the Assembly met in the First Baptist Church on account of its size and convenience. Dr. Taylor, the distinguished pastor of the church, is retiring president of the Northern Baptist Convention this year. He gave the service an atmosphere of Christian unity by assisting in the dispensation of the elements at the communion.

The significant part of the Moderator's sermon was his plea for the spirit of unity. Time and again later speakers referred to that plea.

On the afternoon of Wednesday comes the election of the Moderator. This year one of the candidates was a man known the world around. A great many men high in the councils of the Church had urged Mr. Bryan not to run. The Presbyterian Church is just now reorganizing all its boards. Also, the issue of liberty of thought has come before the Church through the objections to Dr. Fosdick's preaching in the First Presbyterian Church in New York. It was not the time for the representative of any extreme wing in the Church to be Moderator.

Other years, when there has been talk of Mr. Bryan's running for Moderator, he always let it be understood that he would not be a candidate unless he was nominated by acclamation. He has absented himself from the Assembly several times for the first afternoon because he did not want his name presented.

This year he left the public uncertain until almost the time of the Assembly whether he would run or not. When an acquaintance went to him and asked him on what platform he would run, Mr. Bryan refused to commit himself. "But," said this man, "I voted for you for President three times, and each time you had a platform."

The Nebraskan—or rather Floridan—was vexed. He would say nothing. Later he apologized for his display of temper. Even so, however, his seconder, Dr. Pence, of Portland, could report Mr. Bryan's position only in a very general way. Dr. Pence had said to Mr. Bryan that in backing him he represented eighty per cent. of the honest conscience of the Assembly. Bryan answered his question, implied if not expressed, by saying:

"I think you can trust me, sir, as one who loves the peace of this Church as much as any man in the Assembly." The Assembly greeted the statement with applause. One or two of the enthusiasts shouted their approval. But as all the world knows now, Mr. Bryan would have been well advised if he had followed the advice of those of his friends who blew cold on his ambition.

Dr. Aquilla Webb, of Wilmington, Delaware, put Mr. Bryan in nomination. Mr. Bryan, he argued, should be

elected as a layman, as a representative of the South—he comes as a commissioner from southeast Florida—and because of his deep interest in evangelism. Mr. Bryan, he said, believes that the Church might double its membership in a comparatively short time.

Other nominations followed in rapid succession. The name of Dr. Frank Mitchell Silsley, minister of the First Presbyterian Church of Oakland, California, was presented by the Presbyterians of San Francisco. In the six years of his pastorate his church increased from a membership of six hundred to one of twenty-one hundred.

Dr. Silsley's nomination was a surprise to the California delegation generally. Most of that delegation had counted on supporting Dr. Hugh K. Walker, "the Presbyterian Bishop of California." Dr. John Willis Bauer, formerly president of Occidental College, California, the only lay Moderator of the Presbyterian Church in the history of the General Assembly, nominated Dr. Walker. Dr. Walker has been head of the California Anti-Saloon League, president of the Board of Trustees of Occidental College, a member of the Presbyterian Board of Church Election, and is familiar with the work of the Church.

Then Dr. Martin D. Hardin, of Ithaca, New York, began a eulogy of Mr. Bryan. "Some day," he said, "I hope to see the moderatorship of our Assembly given to William Jennings Bryan by acclamation. But I feel that right now we are at a critical time. I am here to present the name of Charles M. Wishart." There was a round of hearty applause. Dr. Hardin went on to tell something about his candidate. Dr. Wishart is president of the College of Wooster. For five years he was minister of the Second Presbyterian Church of Chicago. The late Dr. Gunsaulus said of him, "I don't know any other man who has moved my heart and mind as has Dr. Wishart. I regard him as the strongest man who has graced the pulpit of Chicago." Like Dr. Swearingen, the Moderator in 1921, Dr. Wishart came from the United Presbyterian Church. For four years, 1910-14, he was professor of systematic theology at their Pittsburgh Theological Seminary.

Then came the seconding speeches, one for each candidate. There were curious omissions in the speeches in behalf of Bryan. Neither Dr. Webb nor Dr. Pence spoke of the two elements in Mr. Bryan's public service which would have appealed to the Assembly most strongly his work in behalf of prohibition and in behalf of world peace. Rumor has it that Dr. Webb was called on to make the nominating speech only shortly before the meeting. Indeed, rumor has it that the night before the Assembly opening Bryan himself was seeking a man to nominate him.

Two things stood out in the nominating and seconding speeches. Every speaker asserted of his candidate that he was "sound in the faith," and that he was a believer in evangelism. Those phrases were simply shibboleths. One would like to have heard a prophetic note. One would like to have heard some man say of his candidate, "He is a Christian. He has been applying the teachings of Jesus in this or that realm of activity." But there was nothing of that.

All the world knows how the balloting went. On the first ballot Mr. Bryan received 391 votes, Dr. Silsley 36, Dr. Walker 133, Dr. Wishart 315. Dr. Reid, of San Francisco, withdrew Dr. Silsley's name in favor of Dr. Walker. The net ballot ran, Bryan 421, Wishart 400, Walker, 56. Dr. Baer withdrew the name of Dr. Walker. On the third bal-



## E D I T O R I A L

lot Dr. Wishart won with 451 votes to 427 for Mr. Bryan. Not for ten years has it taken three ballots to choose a Moderator. The election was a remarkable victory for sanity. It was not a victory for Dr. Wishart. It was a defeat for Mr. Bryan. Mr Bryan was defeated not only because he is unwilling to believe that the Lord may be accomplishing His great work of creation through evolution, but he is apparently unwilling that men who are convinced of that view should remain in the Church.

Except for President Wilson, no Presbyterian elder in America is better known than Mr. Bryan. That he should have been defeated is the more remarkable when we think how probably nine-tenths of the laymen in the Assembly and a fifth of the ministers had never heard of Dr. Wishart. Bryan carried the conservative Synods of Pennsylvania, Oregon and Washington, the Welsh Synods, and the Solid South. The Welsh Synods are made up of the Welsh Calvinistic Church, which united with the Presbyterian Church two years ago. New York, New Jersey, the Synods in the northern Mississippi valley and the Negro Synods emphatically voted against him.

Mr. Bryan took his defeat badly. When Dr. Hardin came down from the platform after nominating Wishart he spoke to Mr. Bryan, who is a personal friend. Mr. Bryan said to him, "I had a right to expect something better of you." Dr. Hardin is a son-in-law of the late Adlai Stevenson and his father was a personal friend of Bryan. Dr. Hardin answered to the effect that he had written Mr. Bryan and told him that he did not think this was the time for him to run, and that he (Dr. Hardin) would oppose him.

"I have no use," Bryan answered, "for any man who prefers the blood of the beast to the blood of the Lamb."

It is the custom of the Moderator to appoint the leading defeated candidate chairman of the Committee on Bills and Overtures. That committee is of primary importance. The Fosdick matter comes before it this year. Dr. Wishart broke over the usual custom and appointed Dr. Walker chairman. As a matter of fact, the instructions provided that Mr. Bryan's section should appoint a minister on that committee, but probably that technicality could have been got over. Mr. Bryan's section elected him to the Committee on Education. The Moderator, however, appointed him chairman of the Committee on Home Missions. Mr. Bryan refused the appointment and will hold his position on the Education Committee.

The Moderator also asked Mr. Bryan to act as Vice Moderator. Mr. Bryan took the matter under advisement and suddenly learned that the Moderator had appointed a Philadelphia layman to the position. According to the newspapers, Mr. Bryan is put out by these incidents.

After his defeat Mr. Bryan gave out a statement, the major part of which ran:

I feel as much called to the fight against evolution, which is paralyzing many of our pulpits and destroying the faith of many of our students, as any preacher feels called to preach. The question in my mind has been whether the work the Moderator could do was of sufficient importance to justify my suspending for a year the active discussion of this subject.

I finally concluded that it was worth while to lead the Church if the delegates so desired in a national effort to unite the Christian churches in the effort to bring the Gospel to that large section in the United States which is outside all churches. That seemed to me to be possible as well as desirable.

But as the choice has fallen upon another, I am left

free to continue the work which I feel to be of vital importance to our Church and to all other Christian churches, namely, the aligning of the Church against the brute doctrine that man is the descendant of the lower animals. This, I believe, to be the greatest menace to civilization as well as religion. This comes up in many forms, and I shall feel free to discuss the subject on the floor, whereas I would have been restrained if I was Moderator and acting for the entire Church.

The vote I received showed that the Church itself is orthodox, and only a small fraction has been led away by the brute hypothesis. If I could receive the vote I did among the commissioners, when the other side concealed the real issue, what chance have they among the rank and file of the Church when they come to choose between Darwin and Moses?

The evening after Mr. Bryan's statement appeared, Dr. Wishart in the course of an address on education at a popular meeting of the Assembly, declared his own position:

"Either you can shut your eyes to the facts," he said, "or you can accept the facts and draw the proper inferences. I never see any particular gain to shutting our eyes to the facts. When you look at the facts squarely and without blinking, the best and highest inferences you can draw from them do not weaken but strengthen and fortify the highest ideals of the Christian faith. But remember that the professors you so bitterly criticize did not invent the facts. . . . It is part of religious education to know the great facts of life. There is no question that in some of our colleges certain facts of science are taught from which some professors draw inferences hostile to Christianity. . . . But let me remind you that every boy or girl worth his salt will go through a period of upheaval when they bump into the great facts of life. The boy will find himself in his maturity if in his home you have given him the religion that is not a mere statement of dogma, but is the inner life."

The Assembly is not much more than under way at this writing. Will H. Hays, head of the moving picture industry, a member of the Committee on Ministerial Relief and Sustentation, gave a ringing address Thursday evening in behalf of the Sustentation and Pension Fund of the Church and in behalf of an increase in ministers' salaries.

A veritable demonstration in honor of Dr. William Hiram Foulkes marked Friday afternoon's session. In a speech to the Assembly Dr. Foulkes had shown how the New Era Movement has increased the giving of the Church, despite any mistakes it may have made. As he finished Dr. Reid, of San Francisco, came to the platform and paid a tribute to Dr. Foulkes as a man who, criticized and assailed, nevertheless has served the Church ardently and effectively. The Assembly rose in honor to the head of the New Era Movement. The work of the New Era Movement will be taken over by the Executive Council which the Church will set up at this Assembly.

The plans for "Every Community Service Endeavor" have worked out so well in Montana, that the Home Missions Council will hold conferences in Idaho, Northern California and Wyoming to undertake similar work in those areas in June and July. The plan is that one man from the home mission headquarters of the denominations working in those areas will accompany the Home Mission Council deputation and that in each area all the administrators of home mission work will make the tour. Such developments make one believe that the Churches are growing in good old-fashioned—or new-fashioned (?)—common sense.



# THE OBSERVER

## Two Notable British Preachers Enter New Fields

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

**C**HURCH people in America will be as much interested in the new fields which Dr. John A. Hutton, of Glasgow, and Dr. Sidney M. Berry, of Birmingham, are about to enter as will be our British brethren. Dr. Hutton for many years has been one of the most popular pastors visiting Northfield and has regularly supplied the pulpit of the Fifth Avenue Baptist Church, New York, through the summer Sundays. The Rev. Sidney M. Berry has been the English correspondent of *THE CHRISTIAN WORK* for some time and was one of the outstanding delegates to the International Congregational Council at Boston in 1920. Both Dr. Hutton's and Mr. Berry's books have had wide and appreciative reading in America, and American visitors to Scotland and England have often taken opportunity to hear them both.

Dr. Hutton has just accepted the call to succeed Dr. Jowett at Westminster Chapel, London. There is great rejoicing in London, but great sorrow in Glasgow, tempered with pride that Dr. Hutton should have been called to this great preaching station, for Westminster Chapel has become a sort of Free Church Cathedral. When Dr. G. Campbell Morgan went there fifteen or twenty years ago the parish had already largely disappeared and the congregations were made up of visitors from all parts of London and from all England and Scotland. When Dr. Jowett was called to Westminster it was with the understanding that he was to devote all of his energy to preaching and great crowds hung upon his words during his eventful pastorate. It is even more a preaching station now than it was when Dr. Jowett came to London and no one could adequately fill the pulpit who was not known to all Britain and America.

Dr. Hutton's congregations will be gathered from all the ends of the earth. Great satisfaction is everywhere expressed over Dr. Hutton's acceptance of this call. There are many who consider him the most outstanding preacher in either England or Scotland to-day. Dr. J. Fort Newton, in his recent volume, "Some Living Masters of the Pulpit," is very pronounced in this opinion. Speaking of a sermon which Dr. Hutton preached in the City Temple, London, as having moved him more than any sermon he had heard in England during his long stay there, Dr. Newton says:

"What a sermon Dr. Hutton preached in the City Temple yesterday, both for its eloquence and its appropriateness. He dealt with 'The Temptation,' that is the one temptation which sums up all others, including that of the minister to which he alluded with illuminative understanding. What is the Great Temptation, faced by Jesus in the wilderness and escaped by none of the sons of men? It is the cynical spirit, by which we are sorely tried in these days, and will be more terribly tried later, because it haunts all high moods. Subtly, artfully, it seeks to lower, somehow, the lights of the soul, to slay ideals, to betray and deliver us to base-mindedness. Satan, said the preacher, is the base-minded spirit; he is the denier, as God is the Affirmer, within all souls. Such preach-

ing! He searches like a surgeon and heals like a physician. Seldom, if ever, have I had a man walk right into my heart with a lighted candle in his hand, as he did and look into the dark corners. For years I had known Dr. Hutton as a master of the inner life, whether dealing with the Bible *at close quarters* or with the friends and aiders of faith, like Browning; and there are passages in 'The Winds of God' that haunt me like great music. And no book in this dark time of war—in which, alas, the author has suffered his share of bitter loss—has gripped me more firmly, more surely, than his 'Loyalty, the Approach to Faith.' There one hears not the great guns behind dim horizons, but their echo in the lonely places of the soul. As a guide to those who are walking in the middle years of life, where bafflements of faith are many and moral pitfalls are deep, there is no one like Hutton; no one to stand alongside him. Rich as his books are, his preaching is much more wonderful than his writings. His style is indeed a marvel, but one does not think of it while he is preaching. While his sermon has the finish of a literary essay, it is delivered with the enthusiasm of an evangelist. The whole man goes into it, uniting humor, pathos, poetry and hard reason, literature, life, unction with a certain wildness of abandon, as of one possessed, which is the note of truly great preaching. In my humble judgment, he is the greatest preacher in Britain."

The church at Belhaven in Glasgow has been filled morning and evening, not only by the university group in Scotland, but by people of all classes, and no one thought of visiting Glasgow on Sunday without hearing Dr. Hutton. He has been one of the most popular visitors to the Northfield Summer Conference and his services in New York have always drawn great swarms of people. He has been one of the most prolific writers in the British pulpit and his books have a suggestiveness and originality about them that has made them widely read. I have taken occasion to say several times that "The Persistent Word of God" is about the best example of expository preaching that we have had in recent years, and also that his lectures on preaching delivered to the students of Glasgow and Aberdeen, "That the Ministry Be Not Blamed," are among the most unique and suggestive that have been delivered. He has been a student of all literatures and is steeped in the great poetry of the ages. Perhaps no one has made a deeper study of the Russian novelists than he has, and he is continually going back to them as the men who have, beyond all others, sounded the depths of the human heart. He believes that no one has pictured the ravages of sin and the way of redemption more faithfully than have the great Russians. He comes to the Westminster pulpit in the very ripeness of his powers. He is expected to begin his ministry at Westminster before the first of June.

Mr. Berry has been called from the great Carr's Lane Chapel at Birmingham to accept the secretaryship of the Congregational Union of England and Wales. As the English papers are saying, there was something inevitable about the nomination of Mr. Berry for this office. The office is

much more than is conveyed in the term "secretary." If it were in the Anglican communion rather than the Congregational he would be called archbishop.

Mr. Berry, as my readers know, is the son of that outstanding preacher, Dr. Charles A. Berry, of Wolverhampton, who was the first man called to succeed Henry Ward Beecher, but the son has built up his reputation on his own efforts and it rests upon his own genius. He is not the successor of his father in any way. As a preacher he is wholly different from his illustrious father, whose impetuous rhetoric was in sharp contrast to Mr. Sidney Berry's far more measured eloquence. When Mr. Berry was called to succeed Dr. Jowett at Birmingham there was something of a venture of faith in it. He had achieved considerable success as a preacher in one or two small parishes and there was some surprise, perhaps, throughout England that he had been called to this great charge, but he soon rose to the occasion and now holds his own place in the illustrious succession of James, Dale, Jowett and Berry. Carr's Lane Chapel never had larger congregations—its 1,700 seats having been filled every Sunday—than while Mr. Berry has been its pastor, and he has come at the same time to occupy a large place in

the public life of Birmingham and the Free Church life of all England.

His books are getting to be known on this side of the Atlantic as well as in England. The volumes of sermons and addresses published by F. H. Revell and Company are finding their way into the studies of the American preachers everywhere. Mr. Berry has been particularly successful in his ministry to men. I had the pleasure of preaching in the Carrs Lane Chapel one Sunday morning two years ago and the first impression I received was the great number of men in the congregation. There is a reality and a vigor about his preaching that appeals especially to men. It is a great satisfaction to know that in his new office as Secretary of the Congregational Union he is to be relieved so far as possible from administrative tasks and left free to visit the churches.

I am sure the readers of *THE CHRISTIAN WORK* will watch both Dr. Hutton and Mr. Berry in their new and outstanding positions, and wish them all success, for both are the real prophets of the larger gospel.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Appeal of God to a Faltering Church

By Rev. C. C. Hays, D.D.

Moderator of the General Assembly of the Presbyterian Church in the United States of America

"Put on thy strength, O Zion."—Isaiah 52:1.

[The following is the sermon preached by Dr. Hays at the opening of the Presbyterian General Assembly at Indianapolis on May 17th.]

**W**HETHER there were two Isaiahs, as some scholarly critics say, or only one, is a matter of small consequence to most of us. There is *one*, at any rate, and he had a great vision of God and the Church. The thought running through these chapters and binding the book together as a masterpiece is that of the divine Being, the Holy One of Israel, ruling and reigning in the affairs of his people and bringing them promised deliverance. This makes Isaiah a book for to-day and gives us cheer and confidence in our work.

In the chapter preceding the text there is an appeal to God that He would put on His strength, that He would manifest His power as in the days of old. "Awake, awake, put on thy strength, O arm of the Lord. Awake as in the ancient days, in the generations of old." But in this chapter we have an appeal to the Church as though God himself, willing and ready to do His part, were answering back, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem."

It is God's call to His hesitating, faltering Church, and it comes to us to-day at the opening of our one hundred and thirty-fifth Assembly with striking significance.

I. Think first of the Lord's favor toward the Church and the encouragement we have from past successes.

We cordially acknowledge the Church to consist of all those who profess the true religion, by whatever denominational name they may be known, but it is our own branch of believers with which we are especially concerned at this time. We are all more or less familiar with the history of Presbyterianism in our own land, yet it cannot be too often recalled. Our fathers came to this country for the same reason that foreigners are coming today, in search of a better chance. We flatter ourselves also that many of them, like the Pilgrim Fathers, had high and unselfish ideals. They carried the Gospel with them, and desired more than anything better religious privileges for themselves and their families. Once here they were not content until they had the church, and also the school and the college, built upon religious foundations. It is heartening to read how in the days of Makemie the settlers on the banks of the Pokamoke longed for a minister of their faith to break to them the bread of life, and how, when at last he came, they clamored to hear him. We know how our early history is inwrought into the very fiber of our nation, and the part that Presby-



terian elders and Presbyterianism played in the formation of our national Constitution and our national life. As a church we had a right worthy part in the nation's start, and have always been loyal to the core. Our first Moderator was a signer of the Declaration of Independence, and we have been asserting our prerogatives ever since. Whatever may be said for or against Presbyterians, it cannot be said that we have ever been afraid to speak our minds.

We were slow, like others, to see the great future in store for our country and to realize the part we must play in her destiny, but it is evident from the early minutes of our Assembly that the missionary principle has always been dominant among us. In 1802 a Standing Committee of Missions was elected to superintend the "missionary business" of the church. This was the true beginning of our Board of Home Missions, although it was not until 1816 that our first Board, known as the "Board of Missions," was actually set up. How interesting to read the report of the special committee which had the courage and vision to recommend the creation of a *Board*! The report rehearses the marvelous growth of the country and the demand for missionary labors, and goes on to say:

God in His adorable providence seems to have changed, in these latter times, the scale on which He has for years conducted the affairs of His government. Changes which were formerly the work of years are now produced in a day. Magnificent and astonishing events have passed so often before the eyes of men of the present age that their minds have acquired a tone and vigor which prompt them to undertake and accomplish great things. We ourselves witness every day the wonderful effects of combined counsel and exertions, both in the moral and political world.

That was one hundred and seven years ago, yet it reads as though it might have been written yesterday. And incidentally, we see how boards grow out of conditions and needs. The Board of Education was organized soon after the Board of Missions, for it was seen at once that to preach the Gospel there must be men trained and qualified for the purpose. Our boards and agencies have come into being one after the other as the needs of the church demanded and progress justified. To amalgamate a number of them now into a great Board of National Missions is a fitting thing in view of the fact that our work has spread until it embraces the nation and extends to nations beyond.

Thirty-eight years ago at the opening of the Assembly in Cincinnati the Moderator (Rev. George P. Hays, D.D.) preached a missionary sermon on the text, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," in which he rehearsed the story of the church's beginnings and brought it down to date, concluding with an eloquent appeal and this final declaration, "The mission of the Church is missions." Our membership has since grown to three times what it was then, and our annual contributions to Home and Foreign Missions are eight times as large as they then were. We are distressed sometimes because of our slow progress, yet in the lifetime of a single generation we have made a great advance and are at last coming to see that our chief business as Christian men and women is to build up the Kingdom of Christ and get the Gospel to those who do not have it.

2. Look now at the open doors before us and the claims upon us as a denomination.

Our very successes are to-day our greatest concern. The problems of the Church, as one of our secretaries has said, are not the problems of failure, but the problems of success. We have, in fact, succeeded so well that we are bound to push our work or suffer humiliation and disgrace. There are many communities in our own land and vast sections in

foreign lands which are virtually turned over to us by a comity of arrangement with other denominations. We must enter in and possess the fields or give way that there may be enlargement and deliverance from some other source.

When we think of the prospects in foreign lands and of the opportunities for enlarged work and usefulness there is only one word to describe them—it is the word *unlimited*. In Persia, for example, slowly recovering from the war, there are vast stretches of country dotted with villages in most of which the Gospel has never been preached, and this is peculiarly Presbyterian territory. One of our missionaries who has just returned to Syria writes: "The refugee problem is most heart-breaking and taxes every possible resource. In Aleppo I saw six or seven thousand Greek refugees living in caves in the old quarries near the city"—which, to quote no more, reminds us of the Near East relief work yet waiting to be done, and how, by supplying temporal needs, we may reach the hearts of countless numbers. In Korea, in China, in India, and practically all Asiatic countries, there is a new turning toward Christ as the true teacher of mankind, while in Mexico, Central America, South America, and even in troubled nations of Europe, like the republic of Czechoslovakia, there is dissatisfaction with the old order and an appeal to Protestant Christianity such as we have not known before. Where the outlook has been darkest, the call is now loudest. In West Africa, where a few years ago there was talk of abandoning the field for want of encouragement, we have to-day the largest Presbyterian church in the world with a waiting list considerably larger than the membership. We are gaining now every year in foreign fields more converts than we had all told after the first fifty years of our foreign mission work.

But it is not only the open doors and our missionary activities which call for an aroused church. The forces of evil challenge us. What has frequently been referred to in the Assembly as the "greatest obstacle to the progress of the Kingdom" received its death sentence in the passage of the Eighteenth Amendment; and the devil has not got over it. Hell has enlarged herself in the effort to recover her lost stronghold. The temperance triumph was a triumph of the Church, and it is no time to retreat. The Church owes a duty to society as well as to the individual; and we must faithfully bear our share of responsibility in ridding the land and the world not only of the drink evil, but of social injustice and of every wrong which hinders the reign of Christ.

Some think they see evidences of an organized propaganda against the Church. Whether this be true or not, we know the enemy was never more alert than now to pick flaws and hinder spiritual progress. Every slightest defection in our ranks, every smallest symptom of a weakening in Christian testimony, every departure of any minister from the faith, is taken up and magnified and broadcasted as though to create an impression that the old foundations are slipping and the Church is losing ground. Now is the time for loyalty to Christian truth and Christian principle. Now is the day of all days when we should be clean who bear the vessels of the Lord, and when the army of Christ should stand with a solid, united and inflexible front before an unbelieving yet perishing world.

3. Consider, in the third place, the latent power of the Church and our ability to meet the responsibilities of the hour.

First, our material resources. *Money* is one of them—not the most important, to be sure, but it takes money to run the business of the Kingdom, as it requires money to run any business. One great hindrance to the progress of the



Gospel has been our failure to provide the means. We have been putting money into our work but nothing like as we might. Many think our benevolence budget of \$15,000,000 excessive. Some of us have argued about it in our Presbyteries and session meetings and excused ourselves concerning it, when the fact is, it is far below our ability as a church. As compared with others, it is low, for a number of denominations excel us in per capita giving. As compared with our expense budget, it is low, for we expend more than twice as much on ourselves every year. As compared with our ability to give and our expenditures for luxuries, it will shame us in the judgment. What it really amounts to is a little more than a two-cent postage stamp for every member of the church every day in the year. The government estimates that we have in this country a per capita income, including children, of \$500 a year; and we know that Presbyterians are above the average in ability rather than below. But at the government figures, we, with our 1,800,000 members, to say nothing of our adherents, should have \$90,000,000 annually to lay at the feet of our King; and if we should give to others as much as we spend on ourselves for local church purposes, as two or three of our sister denominations are now actually doing, we will have \$45,000,000 for benevolent work on the old tithe basis. Our budget for the current year is full \$4,000,000 short of what could be readily used, and the Church should provide the entire amount asked without quibble or question. We have the money to meet every call if we will recognize our obligation and acknowledge our stewardship.

We have resources in *numbers* of which we have not availed ourselves and herein is a great weakness of the Church. One difficulty about our finances is that we have so much dead timber on our rolls and too many dead-heads. So many members of the Body of Christ have been struck with the paralysis of worldliness and are hindering rather than helping. The Church is not an ark for the mere saving of an elect few although we still believe in election. Nor is it a ferryboat, all obligations having been settled when the fare is paid. It is not an insurance company organized to insure against loss in the world to come, as some seem to think. It is not a social organization nor club for entertainment. Nor is it a school of instruction merely. The Church exists for work as well as worship, for service as well as sociability, for this world rather than the next.

Then think of our *spiritual resources*, which, after all, are the true measure of the Church's strength. It is entirely possible that we are losing rather than gaining by our interest in wealth and numbers, not because these things are not sources of strength, but because in stressing them we have been overlooking the real secret of the Church's power. Of silver and gold the disciples had none, but they could say to the lame man, "In the name of Jesus Christ of Nazareth, rise and walk;" and it was the exhibition of divine power that filled the people with wonder and amazement as they gazed upon the Church. We have lost the power to work miracles, but Heaven forbid that we should lose the power to supply spiritual need.

The *Gospel* itself for one thing. It is the power of God unto salvation to every one that believeth, and it is the power of God unto the salvation of the Church. The preaching of the cross is to them that perish foolishness, but unto us who are saved it is the power of God and the wisdom of God.

The charge that rationalism and unbelief are widespread among us, and are even creeping into many of our pulpits, is a charge that cannot be sustained. Those of us who have been much over the Church in the past year have found no evidence of this whatever, but only deepest regret every-

where expressed that such sweeping assertion should be made. The worst that can be said is that we have not been stressing the cardinal truths of our religion with the emphasis they merit. And as for the Church herself, the antidote for error is the truth. Nothing will heal our woes like grace, and there is nothing like light to deliver us from darkness. No appeal to force, no resource to law, no ecclesiastical bull will drive out heresy where heresy appears. We have the more excellent way depicted in the thirteenth chapter of First Corinthians. What is needed is the spirit of Christ and a return to gospel preaching where we have departed from it, every man to his task, the laying of new emphasis upon the things most surely believed among us, in every pulpit and classroom of the Church.

*Faith* is another of the secrets of strength, significant and vital. We limit God by our unbelief, we draw upon Him by our faith. "According to your faith be it unto you," was not spoken to blind men alone, but to us. "If thou canst believe, all things are possible to him that believeth." It is the men of strong convictions who have fashioned the world. It is confidence which has girded men's loins and nerved them for the putting forth of energy.

A revival of faith and of *prayer* will do more than anything to solve our problems. Prayer is the power by which we lay hold of the spiritual resources at our disposal. Prayer is not overcoming God's reluctance; it is taking hold of God's willingness. "Call upon me," is the command, yet we have not called—no, not with that sense of need and desire which brought the blessing in the olden time, which has sent revival after revival sweeping through our land in the nick of time to save the Church and save the land.

"Ye shall receive power after that the *Holy Ghost* is come upon you," is another of the old-time promises which needs to be recalled to the Church. The early believers were few in number, but marvelous in power because of Pentecost. Well did Spurgeon declare, "If a church have not the Holy Ghost, its members may as well close its doors, bar its windows, place a black cross on them and cry, 'God be merciful unto us'."

And the Holy Spirit came to testify of and to glorify *Another* whose presence and supporting power we must not overlook. It is He whom Isaiah prophesied, "whose name is called Wonderful, Counselor, the Mighty God, the Everlasting Father and the Prince of Peace." It is He who is so marvelously portrayed in the very chapter following the text as the deliverer of Zion, "wounded for our transgressions and bruised for our iniquities"—whose sacrificial death we in this Assembly are about to commemorate, Head over all things to the Church—"the conqueror from Edom, with dyed garments from Bozrah, glorious in his apparel, marching in the greatness of his strength."

The Church is not dead nor dying. With all her faults, she is the liveliest institution the world knows anything about, and the gates of hell cannot prevail against her. The world's criticism and the world's need are the Church's challenge. Let Zion arise and shine, let our men and women in the Church count it the highest privilege of life to advance the work of Christ. Let us enter with joy and enthusiasm into his service now that we may meet Him with joy when our work is done.

And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah for the Lord our God the Almighty reigneth. Let us rejoice and be exceeding glad and let us give glory unto Him for the marriage of the Lamb is come and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure, for the fine linen is the righteous acts of His saints.



# The Call to Adventure: A Quaker View\*

By Edward Thomas

## I.—THE STORY.

CLOSE to the battle lines in France, from September, 1914, until the Armistice in 1918, a group of adventurous idealists faced the realities and the perils of war among the common people. They maintained maternity and general civilian hospitals, operated milk stations for babies, ploughed fields, sowed grain, reaped crops, restored devastated farms. They sold and distributed many thousands of dollars worth of seeds, of furniture, and of other supplies. Much was sold a little below cost, much they sold for nominal amounts of money, often on long credit, according to the ability of the purchaser to pay. Some goods they gave away. They built hundreds of demountable houses, for this purpose operating two wood-working factories, they cared for many thousands of refugees, especially women and children, they cared for the insane. In places more remote, to obtain adequate supplies for restocking farms, they became large-scale emergency farmers, raising, or buying and shipping to the needy, horses, cows, sheep, goats, chickens, pigs rabbits and bees. They managed the government of besieged Ypres when the proper forms of authority failed to operate. They found typhoid raging among the neglected populace and stamped out the epidemic by effectively vaccinating over twenty-six thousand people, treating seven hundred of those already stricken in extemporized hospitals. Wherever they found themselves they attempted to construct livable ways of living out of lives broken by the war machine and neglected by the armies called their protectors. Moreover they supplied and manned several convoys of motor ambulances at the front which ultimately carried two hundred and sixty thousand wounded, and manned four or five ambulance trains of some ten cars each running to base hospitals, and provided and manned two hospital ships on the sea.

Those who did this work were, for the most part, well educated idealists, devoted to the cause of humanity, but untrained for such work. Their ideals were despised and rejected by the military mind and they were called conscientious objectors. They proved to be marvelously efficient in carrying out this work scorned by so-called patriots. No better proof is needed than the success of their maternity hospital at Chalons. Out of 878 babies born there, 838 were born alive and survived the first month. Of the mothers only two died and one of these was brought in dying. The record of this hospital in the war zone, even though mothers and babies had to be moved in emergencies into and out of bomb-proofs, is equal to the best peace-time records of well-managed hospitals in any city. Its devoted intelligent attendants, serving without pay proved as efficient as the highly trained, well-paid staff of the best hospitals in the world.

During the war these adventurers, ever looking toward the brotherhood of man, were in France, Russia, Serbia and Italy. Besides this they provided regular visitors or supervisors at prison and relief camps in England, Holland and

Corfu. After the Armistice they went with their helping hands into Belgium, Germany, Austria, Syria and Siberia, stretching out over Asia until they came to Japan. They operated their own freight trains on a branch railroad in France; when a locomotive failed them they stripped a heavy motor truck of its rubber tires and fitted the iron rims of its wheels to the railroad track that their operations might not be interrupted. They opened a chain of co-operative general stores. They became the largest milk dealers in Austria, and they handled millions of dollars worth of other supplies. They unexpectedly found they had no bad debts, the refugees paid for all the goods they had received on sales. So these workers endowed a \$200,000 hospital with these and some other surplus funds of the French work.

Their uniform came to be so respected that those who wore it were given free passes on some of the greatest railroads of Europe. Goods in warehouses labeled with their name and insignia, often guarded by only nominal and unarmed watchmen, proved safer from thieving than the military camps and national well-guarded storehouses in either America or France. Their losses by thieving on their far-flung lines of transportation and from their storehouses were less than a New York department store loses within its own walls.

They were more effective peacemakers than armed police. It was unsafe to be out alone at night in the Balkan towns. Two years after these adventurers had established their hospital in Petch, one of the worst of the towns, the spirit of brotherhood had planted itself so firmly that anyone could walk alone at night and find the streets safe. What some psychologists call the hate-complex had been cured by the love that suffereth long and is kind, that vaunteth not itself and is not puffed up.

Those who came to Continental Europe after the Armistice had many surprises. They expected to find the doors of government offices shut in their faces. Instead, government officials welcomed their visits for advice or for assistance in overcoming difficulties. One worker, who entered late upon the work and for only a short time, thus expresses himself, "It is very strange to be on such intimate terms with Ministers of State. Most people find more difficulty in meeting European Ministers than in reaching the President at Washington, but with us it was very different. If I wanted to see the Minister of Foreign Affairs, or the Minister of Reconstruction, or the Minister of War, I merely telephoned for an appointment. I was usually told to come at once, and was never put off more than half a day. We always got along very well with the ministers in spite of our different point of view when it came to war or politics or economics." Another worker needs more than a thousand horses to enable returning refugees to plough their lands for seeding. Ploughs were available, but everyone said, "All the horses are in the army. You can't get them. Poland refused to reduce her military establishment when the League of Nations asked her, and also when the Supreme Council of the Allies asked her." But this adventurous worker refused to be discouraged. She went to the Polish Minister of War, and be-

\*Reprinted from the May "Atlantic," with the permission of the editor.

cause she asked nothing for herself or for her organization, but went in the spirit of the prophets of old, the Minister of War listened to her and gave her all the horses she needed—more than a thousand.

Bread cards and even legal tender currency were issued by cities as tributes to the unselfish efficiency of the workers, bearing the name of their church and their insignia. When one of their head workers in Russia asked how much land he could count on controlling for the work he was taken up into a high place and offered all the land as far as he could see. And they had many other adventures.

## II.—THE LESSON.

Every church that seeks will find adventures. If any church is ready to forsake its property, its houses and lands, and is ready to be brought before rulers and be persecuted for the sake of bringing good news to the poor, for the sake of healing the broken-hearted, for the giving of sight to the blind, and for the breaking of chains, economic or military, it will receive its reward, manifold more, and in the time to come good reputation. Eventually rulers will welcome its messengers, listening to their words as to the words of those who are true prophets.

Adventures like these interest the world, they interest the man in the street, command the respect of the scoffer, open the eyes of the self-satisfied, and teach the needs of the world to the thoughtless. These adventurers for the brotherhood of man awaken sympathy for those who need the very help they have to offer.

In their homelands one adult in every thousand of the population is counted as a member of the church which gave its name to the work and staked its reputation on the faithfulness and wisdom of the workers. If ten times as many would give their support to such work carried out by their own churches, can anyone doubt that war would be banished from the earth. If one out of every hundred adults was willing to support this kind of work and their churches were willing to undertake it, wars would be impossible. The common people will gladly hear a physician who will cure the world of war and all its unutterable brutality. They are looking for the church which will be a physician.

The remarkable reverence which grew up in hostile countries in less than two years for the uniform of these adventurous relief workers is in sharp contrast to the mere tolerance for the uniforms worn by some other groups of workers. This reverence and respect, amounting to love, was won in several of the countries by workers from nations recently bitterly hated as enemies. It is evident that patriotism and the emotions of solidarity can be personified and idealized in the uniforms of workers for brotherhood as effectively as has been done in the past by the uniforms of soldiery. The insignia of brotherhood, worn by workers striving against evil, in the Spirit of Jesus, can be made inspiring—as inspiring as war and hate have made the insignia of war—uniforms and flags and swords and guns.

This war-time adventure of one group has shown the conditions for success. The workers should serve without pay, except for necessary pocket money, and should enlist for short terms only, so that the spirit of adventure is ever fresh. They must be intelligent and devoted to the ideal, wear inconspicuous uniforms and go unarmed, lest the form of the institution outshine the spirit of the work. They must be willing to accept minor positions, to do their full share of monotonous weary labor, and to undergo some persecution.

The constant endeavor of relief workers must be to make continued work unnecessary. They must avoid pauperizing those they seek to help. Unlike foreign missions which are

most successful in well-tilled fields and succeed only if they build up churches, relief workers must always be ready to abandon their work before it becomes an institution in the eyes of those they help. These workers for this reason, with the advice and consent of the governments concerned, have withdrawn from France, from Germany and from Serbia. Like the most forward-looking of the foreign missionaries who seek to build up self-reliant congregations, relief workers must make self-reliant people out of those they help. Workers must not only be adventurers but teach others to adventure toward constructive ideals.

The very complexity of modern life gives each church an opportunity to center the romance of adventure in itself by offering adventurous relief work to its young men and women. The romance of adventure has gone out of every-day modern life. Civilization means institutions, means organization, and organization makes adventure less normal and more difficult to seek out. For an organization to run smoothly on its wheels men and women must fit the deep ruts worn by travel of the wheels. Whoever leaves his groove, whoever jumps the track, is likely to cause a serious wreck. In adventurous relief work the workers are restoring to usefulness lives wrecked by the selfishness of the economic machinery of civilization or by the war machine. Such lives are numbered by millions and all the charitable institutions of the nations fail to lessen their number. Christians must learn again that the spirit of Jesus does not come by outward forms, does not thrive in institutions, but within the soul of the adventurer for the brotherhood of man. When the military machine made their hospital ships institutions in which the Spirit of Jesus could not dwell, these workers gave them up, and turned to other work. They were about to give up their ambulance trains for the same reason when the Armistice came.

It is unnecessary, perhaps it is unwise, for a church to officially organize constructive relief work. Small bands of adventurous men and women in England in August, 1914, assured of the moral support of their church, independently began the work which resulted in the adventures recounted above. All that is needed to start work which may revolutionize the world is the moral support of a church numbering a substantial fraction of the population among its adherents, any church with a million members can supply the leaders and the financial backing adequate to become a leader of the nation toward higher ideals. A central organization is needed for selecting and managing workers and supplies, but financing relief work is the least of its difficulties. Five thousand dollars together with the vacation time, free use of a college equipment, and the volunteer services of a few instructors and business men, started the American branch of the work which soon grew until it was contributing largely to the results.

In the winter of 1921 to 1922 some forty workers were in the famine-stricken regions of Russia. A quarter of these fell sick with typhus. New workers have gone to replace those invalidated home. The adventure still calls in Russia. It calls in the Pennsylvania and West Virginia coal fields, all up and down the Appalachian Mountains, in Mexico, in China—all over the world. The whole world is calling for adventurers who will do every-day work, ever looking toward the brotherhood of man. The world is profoundly thankful and deeply stirred when the Spirit of Jesus shows itself embodied and personified in a group of adventurous workers. In our complex civilization such work can only be done by individuals working in groups and burning with the spirit of idealism. The world should find that spirit in the churches, and is saying to each church, "Art thou the one that should come or look we for another?"



## III.—TOWARDS THE OUTLAWRY OF WAR.

The causes for which wars are fought—liberty, justice and peace—are noble and Christian causes. But the method of war is not only un-Christian, it is ineffective for these ends. The war to end war has failed. Those who have been in the trenches and have seen the fate of the civilian population behind the lines agree with G. A. Studdart-Kennedy, the most popular of the British army chaplains, who said, "The brutality of war is literally unutterable. There are no words foul and filthy enough to describe it."

Just before he died, William Austin Smith, the clear-sighted editor of "The Churchman," began a campaign against war. He cried out, "War is sin." Almost his last words named one pole of the compass needle which he hoped was to guide men toward better ideals. Every compass needle, however, has two poles, and the pole which actually points toward the better ideal is adventurous belief in the brotherhood of man.

More than a compass is needed. A chart is indispensable. Not every chart that is offered can be trusted. Trustworthy charts are based on the experiences of the successful navigators of the past. To learn the dangers which must be avoided inexperienced navigators must go to such charts and to the history of voyagers who have come closest to their aim.

Moreover, before prosperous people living well-ordered lives in comfortable houses can see war in its true light as an embodiment of evil, injustice and hate, they must meet evil, injustice and hate, face to face, in concrete form, and learn the impossibility of overcoming them with weapons made in their own likeness. And it is seldom possible to persuade such people to visit their unfortunate neighbors in the slums so as to understand their lives, or to enter into foreign missionary work. An engineer who is typical of the Rotary Club type, genial, optimistic, enterprising and appearing prosperous, asserts that all progress is due to selfishness. Like so many of his type he talks about service, meaning the intelligent selfishness which realizes that it can do business only by producing serviceable goods, saying that selfishness is the greatest thing in the world. He believes he has a moral obligation to be prosperous. But imagination and adventure are really just as an important part of his life as selfishness. They are a part of the successful business mind and of the successful scientific mind. This engineer's scientific mind can accomplish nothing without adventuring into the unknown, bringing his imagination to bear on the problems that face him. He recently gave up a good position to start out for himself under great handicaps. Preaching love will not reach him now, but telling stories of adventure toward the brotherhood of man will open his eyes. Such stories will not only interest him, but will eventually teach him that there are other things in the world, and that the greatest of these is love—love working through adventure and imagination working through love.

History is full of the stories of adventurers who had such a clear vision of the brotherhood of man that they refused to take part in war. Some of the stories are almost as old as the books of the New Testament. Many who refused were followers of the saints—of Francis of Assisi. There were great numbers who refused military service in Cromwell's time. A century ago the Mennonites refused to serve as soldiers under Bonaparte, but shared the dangers of his campaigns while succoring those to whom war brought suffering. These and other groups who have set their faces firmly against war have been adventurous idealists. The great groups of reformers that gave us free public education, that agitated

against slavery until the slaves were free, and reformed the worst of the prisons, were the spiritual ancestors of those whose deeds have been recounted above.

The stable structure of peace and education for peace has always been founded upon a sympathetic human interest in the sufferings and doings of all mankind, a loving interest that believeth all things, hopeth all things, endureth all things, until it becomes adventurous following of the Man of Nazareth, an adventurous belief in the brotherhood of man. If a man hate not the spirit which wrongs his neighbor whom he hath seen, how shall he hate the spirit which wrongs the foreigner whom he hath not seen. If a man hate not the selfish economic spirit which wrongs his unfortunate neighbor whom he hath seen and passed by on the street, how shall he hate the military spirit of his own nation which wrongs foreigners whom he hath not seen. In adventurous relief work begun in peace time with workers devoted enough to withstand the temptations of prosperity lies the possibility of establishing so firm a tradition of the evils of war that coming generations will forbid any experimentation with war even as a means of redressing wrongs.

## A Prayer for Unity

**O** GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

## A Negro's Pledge

**T**HE following pledge has been taken by large numbers of Negro students:

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act; I will live a clean, decent, manly life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil but will strive to overcome evil with good; I will endeavor to develop and unceasingly to quicken the sense of racial duty and responsibility; I will in all these ways aim to uplift my race, so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."

DEAN KELLY MILLER, *Howard University.*

The Indian on our nickel is no longer a pagan. Chief Two-Guns-Whitcalf, the Blackfeet Indian, whose profile is on the buffalo United States nickel, recently embraced Christianity, and on Easter Sunday united with the Methodist Episcopal Church at Browning, Montana.

# Education in Utah

By Rev. H. W. Reherd, D.D.

President of Westminster College, Salt Lake City, Utah

**I**N the early development of Utah, education had little or no part. Brigham Young led the advance guard of the Latter Day Saints into Salt Lake Valley in July, 1847, and for more than twenty-five years the territory had no schools worthy the name. Making a living and raising large families to populate the American desert seemed to be the chief aims of the Mormon people. In fact, education was discouraged by Brigham Young, President of the Mormon Church. In an address at a conference held at Mt. Pleasant, Utah, on July 16, 1875, he urged the Mormons to keep away from the Presbyterian academy at that place. He said: "Keep your children away from that school. If God wants them to know grammar and arithmetic, he can inspire them with that knowledge as well as with spiritual truth."

The establishment of Christian schools by various denominations nearly fifty years ago opened the way for Utah education. These church schools, manned by well-trained, cultured teachers were so good that children flocked to them everywhere and the Mormons, in self-defense, were compelled to organize a public school system.

To-day there are four types of schools in Utah; the State, the Catholic, the Mormon and the Protestant schools.

In most respects public school education in Utah is much the same as it is in any of the other newer Western States. The State maintains the ordinary primary and secondary schools with a State Agricultural College at Logan and a State University at Salt Lake City.

In one respect, however, Utah's agricultural college and university differ from those of every other State in the Union. They are both controlled by the Mormon Church, with the results which would naturally follow such control. In each case the institution is headed by a Mormon president, backed by a Mormon board of regents, buttressed by a Mormon governor and a Mormon legislature. The majority of the professors and students are Mormons. One result of this control is that all forms of organized religious effort are forbidden on the campus. No Y. M. C. A. or Y. W. C. A. is allowed and no denomination has ever been able to establish a university pastor there. The writer does not attempt to say how wise this decision to rule off the campus all forms of religious discussion may be in a State like Utah, but this fact remains very clear: that Utah is conspicuous in that her State university students are denied the privilege of religious discussion on the campus under any form of organized Christianity.

The Catholic Church maintains in Utah a system of schools. These schools are not numerous. Chief among them are the two girls' academies, one at Salt Lake and one at Ogden. In the former city a recently organized parochial school is maintained. Some years ago All Hallows College, an institution of junior college grade for boys, was operated by the church, but it has been closed for several years.

The Mormon system of schools is well organized and is

being steadily developed. The church owns and operates these schools, which in the past have run from the primary grades through secondary schools and a so-called university. The newly adopted program calls for the abandonment of all Mormon academies, the development of five junior colleges to train teachers and fit students for the Mormon university, one university and ultimately seventy-five theological seminaries—one beside every high school in the State. These seminaries are to teach the Mormon students of the local public high school the polity and doctrines of the Mormon Church and thus prepare missionaries for work in various parts of the world.

There are also religion classes taught in the meeting houses on week days after the public school sessions. More than fifty thousand children of grade school age are thus being taught. Sometimes overzealous leaders will insist on teaching Mormon religion classes in public school buildings by public school teachers on public school time in defiance of the State law. A flagrant example of this is the persistent following of this practice last fall and winter at Payson and other nearby towns in Utah in spite of the vigorous protests of a Presbyterian missionary on the field.

Education, which was so thoroughly neglected by the Mormons in the early days in Utah, is now being pushed vigorously by them. It is safe to say that the Mormon Church is doing more to indoctrinate its young people in the articles of its faith than any other religious denomination in America.

We may now speak of the Protestant Christian schools, which do not form a system, but which labor together in sympathetic fashion and with a common aim, that of furnishing trained Christian leaders for Utah and the surrounding Mormon country.

A half century ago Protestant schools were planned for Utah and for the first thirty years the day schools and boarding academies were scattered all through the State and did a great work. Gradually the public schools took the place of the day schools and some of the academies gave way to the public high school.

To-day there are five Protestant academies in the State, counting the preparatory department of Westminster College. The Episcopalians support one, the Congregationalists another and the Presbyterians three. They are logical feeders for the one Protestant Christian college of the State, are well distributed and all should be maintained. Unlike Eastern States, the Christian academy will long be needed in Utah because of the large sections which will never be able to support a public high school, and because many non-Mormon parents are not satisfied to educate their children in public high schools where the schools are dominated by the Mormon Church.

Westminster College of Salt Lake City is the one Protestant Christian college of Utah. In fact, it is the only college of its type in Utah and four contiguous States—the only one in a territory one thousand miles long and one thousand



miles wide. Every other college or university in Utah is either owned or controlled by the Mormon Church.

Organized twenty-five years ago and steadily growing these later years, it is still but a junior college, being handicapped because of lack of funds. If ever a strong four-year Christian college was needed anywhere, it is needed in Utah under the shadow of the Mormon Church. Courses for the bachelors' degrees will be offered just as soon as financial help makes that possible.

Westminster College is perhaps the most striking example in America of Protestant Christian co-operation in college education. Although it is technically a Presbyterian institution and is loyal to Presbyterian ideals in education, it is practically interdenominational in its operation. Six denominations are co-operating in the development of the college. Not only are they helping locally with students and money, but the boards of education of these denominations are considering the appropriation of sufficient money to support a professor each in the college.

Because of its strong Mormon population, Utah is missionary territory for a Christian college. Because there are only four self-supporting Presbyterian churches in the State, and not more than a dozen of all Protestant denominations, Westminster stands as probably the most thoroughly missionary college in America.

In spite of its handicaps of various sorts, this college has multiplied its student body three hundred per cent. in nine years and has a scholastic record of high standards not equalled in the past five years by any college or university in Utah.

Westminster enrolls students from the houses of Mor-

mons, Apostate Mormons, Catholics, Jews, Christian Scientists, Unitarians and all types of Protestant faith found in Utah.

These students come into a college whose program is planned for the definite teaching of Christianity by precept and example. Contact of teacher and student is close. Evening prayers are held in each dormitory. Every student carries a Bible course as long as he is in school. Required chapel attendance on school days and on Sunday, active Christian associations, Christian teachers, an annual evangelistic and vocational week—these indicate that making "full-grown men after the pattern of Jesus Christ" is the definite aim of this one Christian college located at the heart of Mormonism.

When you ask why Mormons, Jews, etc., will send their young people to a school with such a definite Christian program, we can only say that many parents desire above all else that their children become men and women of good character. Westminster's reputation for fashioning strong, wholesome men and women has spread far and wide and her halls are crowded with students.

So important does the Presbyterian General Board of Education regard this strategic college, which many believe is the greatest single factor in the solution of the Mormon problem, that it has made Westminster a "special object" and is co-operating to bring it before the entire Presbyterian Church for financial help. President H. W. Reherd has been invited by many of the prominent churches to tell the fascinating story of his work in Utah and during the coming months will be heard in many of the pulpits of the East.

## On the Top of a Basket

By William Willard Howard

UP a creaking stair at the rear of an old wooden building in a city over against the borders of Bolshevik Russia, along a covered passage through which dry snow oozed like drifting smoke, through a bare, bleak room that once had been the kitchen of an upper-floor apartment, thence into a room that had been a pantry—a narrow space about the size of a ship's stateroom—lighted dimly by a small window, one broken pane of which was pasted over with a sheet of paper.

In this diminutive place there was neither bed nor chair nor table nor any scrap of food; yet was it a home—for in it abode faith and hope and a yearning mother-love.

Two planks supported by boxes served as the semblance of a bed, on which there was neither mattress nor blankets nor sheets nor pillow-slips. An up-ended box, on which I was invited to sit, was the only substitute for a chair. On the floor against the wall opposite the narrow doorway was a flat-top wicker basket, perhaps fourteen inches wide and eighteen inches long. Under the window stood a cross-legged toilet stand of ancient pattern masquerading as a table. Pinned to the wall, where the feeble light from the window fell upon it, was a photograph of a good-looking young man of the intellectual type—one of the intelligentsia of monarchist Russia who had fled from home to escape

death at the hands of revolutionists. Except an insignificant sheet-iron stove, in which there was not any fire, there was not one other thing in the room.

A young woman, clad in a coarse woolen skirt and a jacket on which a succession of patches had reduced rather materially the area of the original cloth, bade we welcome. She had called upon Anne Louise Howard early the same morning asking for work at making the hand-embroidered, hand-sewn Russian Princess Blouses that I now am offering for sale as a means of helping destitute members of the nobility and intelligentsia of monarchist Russia who fled for their lives at the time of the revolution. My call was our usual visit of investigation.

The young woman explained that her husband was a musician and music publisher, and that until the coming of war he had owned a prosperous music store in a city in the interior of Russia. The revolution destroyed his music store and drove him, his wife and little daughter into exile in an alien land. The husband had not been able to obtain any sort of employment, even at cleaning streets or cutting firewood. He had gone recently to the lumber camps of the interior seeking work. No word had come from him since he left.

As in duty bound, I made inquiry concerning the young

woman's domestic facilities for making blouses. Had she an embroidery needle? She could borrow a needle from a neighbor. It was this same neighbor who gave to her the use of the kitchen stove on which to cook her bowl of soup once a day.

"Have you a good lamp?" I asked. "You must have a lamp that will give a clear white light, for the days are short and the evenings long, and our embroidery requires such fine, precise needlework."

The young woman sighed, shook her head sadly, and took from the window sill a discarded perfumery bottle, through an opening in the nozzle of which she had threaded a cotton wick.

"This is my lamp," she said. "I found the old bottle in a garbage can. A neighbor gave me the wick."

I lighted the wick and held its flame alongside the burning match. The two flames were about equal in illuminating power.

"Do you expect to embroider blouses by the light of this firefly?" I asked.

"It is the best that I can do until I earn enough to buy a lamp with a glass chimney."

I unwrapped a bulky package that I had carried under my arm. "I have heard of your highly ingenious lamp," I said, "so on my way here I stopped at a shop and bought this new lamp with a glass chimney and a polished reflector. Now, let us pour the oil from your lamp into this new lamp, and let us see what sort of blaze it will make."

We poured the oil from the perfumery bottle into the glass bowl of the new lamp. There was just enough to wet the wick. Lighting the new lamp was a sort of ceremony. I held the lamp, the Russian lady of title who accompanied me as assistant investigator held the chimney, the young woman struck a match and lighted the wick. I hung the lighted lamp upon a nail in the wall. The clear, white flame burned bravely.

"Ah-h-h!" said three voices as one. "The beautiful light!"

"This is your lamp," said I to the young woman. "Anne Louise Howard gives it to you. She made inquiries after you called on her this morning. But of what use is the best of lamps without oil? You must have oil. Here is a piece of paper that you can exchange for oil at any shop."

I stepped back quickly and gave attention to the regulation of the wick, for I had seen tears fill the young woman's eyes to overflowing. Tears of gratitude embarrass and distress me. And the cause of this woman's grateful tears was only a glass lamp! The quick-witted Russian lady of title came to my relief by asking about the young woman's little daughter.

"My small daughter is at school," said the young woman. There was a touch of pride in the tone of her voice. "She goes to school every day. She will be home in an hour. It is a great comfort to me to know that I can send my little girl to school; there are so many among the Russian refugees who cannot send their children to school because of lack of shoes and stockings!"

"And also lack of food," said the Russian lady.

"Yes," I said. "A destitute woman came to Anne Louise Howard yesterday saying that she must have work in order that her sixteen-year-old daughter, who has free tuition in a private school, could have enough food to enable her to study. The woman explained that the girl was so hungry that she could not study; that black specks and little cloudy blurs floated across the pages of her books when she tried to get her lessons."

The two women looked at me, almost in compassion.

"Yes," said one; "but there are so many such!"

I looked around the bare room, at the narrow planks that served as bed.

"Where does your little daughter sleep?" I asked the young woman. "The bed is barely wide enough for one rather thin person."

"My little girl sleeps on the top of the basket," answered the woman.

I looked again at the flat basket—fourteen by eighteen.

"But there is not any mattress," I blundered on.

"You are sitting on it."

I rose hastily from the box on which I was seated. Something like a sofa cushion fell to the floor. It was not quite large enough to cover the top of the basket.

"Suppose that the little one stretched out in her sleep?" I went on. "Her little toes would freeze."

"She must not stretch out; she must sleep curled up like a kitten."

I wanted to ask about blankets and sheets and pillows and a fire in the small stove, but the situation was too painful for further probing. There are limits beyond which one cannot go.

"You will keep your little girl in school?" I said as I rose to go.

"If the American lady will let me make blouses," she answered. "To keep my little girl in school is now my one object in living. Aside from my loving duty as a parent, it is a patriotic duty to my country to educate my child and so prepare her to take her part in the restoration and upbuilding of our beloved Russia, now so cruelly wronged and basely betrayed. The day will come when this present madness will pass, when Russia will lie helpless and bewildered. In that day those of us who now are starving exiles in alien lands will be called upon to guide our country to a new life. The day may not come this year, nor next year; but when it does come we must be ready. We will be ready—those of us who survive starvation and grief and broken hearts."

"We must educate and train our children to follow in our footsteps. Unless we prepare our children for this patriotic service Russia will be two whole centuries rising to her proper place in the family nations. To this end our children must be fed and sent to school, no matter what privation we mothers must endure. For the sake of the future our children must come first. You see me in broken shoes and patched garments, but my little girl goes to school every day!"

It is thus that the nobility and intelligentsia of monarchist Russia seek to keep alight the torch of learning among their children. Some, by heroic self-sacrifice and infinite labor, do succeed in keeping their children in school. The secretary of the Y. W. C. A. told me that there were girls in her classes who did not know where their next meal was coming from. Many others, like the mother of the two little girls whose adventure in the playroom of the "Y" was described in "Gentle Waifs," published in *THE CHRISTIAN WORK* on May 5, are unable to send their children to school because of lack of food and shoes and stockings.

Yet it is literally true that the hope of a future Russia of progress and civilization rests to-day upon the top of a basket in an alien land, for this little girl, curled up like a kitten on the top of a basket in an ancient pantry, is typical of thousands upon thousands of other little girls upon whose well-being rests the future of their native land. Unless the little girls and their little brothers can be saved Russia will be lost to civilization for two hundred years.

We paid out many millions of dollars to keep peasant children of Russia from starving to death during the past two years. Shall we let the children of the exiled nobility and



intelligentsia perish of hunger? Are they not as well worth saving?

As I already have made known in these pages, Anne Louise Howard has put into operation in a city of Eastern Europe a relief industry in which two hundred exiled Russian gentlewomen are employed at making hand-embroidered, hand-sewn blouses. I will send to anyone who wants it a forty-page booklet giving photo-engravings of twenty-five of the blouses. The proceeds of the sales of blouses are

cabled to Eastern Europe to be used over again in giving further employment.

Many women are asking for work. Most of them have young children who need shoes and stockings. We will put these women to work if we can have a larger working fund. Contributions to the working fund, in any amount, will be welcomed. The address is The Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City.

## The Minister *vs.* The Fire Department Horse

By Will H. Hays

Head of the Motion Picture Industry and Member of the Committee on Ministerial Relief and Sustentation of the Presbyterian Church in the U. S. A.

[The following article is part of the address given by Mr. Hays at the Presbyterian General Assembly at Indianapolis last week. The address speaks for itself.]

THERE is no career among men to-day that is as fine and helpful as that of the true clergyman, through whom "we perceive the light, and whence it flows . . . and by that vision splendid are on our way attended."

His place in the community is the all important one. His church represents in the town a spiritual province of which he is the head, and he is the moving force in all efforts for civic betterment and public welfare, for improvement of education, for the elevation of moral and intellectual standards.

We can not realize what the minister means to the individual or to the community until we try to imagine what existence would be without him. No worship, no sacraments, no baptism, no marriage ceremony, save the signing of a contract; at the grave, the lowering of the coffin in silence with no word of to-morrow. We could not bear it a week. We would starve. We could not exist as a nation if we did not have among us, working early and late, interpreters of God, reminding us in days of prosperity, as in days of adversity, that, in the last analysis the eternal things are the only things that count.

And what do we do for those who furnish the leaven for our individual lives and for our national life? We magnificently reward those who buy and sell; we reward well, but not quite so well, those who produce the things which others buy and sell; what now do we do for those who neither produce nor deal in material things, but whose function is to interpret eternity to the struggling heart, to lead to God the bewildered and wayward children of men? Do we give them riches? Do we give them fame? Do we give them, at least, freedom from the bondage of care? We give them not riches, nor fame nor freedom. We give them hand-to-mouth living. We give them what amounts in many cases to grinding poverty. We give them exhausting labor without making adequate provision for them, when the labor shall have exhausted them. We hang the dread of old age like a millstone about their necks.

Consider the lives of these men with their work never done. At all hours they must be ready to give the new hope, and all that that means to man. Rain and storm offer no excuse to these physicians of the soul when their services

are required. In and through the various and varying lives in his charge the minister moves and labors. The artisan and the professional man come to an end of their day and go home; the clergyman's home as well as his church is his workshop. The rest of the world gets a day off from labor on Sunday, but not the minister. It is the one most crowded life, filled, for him who would conscientiously be a "minister" to his people, with endless pain and struggle and apprehension. Is it wise, is it just, is it Christian, is it decent to add financial care to a minister's other burdens; and to his other anxieties to add the anxiety for his family's welfare, if he should die, or for his own helpless old age? We provide for our own old age; we speak with scorn of those who fail so to provide, who become a public charge, who allow their dependents to become a public charge after their death. But those, who fulfill what is at its best the highest function in a community which any man can fulfil, we give to those a pittance without hope of provision for the future! We ask them to lead us to the kingdom of heaven; in our joys and perplexities and griefs, we ask them to interpret to us the laws of eternal life; but we say to them, You shall not only show us the light; you shall not only serve us and our children day in, day out; but you shall know poverty and want; your wife shall work from early morning till late at night; she shall have no help; she shall wash her own dishes, sew her own clothes and her children's clothes or be dependent on the generosity of your parishioners for their cast-off garments. And all the while she, too, shall serve the parish. She shall be a leader among the women, at her husband's right hand, the first in good works. Together you shall receive, to keep you and your family clothed and fed, about thirty dollars a week—scarcely more than the wage of the garbage collector, one-half the wage of a carpenter, one-third the wage of a mason. For the builders of the walls of the temple, one-third the wage of the bricklayers on an apartment house!

Do you think I am exaggerating? Let me give you some figures. The ten thousand Presbyterian clergymen receive an annual salary of \$1,803. That is \$34.67 per week. Since we are generally—or so our statisticians say—an urban sect, it is fair to compare the \$34.67 a week average we pay our clergymen with the wages of city workers in general industry. I wonder if you realize how it compares?

The lumber industry is a great business, and lumber work-

ers are men of brawn and courage and importance in the world. In 1921 the average weekly earning of a band sawyer was \$46.07. The cotton manufacturing business helps clothe the world. In 1920 card grinders got \$30.98 a week, speeder tenders \$30.65, loom fixers \$35.76, beamer tenders \$36.19 and mule spinners \$40.39.

Is the Presbyterian ministry relatively on a fair proportion with lumber and cotton mill work?

In 1921, in the slaughter and packing house industry, their blacksmiths got \$32.06 a week; boilermakers, \$32.06; bricklayers, \$51.33. During 1922 boot and shoe hand cutters were paid \$38.11, hand cutters of linings, \$33.82; outsole cutters, \$34.59, and sole layers \$31.32.

The proper disposition of a cow's carcass and hide is important to the daily material life of mankind, but is the weekly pay of the Presbyterian clergy on a proper level with what meat workers and shoe factory employees are paid?

In the great steel industry, without which the world could not keep pace with its needs for one hour, 1920 weekly pay statistics show stokers earning \$39.68; larryman's helpers, \$39.09; blowers, \$62.87; stove tenders, \$43.38; cinder-men, \$37.85, and laborers, \$34.60. In comparison with the thirty-one cents per hour average we pay our clergymen—for they work sixteen hours every day—during 1921 iron molders were paid forty cents and plasterers forty-four cents. To match our \$34.67 a week, painters had an average of \$37.40 and structural iron workers \$41.80, while chauffeurs, teamsters and drivers were paid an average of more than \$30 a week, in most cases including board.

In 1906 the average pay of a minister was \$663 a year, and for Protestant denominations alone it was even less.

In 1918 the average salary of clergymen in ten of the largest Protestant denominations was \$793 a year, an average raise of less than twenty per cent. in twelve years, with the cost of living increased seventy-eight per cent. In 1918 the Presbyterian Church reported an actual budget in each of 5,817 churches of less than \$1,200, indicating a lower salary in more than half of our pulpits. Two out of every three clergymen in 1918 were paid less than one thousand dollars a year.

In 1916, of the one hundred and seventy thousand active clergymen in the United States, only 1,671 reported to the Income Tax Bureau total incomes in excess of three thousand dollars. This, of course, included income from private property.

In the same year of 1916, 21,273 lawyers—or one in five—and 20,348 doctors—or one in seven and one-half—reported incomes more than three thousand dollars a year, as against 1,671 ministers—or one in one hundred.

I know that people say when their attention is called to the contrast between the wages of an unskilled hand worker and of a highly trained minister of the church, "The services the clergy renders cannot be paid for and should not be measured in terms of dollars and cents." Fine—but also rank cant and hypocrisy. The men we ask to serve us, to minister to our spiritual needs, we ask them to serve us not in heaven but on earth, not in paradise, but in New York, Chicago, St. Louis, Indianapolis, and Sullivan, Indiana, and in ten thousand little towns and villages where milk costs so much a quart and eggs so much a dozen and meat so much a pound. If the Church does not give these men enough money to buy what the rest of us regard as necessities of life they have to forego the necessities and thank God for the substitutes. An artificially pious official complained to a preacher concerning his request for an increase in salary. "Why, doctor, I thought you were preaching for souls." The clergyman quickly responded, "I can not live on souls,

and if I could it would take one thousand the size of yours to make one square meal."

As Uncle Remus remarked, "You can't preach heah and bo'd in heaven."

The world long has known that no man can do his best when he is beset with present need and future fear; man must have mental peace; worry is the hidden Apache which kills the best efforts of our race, and if we would have strong ministers to combat the rising cynicism of the time we must let them think in peace, forge their weapons for our defense in peace, set apart from the shadows to save the Church and the world in peace!

The laborer is worthy of his hire, and his hire should in decency be adjusted to the common needs of self-respecting men.

The immediate purpose of finding the means of increasing our own relief and sustentation funds should not be difficult.

The Prebyterian Church with its two million members is as strong numerically as were the thirteen colonies when they declared and won their independence from Great Britain. We can and will arrange the simple details incident to doing our duty toward those to whom we cheerfully confess our great indebtedness—the white-crowned veterans of the Presbyterian pulpit!

You do not need any arguments from me as to what pensions in any occupation will do. Many of those who will give to this cause will give from the wisdom of their own experience. It is now the enlightened policy of industry to care for the veterans who have given their lives to it; industry finds that its employees work better when this dread of future hardship is lifted from their minds and political prophets see the end of the disturber when we shall have given to old age everywhere the assurance of a peaceful decline after the dust and sweat of the day are gone.

Our "soulless corporations" with more conscience than most of our churches in this regard find it good business to pension well their faithful employees; the Army and Navy set splendid examples; and the City of New York extends the same benevolences even to the horses of the fire department when they are worn out and sends them to the upstate farm to be well cared for during the rest of their lives.

It is grotesque to care for the old age of firemen, policemen, soldiers, workmen in all other lines—just and wise as all this is—yet leave the leaders of our only really indispensable work to the tender mercies of a frigid world!

I will not mince words on this subject. I have spoken frankly, as you would have me speak. This is not a new subject to me, and I do not speak as a recent convert. I have in my desk a printed copy of an effort I tried to make for the underpaid preacher eleven years ago, and that address was merely an amplification of a speech I had made on the same subject eight years before that. I am after this thing now in earnest, and I do not propose to let it fail. We will raise what is needed, of course, without question, without hesitation, without apprehension. And then we must strike out beyond that, go to the fundamental causes that underlie the problem of the underpaid clergy, and find a remedy. This is, as I said, not our problem alone. It is a problem which all the other churches share with us. But let it be said that the Presbyterian Church took the lead in its solution. It is the kind of leadership which I believe the Leader of leaders will not look upon with disapproval.

Ours be the triumph! Humanity calls!

Life's not a dream in the clover.

On, to the walls, on, to the walls,

On to the walls, and OVER!



# Prodigal Daughters\*

By Joseph Hocking

## SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Eleanor, he soon discovers, is associating with young women of strange tendencies. Tamsin Cory, her most intimate friend, believes that girls should "have their fling like their brothers." Peggy has been "keeping company" with a young man of doubtful character. Both have been coming home at all hours of the night. After an unsatisfactory interview with the girls, the Colonel meets "Barnes" and forbids further acquaintance with Peggy. While the Colonel is visiting his son both girls pack up and leave home. He receives a note from Barnes asking for a meeting. In the course of the conversation Barnes hints that Peggy is living with him and if the Colonel will do the "right thing," he will marry her. He is thoroughly thrashed by John and her address is finally secured.

## INSTALLMENT XI.

### ELEANOR AND PEGGY DEFIANT.

"**H**OW are you, Peg? You haven't been lonely, have you? I tried to come home sooner, but couldn't. Oh, I forgot, this is my friend Jenkins. You don't know Jenkins, do you? He's a white man, white through and through. Bit of a swell, too, in his way. This is my wife, Jenkins."

"Pleased to meet you, Mrs. Barnes," said Jenkins, evidently trying to appear sober. "If I am not too late I should like to congratulate you. Splendid fellow, your husband. One of the very best. No flies on Barnes."

The girl looked at them both, speechless, and a sense of horror possessed her. In the past she had admitted that Barnes was a little bit gay, without ever realizing what it meant. Now, as she saw his bloodshot eyes and blotched cheeks she, for the first time, felt the gulf that existed between her father and the man she had married.

"What's the matter, Jim?" she asked. "Have you met with an accident?"

"No, my dear, no accident, but—but—you tell her, Jenkins. My head's a little bit dizzy."

"We've had rather an exciting time, Mrs. Barnes," giggled Jenkins. "We've had an interview with your father."

Peggy hated the thought of this man, a stranger, too, being cognizant of her private affairs, but she was eager to know what had taken place. "How did you get on?" she asked. "What did you say?"

"Your father's no gentleman," hiccuped Barnes with drunken gravity. "I'm sorry to say it, Peg, but he's no—no—gentleman." and he had difficulty in enunciating the words. "He wouldn't see anything in a reasonable light, and he insulted me. But I'll pay him out for it. By—by God, I'll pay him out for it!"

"But what happened?" cried the girl. "There is a nasty

wound on your face, and your lip is cut open. What have you been doing?"

"Peg," he said solemnly, "I'm disappointed. All my finer feelings are wounded. I don't mind what he said to me so much but I can't forgive his hard-heartedness to you. He refused to forgive us, Peg, and it nearly broke my heart. It did, straight. That's why I'm afraid I took a drop too much whisky: I felt down-hearted, and I wanted cheering up. How could I help it? I did not mind his insulting me, but how dare he insult you, Peg?"

"Yes, but tell me what happened, Jim. How did you get that nasty place on your face, and that horrible cut on your lip?"

"Oh, that's all right, Peg. I paid him out for that, didn't I, Jenkins? He'll not forget the licking I gave him in a hurry, will he, old man? He'll have to lie in bed for a week."

"Who'll to have to lie in bed for a week?" asked Peggy quickly. "My father?"

"No, that whipper-snapper brother of yours. I took it out of him. I've owed it him for a long time. He'll never call me a bounder and a dirty swine again. I knocked all the stuffing out of him. Didn't I, Jenkins?"

"That you did, old man," said Jenkins. "He had the licking of his life. Well, I must be going now. Good-night, Mrs. Barnes. I congratulate you again. You've got a white man, through and through. Take it from me, there are no flies on Barnes. Good-night."

He left the room as he spoke, and Peg and Barnes were together.

"Never mind, Jim," she said; "we can do without them."

"Of course we can, old girl," replied the man solemnly. "You shall have your Rolls-Royce yet. All the same, I'm very sad, Peg. He insulted you, he did. I don't care anything about myself, but he insulted *you*. He called you names and said you should never darken his doors again. I think I'll go to bed. I'm not very well. I'm very tired, and I'm wounded in the heart. I'm a bit dizzy, too. Will you help me, Peg?"

She led him into the little bedroom where he, without undressing, threw himself on the bed, and a few seconds later was fast asleep. The girl returned to the sitting room, and sat for a long time in deadly silence. In her eyes was a look difficult to describe.

The next morning when Barnes awoke he was in an evil humor. His head ached badly and his limbs were sore. As he looked into the glass and saw his discolored face and cut lip he muttered savagely. As for Peggy, she had spent a sleepless night, but although she felt utterly miserable, she was wise enough to be silent. She sat with him without a

word while he ate his breakfast, and heaved a sigh of relief when at length the time came for him to go to business.

"I'm a nice sight, aren't I?" he snarled just before he left the flat.

Still the girl did not speak.

"What are you thinking about?" he asked roughly. "Don't look at me like that."

"It's all right, Jim," she said, trying to smile. "We shall both be better presently."

"We need to be. Look here, Peg, we'll have to do something to—" He hesitated as if trying to make up his mind how to say something. Then looking at his watch he gave an exclamation as if of relief. "I must be off," he said. "So long, old girl."

"Mind, Alice, I'm afraid we are not taking a wise step," said Colonel Trelawney a few minutes after their interview with Eleanor.

"I cannot help it, Lester. I feel I must see her—talk to her."

"Yes, I can understand that, but what can we say to her? That man will, of course, have given a garbled story of our meeting last night, and Peggy will be more rebellious than ever. Our interview with Eleanor has been a failure, and it will be worse with her."

"I don't know that it *has* been a failure," replied the mother. "At any rate, I feel we have done what is right. Of course, it is all heart-breaking and awful to think about. I know, too, that they have been bad children, and that they have spurned your kindness, but I cannot help it. I *must* see her!"

"But it can lead to no good. Had we not better wait a few days and then *you* go alone? Don't mistake me, Alice, I think I want to see Peg as badly as you do, but we must try to be wise."

Presently they found the number of Peggy's room, and knocked.

The Colonel heard Barnes' voice. "Some one's knocking at the door, Peg. You go—all right, then—I'm not fit to be seen, but I'll open it."

He opened the door as he spoke, and seeing who his visitors were started back in astonishment.

Barnes had evidently done his best to remove all traces of his last night's encounter, and on the whole had been fairly successful. It is true that the court-plaster on his cheek did not improve his appearance, while his left eye showed unpleasant discolorment. Still he was well dressed and showed no signs of having been drinking. Peggy had done her best to prepare a meal which would be pleasing to him, and had succeeded in doing so. She was at that moment getting dressed in order to go out with her husband.

"I say, Peg," shouted Barnes after he had overcome his astonishment, "here are visitors! Your father and mother have come to see you. Won't you sit down, Colonel? And you, too, Mrs. Trelawney. I'm sure Peggy will be delighted to see you."

The Colonel did not take the chair which Barnes had indicated, however, while Mrs. Trelawney looked eagerly around the room as if in search of some one.

"Where is Peggy?" she asked.

"In her bedroom dressing, Mrs. Trelawney. I was just going to take her out to a theater. Peg, your mother's waiting for you."

The man spoke nervously, uneasily, but with an evident desire to please his visitors. Furtively but eagerly he scanned the Colonel's face as if trying to discover signs of relenting.

"Ah, there you are, Peg," he went on as the girl entered

the room. "This is a surprise for you, isn't it? Colonel, can't I offer you some refreshment? Let me get you a whisky and soda."

As far as the Colonel was concerned, Barnes might never have spoken. He took no notice of him whatever, but kept his eyes fixed on his daughter. He did not speak, however.

Mrs. Trelawney, on the other hand, rushed towards her girl and kissed her.

"Oh, Peg, my darling!" she sobbed.

"Hello, mother," and although her voice was somewhat unnatural, Peggy tried to assume her old defiant attitude. "So you have found us out, then?"

"Of course we have," replied the mother. "How could we do otherwise?"

"Oh, I don't know. I didn't think you would. Of course, I have been a naughty girl, and so I thought I should be crossed off the book of your remembrance." She spoke flippantly, almost insolently.

"But, Peg, my darling," pleaded the mother, "you knew we should want to know where you were. How could you?"

"How could I what?"

"Why—why this," and the mother looked around the room.

"I can't help it if you are not pleased," and she still kept up her defiant tones. "I told you I should do it."

"Come, come, Peg," pleaded Barnes, "that's not the way to treat your mother. Of course, we loved each other, and we got married in a hurry. Perhaps we were not wise, but we acted in love, and—and anybody could forgive that," and again Barnes gave the Colonel a covert glance.

But Peggy was not in the mood to be amiable. She remembered Barnes' description of his interview with her father on the previous night, and she felt angry and rebellious. She was ashamed, too, that her parents should see the kind of home to which Barnes had brought her; but she was too proud to confess it, even to herself. She wanted them to believe she was proud of what she had done—that she was justified in her action.

"It's no use your coming here to cry over me, mother," she went on. "You know what father said to me, and—and I told you what I should do. Well, I've done it, and I would do it again. What right had he to interfere with me?"

"Is that all you have to say, Peggy?" asked the mother sorrowfully.

"What else is there to say?" retorted the girl. "Of course, in a way I am sorry I had to leave *you*, and if *he* had not come home," she looked towards her father as she spoke, "things might have been different."

"Then you don't care about breaking our hearts?" said the mother a little unwisely.

"Oh, don't talk bosh," replied Peggy flippantly. "As I have said, I am sorry for *you*, mother, but you'll get over it. As for *him*," and again she looked towards her father, "I don't see what he has to bother about."

"Evidently," said the Colonel, speaking for the first time, "you have decided that I have no right to come here, no right to interfere. Evidently, too, you think you know better than I as to what is good for you, and you have acted on your own judgment rather than on mine. That being so, I have no more to say about it. I have only this to tell you, Peggy, although you admit you have no affection for me, I cannot help loving you. Even yet, you are my child."

"Yes," broke in Mrs. Trelawney, "and our home is still your home, Peg."

"What's the use of saying that, mother, when you know he won't have it so? Will he let me bring home Jim? I have married the man I love. Will he let me bring him home as my husband?"



"That's it, old girl," assented Barnes. "You've hit the nail on the head there. That's what I call the 'acid test.' I have done the straight thing. I never asked Peg a word about what dowry she would have, or anything of that sort. I might have married money and have been helped to make a home and set up in business. But I didn't do it. I followed my heart, and married the girl I loved. Now then, Colonel, you insulted me last night, do the straight thing now."

The Colonel gave Barnes a glance of contempt, and then turned to his wife. "I don't think we can do any good by staying here longer, Alice," he said. "Let us go home.

Good-night, Peggy. You don't believe it now, but the time will come when you'll know I acted for the best, and that in spite of everything you are very dear to me. I want you to remember that—always."

He took his wife's arm as he spoke and drew her towards the door, as though the interview was ended, but evidently this was not according to Barnes' ideas.

"Have you nothing to say to me?" persisted Barnes.

"No," replied the Colonel.

*(To be continued)*

## COUNTRY CHURCH DEPARTMENT

### A Community of Contrasts—I.

By Marjorie Patten

IN the midst of the great cattle country of northeast New Mexico, in a valley of Colfax County, where the mountains meet the plains, stands a busy, new community church which has been built for the service of a frontier parish covering two thousand square miles of territory. It is the result of a "we-did-it effort," proclaims the free, virile, out-of-doors spirit of the builders, and is supported by cowboys, cattle ranchers, lumbermen, business men, bankers and prospectors. They are of all denominations—and none. They know not fences. Their only boundaries are the Rocky Mountains. The community in which this church is located is called Cimarron, and a picturesque, colorful community it is, with its golden wheat fields and great ranches on every side, its mountain roads winding away through green canyons, and among the bald peaks, its great open spaces, its clear, bracing air and its gorgeous sunsets.

Cimarron village is scarcely a mile square, and in it live about three hundred Americans and as many Mexicans. Once only a station on the Santa Fe trail, it is to-day a vigorous, prospering western community. The traveler finds no monotony here, no dead level existence. He glories in the freedom from the beaten track, the perfect climate, and as he passes through the village he feels very much as if he were in a story-book country.

Many times a day he meets Gil Traveller, the young fair-haired, bronzed preacher of the Community Church and Cimarron's best-known citizen. Sometimes he meets him going west, sometimes east, sometimes south and north. Sometimes the cow-puncher preacher is dressed in the garb of an American gentleman driving his big Buick car to the Casa del Gavalon to dine with Mr. and Mrs. Nairn; again he races by in the saddle, his purple satin shirt rustling in the wind, corduroy riding trousers, high soft leather boots and big beaver hat with its band of rattlesnake skin. The corner store man tells the stranger, "The preacher goes most everywhere and knows everybody by his first name," and that "there isn't a cowboy in the place that wouldn't do anything under the sun for Reverend Traveller."

There are all sorts of amusements in this great country. If a person desires solitude, he may ride over trails leading

into the wilderness; if he desires society, he will soon find that Cimarron is not so far from New York as he thought. After a warm welcome at one of the homes he wonders if this is the "wild and woolly" west after all, yet just outside the Rockies rise up and up. As he stands looking out over the landscape the butler announces dinner and he follows his host into the softly lighted dining hall and is soon discussing topics of the day. He remembers that only this morning he cantered over to Maxwell, to where the C. S. cowboys were holding a cattle dipping, and that this noon he had sat on the sand of the prairie and watched Tom, the cow-puncher chef, prepare a meal of beans, sour dough biscuits and coffee on a stove which was no more than a three-foot trench with iron bars extended above. He decides these are simply more of Cimarron's magnificent contrasts, and he lets it go at that.

Cimarron's sidewalks are paved, if you please. The village has its own waterworks and telephone exchange. "You'll find no tin cans in our yards, and have you noticed our well-trimmed hedges?" said a proud citizen.

Economic records tell of long continued success in accumulating wealth in this community. Church records tell a different story, though from the very first days of Protestant settlement the faithful few have tried again and again to build up a strong religious life in Cimarron. Storms, dissension, fire, denominational antagonism, indifference, all have thwarted the progress of the church from the early days when the pastor of the Methodist church, South, hired the band of saloon toughs to go in the night to the Methodist church, North, and steal the only church property it had—the church organ! Finally a church was built, but in 1918 forty-two inches of snow crushed the crude little church to the ground. A few old pews and a piano from which the melody had long since fled were saved from the debris and stored away in one end of a butcher shop. Then came a new day to the religious life of Cimarron, New Mexico. - Rev. "Gil" Traveller, of the Methodist Episcopal Church, North, arrived at Hebron, a little junction point on

*(Continued on page 668)*

# International Sunday-School Lesson

June 10, 1923

## Nehemiah, the Bold Builder

NEHEMIAH 4:6-15.

*"Be not afraid of them: remember the Lord."*—Neh. 4:14.

**G**REAT men, mighty in intellect and trustworthy in character, are God's best gifts to mankind. Would-be leaders are many. They often win a multitude of followers with aims like their own. Real leaders are few. Every citizen owes fealty to those chosen to responsible positions in state or church. To give them a fair trial he will strive to promote and make evident every virtue they possess. To those found qualified for their task he will give his unstinted support. He will freely show his appreciation of their abilities and of their devotion to their trust. His criticisms though just will be generous. He will jealously cherish his sense of partnership with them in their high endeavor for the public good. On the other hand, every true leader seeks to cultivate the best in his followers. Their values are his possession. Their interests are his interests. He strives to unify his aims and theirs. When leader and people are united in worthy aims the achievements are great. They illumine the pages of history and immortalize its heroes.

Among the few whose luster is undimmed from age to age is the Jew, Nehemiah. His life story told in his own words reveal to us not only his work but his inward experiences. His character is one of the noblest in Hebrew history. He was the most influential man of the period of the renaissance of Judaism, when the library of the books of the Covenant was formed, the period which brought forth Jesus Christ, the Founder of the New Covenant. He is worthy of a place beside Abraham, Moses, Samuel, David and the prophets. We wonder that his name was not included in the list of heroes in the eleventh chapter of the Epistle to the Hebrews. Let us consider his chief characteristics as revealed in his autobiography.

1. His unselfish interest in his fellowmen. He was a Jew, but born in a foreign land, and educated among people who knew little of what Jews cherished most and cared nothing for it. His interests were identical with those with whom he lived. He was in the midst of a prosperous career, which promised greater usefulness with higher honors. He held a high office in the court of the world empire of Persia. But one day a relative of his with trustworthy friends came to visit him in the royal palace. They brought him distressing news of his nation and theirs. Its capital was a crumbling ruin. The inhabitants of Judah were in helpless, hopeless misery. They told him their race was in imminent peril of becoming extinct.

Why should he care? His own fortunes were secure. Wealth, power, an honorable place with the best society in

Persia, were already his. Probably he had never seen Jerusalem. He knew it only through the traditions of his fathers; its ancient splendor, once the dwelling-place of Jehovah his God, its age-long hope of blessing and renewing the world in righteousness. Only a profound interest in the welfare of those far-away Jews could have disturbed his peace.

But read his account of his meditations and prayers and plans following the tidings he had received. Note his thought of his God, "great and terrible," "who keepeth covenant and loving kindness with those that love him and keep his commandments." Mark his ever conscious identification of himself with his family and nation. "I and my father's house have sinned," he confessed. "We have not kept the commandments." If he had been less noble would he not have thrown the responsibility on them, blamed them for their perversity in which he had had no apparent share, and left them to their fate? Yet the true patriot cannot escape the burden of the sins of his countrymen nor of his misfortunes that follow. Christ could not. No more could Nehemiah. Whoever would save his nation from its sins must feel the stripes by which it is to be healed.

2. Nehemiah's sense of partnership with God. He knew the history of Israel. He knew how God had chosen her. He knew the promises his fathers had cherished. He believed they would be fulfilled. "If you return unto me I will gather your outcasts from the uttermost parts and will bring them to the place I have chosen." Nehemiah felt that he was giving himself to be God's instrument to fulfill his purpose. He proved it step by step as he went forward. When he was summoned into the king's presence he prayed, "Prosper thy servant this day and grant him mercy in the sight of this man." When the king asked him what he desired, he writes that before answering, "I prayed before the God of heaven." And he records the result, "The king granted me according to the good hand of God upon me." The man who loved his fellow men as Nehemiah loved, who loved his own country and people best, who knew his God and theirs, was ready for any service for which they needed him when God called him. He had come to know their need as his own. He had heard the call of his God and theirs, and he was answering it.

3. His qualities for leadership. He had undertaken, for good reasons, a definite task. He had decided what he needed in order to accomplish it. He had secured from the king permission to go to Jerusalem, and the equipment he asked for. Behold him, then, with a Persian army, captains and horsemen, escorting him. He carries royal authority,

(Continued on page 671)



## A Community of Contrasts

(Continued from page 666)

the way to Cimarron. As he waited for his train in the cold, dismal, snowy station he wondered why he had ever left Los Angeles, and when he reached Cimarron he still wondered.

There were neither church building nor parsonage, and only fourteen active members. There was a debt of \$600 and services were being held in a rented building. Said Mr. Traveller, "I have had three pastorates and built two churches, why not add one more to my list?" And he went to work. He began to hold services in the butcher shop and opened his study in a little frame cabin. He surveyed the parish and found it in mining camps, logging camps, cow camps. He noted the new \$875,000 irrigation project just completed at Eagle's Nest Dam. The Baptist and Methodist, South, organizations had abandoned the field. Antlers Parish, a territory twice the size of the State of Rhode Island, lay wholly in the hands of the organization he had come to serve. He found that he was the only Protestant pastor in all that great territory. There was Red River Canyon, where lived a hundred prospectors still waiting for their dream to come true; Elizabethtown, with a population of 150; the agricultural community of Merino Valley, with a population of 175, three-fourths of whom were Polish, Hungarians and other foreign nationalities, and four other neighborhoods. The preacher decided to serve them all, with the base of operation at Cimarron. He laid the facts before the Home Board, which furnished \$4,000 for a new building. Six thousand dollars was raised locally and in 1921 a two-story brick building, an old-time dance hall, was purchased and remodelled for an up-to-date community church. The "whirlwind" Mr. Traveller stirred up all Cimarron to the project. Bankers, merchants, farmers, cow-punchers, ranchers, prospectors, miners and laborers all did their bit. One man, not a church member, came to Mr. Traveller saying, "I have five kiddies at home and I reckon a church of your kind is going to be worth \$30 a piece to them. Here's \$150." That man is Cimarron's truckman. It is this spirit that has given encouragement to the young pastor to "carry on."

In the congregation there are Episcopalians, Presbyterians, Baptists and Methodists, and they are working together and enjoying it. There is no question of "what denomination do you belong to?" Everyone is satisfied.

The community church is a strongly built, practical building that will stand through the storm and wind of this pioneer country. Its brick and stucco plainness adds dignity, and yet all about it there is a "come in" atmosphere. From the hall you enter a spacious dining hall on your left. At one end of the great beamed room are thirty little chairs in a circle. It is here that Mrs. Traveller and her kindergarten meet on Sunday mornings. You are told that "last Sunday every little chair was filled," and no wonder, for Mrs. Traveller is a wizard with little people and her enthusiasm reaches every corner of Cimarron. Even little Mexican boys and girls love to come to Sunday-school. From the dining room you proceed to the ladies' room, cozy in every detail, with its soft green silk side hangings, reading tables and easy chairs. Beyond is the young people's classroom, where hangs the banner for Sunday-school attendance. Here are maps and charts and blackboards. The remainder of the ground floor is given over to a marvelous kitchen equipped with the best modern devices.

(To be continued)

## "ASSEMBLY" ANNOUNCEMENTS

**NOLAN RICE BEST'S** NEW BOOK  
Containing The "Inspiration" Editorials

### Inspiration

A Study of Divine Influence and Authority in the Holy Scriptures  
"Christian Work" readers will need little urging to get this book at once. Mr. Best takes sides with neither conservatives nor liberals, but shows clearly that there exists in the contemporary church no differences sufficient to warrant partisan cleavage over the Scriptures. His work is a broad-gauge, logical, constructive answer to present-day questions. \$1.25

### VANCE

**Being a Preacher**

James Sprunt Lectures, 1923  
By JAMES I. VANCE, D.D.

A Study of the Claims of the Christian Ministry

"Dr. Vance flings out a challenge of the glorious and unsurpassed opportunity that the ministry offers."—Christian Observer.  
Third Edition, \$1.25

### McALPINE

**What Is True Religion?**

By ROBERT J. McALPINE, M.A., D.D.

Dr. McAlpine is minister of Buffalo's largest church, and his preaching has attracted wide attention. His sermons present the old Gospels in strikingly new and practical form. \$1.50

### McKEEHAN

**Great Modern Sermons**

Edited by  
HOBART D. McKEEHAN, S.T.M.

A collection of sermons representative of the best in modern homiletics. Sermons by Canon Barne, Drs. Burrell, Cadman, Fosdick, Hillis, Hutton, W. R. Inge, Jefferson, John Kelman, Newton, etc. \$1.50

### DAVIS

**Preaching by Laymen**

By PRES. OZORA S. DAVIS,  
Chicago Theological Seminary

Foreword by  
Roger W. Babson

A new book, is a layman's manual of practical instruction, showing: Why Laymen Should Preach; Texts and Subjects; Sermon Style; Methods of "Follow-up," etc. \$1.50

**What the Man in the Street Is Asking About Religion Today!**

### The Returning Tide of Faith

By BISHOP NEVILLE TALBOT of Pretoria

A statement of the cardinal issues of the Christian faith for the man in the street in quest of a clear understanding of what he really believes today. \$1.50

### MORRILL

**You and Yours**

GUY L. MORRILL

Stewardship Dept.  
God's Purpose in Things New Era Movement

"A book which presents Bible-teaching—on the bearing Christian Stewardship has upon social reconstruction and the development of Christian character."—Roger W. Babson.  
Paper, 60c; Cloth, \$1.00

### MORRIS

**The Fifth Horseman and Other Sermons**

By ROBERT HUGH MORRIS

Author of "Sleeping Through the Sermon"

These discourses are excellent examples of modern preaching. Dr. Morris drives straight at the heart of his theme, and draws therefrom what he conceives to be its vital teaching. Foreword by Edgar P. Hill, D.D. \$1.25

### STONE

**To Start the Day: A Thought, A Verse, A Song**

By JOHN TIMOTHY STONE, D.D.

Dr. Stone supplies a key-thought for every morning in the year, which he supplements with a brief passage from God's Word, and a verse from a more or less familiar hymn. \$1.50

### ERDMAN

**Within the Gateways of the Far East**

By CHARLES R. ERDMAN, Princeton Theological Seminary

While marked by exceptional interests and value as a book of travel, Prof. Erdman furnishes a vista opened by the work of Christian Missions of "the possible glory that is to come." Illustrated. \$1.25

Fourth Edition

### CHRISTIANITY AND PROGRESS

By HARRY EMERSON FOSDICK

"A marvelously lucid and vital book. Deals with the issues involved in a forthright and stimulating manner, vital insight matching felicity of phrase, seeking, as a wise teacher, to make the past glide into the future without loss of the precious inheritance of faith."—Christian Century. \$1.50



**FLEMING H. REVELL COMPANY**

NEW YORK: 158 Fifth Avenue

CHICAGO: 17 N. Wabash Ave.

# The Building Task Increasing



*Proposed Presbyterian Church, Annapolis, Md.*

## I.

### The Board's Task

The task of the Board is to aid, by grants, new and financially weak congregations, and by loans, without and with interest, churches which, without the Board's aid, cannot secure a house of worship or manse.

## II.

### Last Year's Work

380 congregations made application for.....	\$1,579,804
The Board pledged itself to give aid to the extent of.....	958,138
The Board paid to congregations.....	711,673

## III.

### Present Needs

The Board is asked for large appropriations from the missionary fields of the church, Cuba, Porto Rico and Alaska. Congregations, all over the land, are planning to build houses of worship and manses. The building task is increasing. Cost of labor and material is still high, and, in some sections of the country, is rising. The Board needs all its Budget and more, if the needs of our congregations and mission fields are to be met.

## THE BOARD OF CHURCH ERECTION PRESBYTERIAN CHURCH IN THE U.S.A

REV. DAVID G. WYLIE, D.D.  
General Secretary

REV. A. B. KEELER  
Extension Secretary

REV. GEORGE R. BRAUER  
Treasurer

156 Fifth Avenue, New York City



# Mathematics and Foreign Missions

Total obligations and disbursement of the Presbyterian Board of Foreign Missions for the year ending March 31st, 1923---\$4,529,002.89.

Towards these obligations the total receipts and credits were \$3,998,113.76 or \$75,000 less than a year ago.

Causing a deficit for the year of \$530,889.13.

To this new deficit must be added the old deficit amounting to \$126,298.44.

Because of the increase in expenses for the conduct of the work and the failure of the Presbyterian Church to provide the usual annual increase in gifts for the support of its Foreign Mission Work the Board is compelled to report to the General Assembly an accumulated deficit of \$657,187.57.

This deficit must be removed during the year.

Support your Foreign Mission enterprise by sacrificial gifts.

**Board of Foreign Missions of the  
Presbyterian Church in the U.S.A.  
156 Fifth Avenue New York**

## Two Irresistible Travel Opportunities

With Select parties of "Christian Work" Readers

### TWO DE LUXE "CLARK" CRUISES

#### AROUND the WORLD

4th Cruise

120 Days of Luxuri-  
ous Travel

on the Superb, Oil burning S.S.  
"LACONIA" (20,000 tons) of  
the famous Cunard Line.

Sailing Jan. 19, 1924

\$1,000 and up,

(according to size and location of  
stateroom), including regular ship  
and shore expenses.

**AN ALLURING PROGRAM**—Havana, Panama Canal, Los Angeles, Honolulu. Ten days in Japan, Shanghai, Hong Kong, Manila, Java, Singapore, Rangoon. Option of 18 days in India, Ceylon, Red Sea, Suez Canal; 3 days in Cairo, Port Said, Haifa, Jerusalem, Athens, Naples, Monaco, Cherbourg, New York.

#### To the MEDITERRANEAN

21st Cruise

65 Halcyon Orient  
Days

on the Great White Star S.S.  
"BALTIC" (23,884 tons).

Sailing Feb. 2, 1924

\$600 and up,

(according to size and location of  
stateroom), including regular ship  
and shore expenses.

**A FASCINATING ITINERARY**—Madeira, Cadiz, Seville (Granada and the Alhambra), Gibraltar, Algiers, Athens, Constantinople, The Holy Land and Egypt, Naples, Rome, The Riviera, Cherbourg, Liverpool, New York.



FORUM ROMANUM—ROME

STOP OVERS IN EUROPE CAN BE ARRANGED  
FOR BOTH CRUISES.

UNSURPASSED CUISINE AND SERVICE THROUGHOUT.

GREAT INSPIRATIONAL FEATURES.

Shipboard Services and Lectures, Travel Club Meetings, Entertainments, Deck Sports, Musical Programs, Trained Directors for Shore Trips, Lady Chaperones, Physician and Trained Nurses.

Dr. D. E. Lorenz, author of "The New Mediterranean Traveler" and Managing Director of Clark's "Round the World" Cruise, will have charge of our "CHRISTIAN WORK" parties.

Please State Cruise Preference

Illustrated Book and Ship Diagram Sent Free Upon Request.

Secure Your Reservation Now

ADDRESS: THE CHRISTIAN WORK

::

70 Fifth Avenue, New York, N. Y.

When answering advertisements please mention The Christian Work



## 8% TIME TESTED

Regular dividends have  
always been promptly  
paid on the following  
TAX FREE preferred stocks:

E. E. Gray Co.	\$8.80
Brown-Beckwith Co.	100
Greenfield Tap & Die	99
Hoyt Shoe Co.	88
Converse	88
Metropolitan Filling	10
New Haven Clock	22
Springfield Ice	88
Page & Shaw	88

Cut this out and mark those on which  
you wish detailed information

**Earnest E. Smith, Inc.**

Specialists in New England Securities

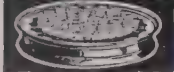
52 Devonshire Street  
Boston

## Tusculum

A thorough Chris-  
tian-character-build-  
ing College. Estab-  
lished 1794. Address:

President C. O. GRAY, D.D., Greenville, Tenn.

## Individual Cups



Over 40,000 churches use  
the Thomas Service.  
Clean and sanitary. Write  
now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



**MENEELY BELL CO.**  
TROY, N.Y. AND  
199 BROADWAY, N.Y.  
**BELLS**

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from  
Grand Central Station and by subway. Small  
lots at reasonable prices. Write or telephone  
(4855 Gramercy Park) for Book of Views or  
Representative. Office 20 E. 23d Street, New  
York City.

**THE WESTMINSTER TEACHERS' BUREAU**  
SPECIALIZES in securing Christian teachers,  
officers and helpers for schools, colleges and  
universities—private, public and denominational  
—and in helping trained, Christian teachers and  
helpers to larger fields of service. Write to-  
day. Henry H. Sweets, Manager, 410 Urban  
Building, Louisville, Ky.

## INTERNATIONAL SUNDAY SCHOOL LESSON

(Continued from page 667.)

opening the way for him to pass through  
provinces that might otherwise have been  
hostile, allowing him to appropriate pro-  
visions on the way, and to take with him  
materials for building the walls.

Arrived on the spot he viewed alone by  
night the work that awaited him. It was  
worse than he had expected. He guided the  
donkey he rode along the desolate ruin,  
over the heaps of stone and mortar, the  
charred timbers of the broken gates, till  
the rubbish blocked the way completely.  
Then he turned back and went again into  
the silent city through the gate by which  
he had gone out. But he told no one the  
details of what he had seen and experienced  
that night. Calling together the rulers of  
the surrounding villages, the priests and  
other leaders, with those he expected would  
do the work, he pointed out to them what  
they all could see. He told them who he  
was, why he had come, what warrant he  
brought that the city their fathers and they  
had loved could be restored.

He found those on whose help he must  
rely in no better condition than the walls  
themselves. They were discouraged, disor-  
ganized, inefficient and wretchedly poor.  
But he chose the right moment to tell them  
of the good hand of God on him, what the  
king had promised, what he had already  
done, what they could do and how they  
could do it. He brought his address to a  
climax by crying, "Let us build up the wall  
of Jerusalem." They caught his enthusiasm  
and echoed his cry. "Let us rise up and  
build," they shouted. "So," he writes,  
"they strengthened their hands for the good  
work." This one leader's wisely directed  
courage permeated the whole people. His  
slaves, whom he had brought with him from  
Persia, probably cared little for the city  
that had long ago fallen into ruin so far  
from their own homes. But he roused them  
to such zeal that neither they nor he nor  
his associates put off their clothes for fifty-  
two nights till their task was done. He  
took the people as they were and led them  
to do their best. He united with them in  
things in which they were agreed, and fixed  
their attention on those things, instead of  
on those about which they differed.

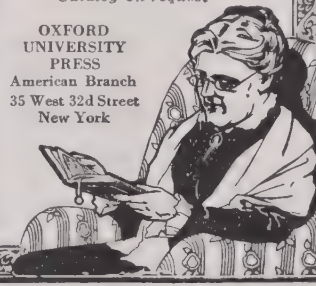
REV. ALBERT E. DUNNING, D.D.

## OXFORD LARGE TYPE BIBLES

MOTHER'S DAY presents  
an opportunity to gladden  
your mother's heart with  
the gift of a beautiful OX-  
FORD BIBLE. No other gift  
so adequately expresses the  
fondest regard or is so cer-  
tain of being received with  
appreciation as an OXFORD  
Large Type BIBLE.

At All Booksellers  
Catalog on request

OXFORD  
UNIVERSITY  
PRESS  
American Branch  
35 West 32d Street  
New York



**COLLECTION ENVELOPES**—8c per pack of 52,  
in Cartons (Also Storehouse Tithers Envelopes)  
write Dufold Trifold Company, Asbury Park, N.J.

**THE AMERICAN SEAMEN'S FRIEND  
SOCIETY**  
76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, inter-  
national and national Society aiding seamen.  
Maintains a Sailors' Home and Institute at  
507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing  
from New York.

Publishes the "Sailors' Magazine," \$1.00.

Supported by contributions and legacies.  
JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO,  
Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical  
and international in scope and is commended by  
all the churches. It has published the Gospel  
message in 178 languages dialects and charac-  
ters. Its colporters meet the immigrants with  
Christian literature in many languages, and also  
visit the spiritually destitute. In the Spanish  
and Portuguese languages, chiefly for Latin  
America, there have been issued 16,012,088  
copies of volumes, tracts and periodicals. Its  
literature in the native dialects has been the  
strong right arm of foreign missions. Its be-  
nevolent work is dependent upon donations and  
legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American  
Tract Society, 101 Park Avenue, New York, N. Y.

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in  
the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from  
either railway terminal. Surface cars pass door.

### PRICES FOR ROOMS

100 single rooms.....	\$2.50 per day
250 double rooms.....	\$4.00 per day and upward
Single rooms with bath.....	\$4.00 per day and upward
Double rooms with bath.....	\$5.00 per day and upward

### POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra  
is stationed here every evening.  
GEORGE C. BROWN, Proprietor.

## whooping cough

and CROUP—those dreaded Child-  
hood afflictions are quickly and safely  
relieved by Roche's Herbal Embrocation—  
the remedy that has served  
several generations of Mothers  
successfully—since 1802.

Equally effective for BRONCHITIS  
or COLDS on the chest.

Always keep a bottle handy

E. FOUGERA & CO., Inc.  
90 - 92 Beekman Street, New York



**ROCHE'S  
HERBAL EMBROCATION**



# The Great Hymn-Book

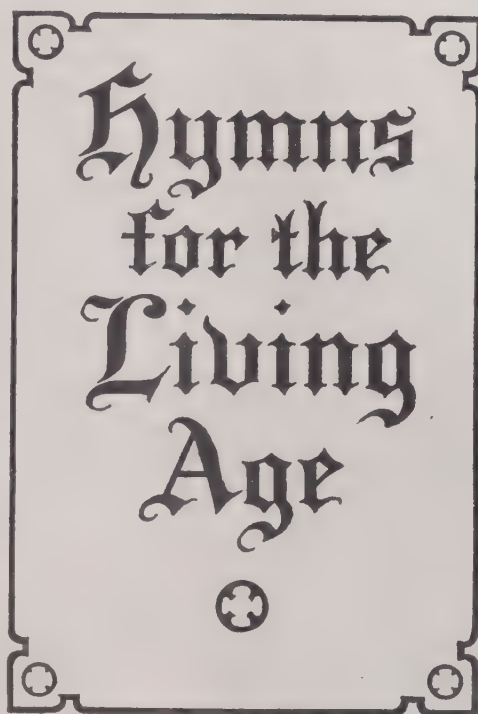
ISSUED MARCH 1, 1923

Original, Practical, Virile

Every page  
tested in

CONVENTIONS  
CONFERENCES  
CLASSES

Will vitalize Congre-  
gational Singing and  
Worship.



Gradual Growth  
Through Professor  
Smith's work and  
personal contact with  
churches throughout  
the entire country.

Dynamic in its com-  
pelling lyric mes-  
sages.

Edited by  
**H. AUGUSTINE SMITH**  
*The Hymn-Book Engineer*

When you plan a church edifice you consult an architect; when you want an organ you go to an organ builder. The Hymn-Book is just as important. Consult a man who is giving his life to the development of congregational singing. H. Augustine Smith has done more for church music than any man of this generation.

494 Hymns and Tunes with the words printed in the music.

30 pages of chants and responses marking a new epoch in chanting and antiphonal singing.

An outstanding series of responsive readings and services of worship, prepared by

HENRY HALLAM SAUNDERSON  
ERNEST BOURNER ALLEN  
H. AUGUSTINE SMITH  
HARRY F. WARD  
OSBERT W. WARMINGHAM

## A De luxe Book

PRICE \$135 PER 100. WE ARE GLAD TO SEND RETURNABLE SAMPLES

THE CENTURY CO.

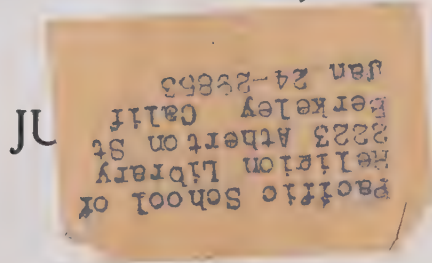
353 Fourth Ave., New York

IN PREPARATION

*An Historical Edition*—The History and Interpretation of each hymn and tune facing it.

# THE CHRISTIAN WORK

A Religious Weekly Review



The Outlawing of War

Frederick Lynch, D.D.

Presbyterian General Assembly

Rev. Henry S. Huntington

The Unbelief of the Orthodox

Richard Roberts, D.D.

The World Alliance Meeting

Henry A. Atkinson, D.D.

The Baptist Convention

Frederick Lynch, D.D.

Evolution and Christian Theology

Rev. Walter Spence

Three Dollars a Year

Ten Cents a Copy



## EDITOR THE CHRISTIAN WORK:

As a European from a neutral country and being by my international activity in constant touch with representatives from all European countries, I cannot let pass without protestation the thesis of Mr. William W. Howard in the last number of THE CHRISTIAN WORK, pretending that Europe is full of hatred towards America. This is a colossal misinterpretation of certain facts and a quite fallacious generalization according to the ancient proverb "dolus est in generalibus." Mr. Howard must surely have a very suggestive way of asking people for arriving at such a conclusion. He could, for sure, not have found the feeling of hatred in France, Belgium, and the Scandinavian and other neutral countries. This would simply be untrue. The question, however, is whether such hatred is to be found in the European peoples who have lost the war through America's participation in it. Although I am in constant contact with hundreds of men and women of these countries, I never heard one word of hatred, but very frequently the expression of another feeling which is widely spread all over Europe: it is *disappointment*, but not hatred. This has little to do with America's participation in the war, but with the fact that America towards the end of the war launched a great constructive program, but kept aloof when real international co-operation was expected. America announced a great idea to the suffering world and then fell silent. This silence is terrible to the European peoples who, not to be identified with their governments, had expected that America would assume a widely recognized leadership in constructive work and international co-operation. Though this disappointment sometimes may be worded in strong language by ignorant and incompetent people, it is not to be confounded with hatred. It would quickly disappear if America would assume that place in international constructive co-operation which we all desire it would take.

ADOLF KELLER.

New York.

## BOOKS RECEIVED

Constantinople To-day. By Clarence R. Johnson, M.A. Macmillan Company. \$5.  
 The New Testament To-day. By E. F. Scott. Macmillan Company. 75 cents.  
 Christian Ways of Salvation. By George W. Richards. Macmillan Company. \$2.50.  
 Unity and Rome. By Rev. Edmund S. Middleton. Macmillan Company. \$1.75.  
 Consumers' Co-operative Societies. By Charles Gide. Alfred A. Knopf. \$3.  
 Pro Vita Monastica. By Henry S. Sedgwick. Atlantic Monthly Press. \$3.50.  
 The Marriage Verdict. By Frank H. Spearman. Charles Scribner's Sons. \$2.  
 The Return of the Middle Class. By John Corbin. Charles Scribner's Sons. \$2.50.  
 The Racial History of Man. By Roland B. Dixon. Charles Scribner's Sons. \$6.  
 More Parables of Safed the Sage. By Rev. William E. Barton, D.D. The Pilgrim Press. \$1.25.  
 The Neighborhood in Nation Building. By Robert A. Woods. Houghton Mifflin Company. \$3.  
 Man and Culture. By Clark Wissler. Thomas Y. Crowell Company. \$2.75.  
 The Psychology of Power. By Capt. J. A. Hadfield. Macmillan Company. 75 cents.  
 The Unbidden Guest. By Silvia Villa. Macmillan Company. \$2.  
 Mary, Mary, Quite Contrary. By St. John G. Ervine. Macmillan Company. \$1.25.  
 They Live and Are Not Far Away. By Mor-



**Church of The Evangel,  
Brooklyn, N.Y.**

Note different finishes on  
both sides of same partition.

## For Churches Old or New

ONE of the attractive features of Wilson Sectionfold partitions is that they can be made to match any style of architecture or decoration. That is the result of our "made to your order" method of construction.

No matter what you have, or are going to have in the way of decoration, we can match it exactly. And for churches already built, we can make and install the partitions without in any way interfering with the regular church activities.

If you believe one-half century of experience in building church folding and rolling partitions can be of service to you, we would be glad to talk with you or send you an illustrated, fully descriptive booklet.

**The J. G. WILSON, Corporation**  
 17 East 36th St., New York City  
 Offices in all principal cities



## THE MONDAY CLUB SERMONS

### —FOR 1923—

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
 19 W. Jackson St., Chicago  
 156 Fifth Ave., New York

rish H. Turk, D.D. A. S. Barnes and Company. \$1.50.  
 The Deeper Voice. By Annie S. Winston. George H. Doran Company. \$1.25.  
 The Resurrection Body. By Rev. Wilbert W. White, D.D. George H. Doran Company. \$1.  
 Five Minutes with the Boys' and Girls' Congregation. By William W. Walker. Fleming H. Revell Company. \$1.25.  
 The Revival of Wonder. By Malcolm J. McLeod, D.D. Fleming H. Revell Company. \$1.25.  
 The United States and the League. By Thomas H. Dickinson. E. P. Dutton and Company. \$2.

When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 22.

New York, June 2, 1923.

Whole No. 3025.

### CONTENTS

THE WORLD OF TO-DAY.....	675
OBSERVER'S LETTER:	
The Baptists at Atlantic City.....	678
EDITORIALS:	
The Outlawing of War: Frederick Lynch, D.D.....	679
What Is a Gentleman? Rev. Fred G. Bulgin.....	680
EDITORIAL CORRESPONDENCE:	
The General Assembly at Indianapolis: Rev. Henry S. Huntington.....	681
WEEKLY SERMON:	
The Unbelief of the Orthodox: Rev. Richard Roberts, D.D.....	686
GENERAL ARTICLES:	
Is There a Via Media? Charles S. Macfarland, Ph.D.....	688
Saving Ourselves by Losing Ourselves: Edward A. Filene.....	690
Report of Meeting of World Alliance at Zurich, Switzerland: Rev. Henry A. Atkinson, D.D.....	692
Evolution and Christian Theology: Rev. Walter Spence.....	694
From Fish to Fashion: William Willard Howard.....	696
Prodigal Daughters: Instalment XII: Joseph Hocking.....	684
ONE BOOK A WEEK:	
American Individualism .....	699
INTERNATIONAL SUNDAY-SCHOOL LESSON FOR JUNE 17:	
Esther, the Patriot Queen .....	700

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)  
Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.  
Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.  
All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.  
Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### DR. LOWELL CHALLENGES PRESIDENT HARDING TO PROVE THAT THE THIRTY-ONE ERRED

Both President Lowell of Harvard University and Justice Clark of the League of Nations meeting referred to above challenged President Harding to prove that he had not meant that he had been opposed to entering the League without substantial reservations when he allowed the thirty-one Republicans to sign the now famous letter inviting the people of the United States to vote for Mr. Harding on the

ground that he would get them into the League. President Lowell insists that all of the thirty-one understood that Mr. Harding was in favor of entering the present League with such reservations as would safeguard the rights of the United States. This was what the thirty-one Republicans clearly understood, and Dr. Lowell added that the President had been so busy in the last two years that he seemed to have forgotten these facts.' Dr. Lowell reviewed President Harding's various speeches on the League and contended that they all pointed to this fact, and that they also proved that Mr. Harding was not against entering the League on any terms. Justice Clark said that the President had never dissented from the declaration made by the thirty-one Republicans that the issue was not League or no League, but whether the League should be accepted in a changed or unchanged form. President Lowell seems to feel with the Hon. Everett Colby that many of the Republicans in the United States who would have voted for Mr. Cox because of their desire to enter the League were deceived by the letter of the thirty-one, and that the thirty-one were innocent perpetrators of this deception. Both President Lowell and Justice Clark maintain that every one of the men who signed that letter did it with the sincerest conviction that President Harding would do everything in his power to accomplish the entrance of the United States into the present League with such modifications as the Senate might desire. Both of these addresses have attracted wide attention throughout the nation; some of the New York papers having printed them in full. It is a pretty serious thing, Dr. Lowell says, for these thirty-one Republicans to send out a letter containing this paragraph, "The question, accordingly, is not between a League and no League, but is whether certain provisions in the proposed League agreement shall be accepted unchanged or shall be changed," and then to have it absolutely ignored by the President. Both President Lowell and Justice Clarke insist that the great Republican majority at the last election was not a mandate against the League, but that many of these votes were secured on the understanding stated explicitly in the letter of the thirty-one that a vote for Mr. Harding was the shortest way to speedily enter the League. If the Washington meeting is any reflection of the state of opinion in the United States a very decided interest in the League of Nations is being aroused.



# THE WORLD OF TO-DAY

## LEAGUE OF NATIONS NON-PARTISAN ASSOCIATION MOVES ON WASHINGTON

The League of Nations advocates have moved upon Washington and the irreconcilables have at last exhibited something of a panic. A great public mass meeting in Memorial Continental Hall, within shouting distance of the State Department, was held on the evening of Tuesday, May 22, and Justice Clark, President Lowell of Harvard University and Miss Grace Abbott all urged the entrance of the United States into the League of Nations. This is sort of a closing meeting of the campaign which has been carried on all over the United States by the Church Peace Union, the World Alliance for International Friendship through the Churches, the World Peace Foundation and the Federal Council of Churches of Christ in America, co-operating with the League of Nations Non-Partisan Association. The thing that seems to have at last frightened the irreconcilables is the realization which they got from this meeting that the religious forces of the United States are becoming tremendously interested in the humanitarian efforts of the League. For the moment the World Court as a door into the League sinks into insignificance, for here is the United States sending delegates to various committees of the League, which committees report directly back to the League and are responsible to it for all their actions. It seems to have escaped the notice of the irreconcilables that the United States was not only having permanent representatives upon these committees—Miss Abbott herself, for instance—but is sending groups of delegates to the sessions of the committees. This is regarded by them as the gradual commitment of the United States to friendly co-operation with the League in its welfare work. There is a general feeling in Washington that these various groups have accomplished a strategic move of the highest value to their cause, and the enemies of the League are beginning to be greatly worried about the attractiveness which the League may have for the religious elements of America in internal welfare and humanitarian endeavors. Miss Abbott, indeed, spoke upon the humanitarian aspects of the League and aroused great enthusiasm. She opened the eyes of understanding, even to those who have been thoroughgoing friends of the League. Among the directors who are to sit upon the League of Nations Opium Committee, which began its sessions in Geneva, Wednesday, May 23, is Bishop Brent of the Protestant Episcopal Church, who is a trustee of the Church Peace Union and very active in the movement for the United States entering the League of Nations.

## REFORMED AND PRESBYTERIAN CHURCHES IN CONFERENCE

On July 21, 1923, the next Continental Conference of the World Alliance of Reformed Churches holding the Presbyterian system will be opened in the town of Zwingli. There is a peculiar fitness in its assembling at Zurich this year, which marks the quarter centenary of great events in the history of the Swiss Reformation. It was in 1519 that Zwingli began his Ministry in Zurich, but not till 1523 did the great Council of the City take the important step of arranging a public discussion that indeed decided the future ecclesiastical constitution of the community, and eventually began the work of Church Reform in the Alpine Republic—twelve years before Geneva, thirty-seven years before Scot-

land, and only six years after Luther's nailing of his ninety-five theses to the door of the Castle Church in Wittenberg. 1523 also saw the publication of Zwingli's sixty-seven articles which, more thorough-going than Luther's Manifesto, were directed against the whole structure of Roman Catholicism and not merely against the abuse of indulgences. The Swiss Federation of Evangelical Churches, which recently joined the Alliance has its headquarters in Zurich, and its secretary, Dr. Adolph Keller, a very able organizer, who is at present visiting America in the interests of Continental Relief, is superintending the local arrangements. Zurich, the chief center of German-speaking Switzerland, has never before been the place of meeting of a Conference of the Reformed Churches. On account of its convenient position it is very suitable for that purpose. Then its situation is beautiful, and after the Conference is over, the opportunities for visiting the choicest parts of Switzerland will be abundant. All the Churches of the Alliance, particularly those of the Eastern section, are being invited to send delegates.

## DR. GULICK ON THE FAR EAST

"The problems of the Far East are far from solved. They still call for active work on the part of men of good-will, specially between the United States and Japan. The California situation may flare up at any moment," reports Dr. Sidney L. Gulick, an authority on the Far East and secretary of the Commission on International Justice and Good-will of the Federal Council of Churches, in an article sent to this country from Japan. As a result of several months of study in Japan and China he writes: "The problems of the Far East, however, are far from solved. The present more favorable atmosphere is simply a challenge to more energetic efforts to establish friendly relations. Tasks still call for active work on the part of men of good-will who would establish 'perfect, permanent and universal peace and sincere and cordial amity between the United States and Japan and between their peoples respectively without exception of persons and places,' as our first treaty with Japan declares should be the aim of both nations. 'Enlightened leadership in Japan' has an important role to play in carrying into concrete expression the spirit of the new arrangements and agreements. Not only are the naval agreements to be observed—this will be easy—but also the new policies in regard to China and Siberia. Japan has a new and a rare opportunity to take a still more distinguished place among the nations. It lies more with her than with any other single power to make meaning-full or meaning-less for China and for the rest of the world the agreements reached at the Washington Conference. The liberal movement in Japan can now go forward with more hope of large success. Japanese jingoes and militarists can no longer easily persuade their people that America has ulterior military or naval designs in the Far East. Americans also have their part to perform in reaping the full benefit of the agreements of the Washington Conference. The scrapping of our capital ships; the abandonment of plans for expansion of our naval bases in Guam and the Philippines; co-operation in commissions and committees for helping unravel the Chinese tangle—these tasks and duties will not be difficult to perform. But we have more to do than this. We need to remove suspicions against Japan that for a decade have been sedulously cultivated. The public mind has been poisoned in regard to

# THE WORLD OF TO-DAY

Japan and the Japanese. We need to interpret her recent years of militaristic development and aggression in the light of Occidental militarism and aggression. Our people need to understand Japan's problems. Insight and sympathy are called for. We need to help our people to realize that Japanese militarism was the inevitable and necessary response to Western militarism. We need also to see and to say that the whole world should now turn a sharp corner; that militarism both in the West and in the East should be given up completely. By thus cultivating a better understanding of Japan we can do much to strengthen the hands of Japan's liberal leaders, and also help to create a better world to live in."

## DR. GILROY ON UNITED PROTESTANTISM IN PANAMA

Dr. W. E. Gilroy, editor of "The Congregationalist," recently visited the Panama Canal Zone and came to the following conclusions after observing the work of the United Protestant Church: Four great ends, it seems to me, may we hope to accomplish by worthy support of the Union Protestant enterprise in the Panama Canal Zone: (1) To help to maintain wholesome Christian influences for members of American churches who, with their families, are permanently located on the Canal, and at the same time serve the larger constituency of those whose stay is more transitory, but who live around the Zone long enough to be permanently influenced for good or evil. (2) To build up moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant. (3) To set in an environment where Romanism has meant superstition and ignorance some worthy example of what Protestant Christianity can effect. It is a strategic missionary opportunity. (4) To set alongside the Canal, which is the most unique monument to American genius for organization and for the conquest of difficulties, some worthy expression of the genius of American religion. Where rulers, soldiers, business men and engineers have thought in hundreds of millions, the Christian Church ought to think at least in terms of tens of thousands. It will be to the lasting shame of the Protestant Churches of America if a strip of land destined, possibly, to be the most important upon the whole earth's surface, and for which this country has assumed financial, political and military responsibility, lacks adequate provision for the institutions and services of religion; and it will be unfortunate if in any sense the Christian Church is left to lag behind at a time and in a place of such amazing opportunity.

## A "BIBLE MISSIONARY TRUST"

An organized attempt is being made by a small but determined group of men to force the missionary and benevolent societies of England to toe the line (or, rather, *their* line) in regard to the interpretation of the Bible, on pain of withdrawal of financial support. A form of cheque has been drawn up, and books of these forms are actually on sale, and this cheque ingeniously provides for the signing of a creed before the cheque can be cashed. This creed affirms

that all criticism which questions the full inspiration and divine authority of the Bible is "evil." The same body which issues this book of cheque forms now, on the grounds of "faithful stewardship," appeals to every church contributing money for the spread of the Gospel to use this form of cheque or adopt some similar method to ascertain the attitude towards "destructive" criticism of the Bible of the societies which in the ordinary course would be supported. A further step has now been taken in the formation of the "Bible Missionary Trust," which has been established "in response to widely expressed desires, to receive and administer the gifts of the Lord's people of all denominations who desire to help as far as possible such missionaries as may have to leave their societies through loyalty to God, to His only begotten Son our Lord Jesus Christ, and to the whole Bible as His fully inspired Word. . . . Where no wish is expressed, all monies will be apportioned by the Trust for the furtherance of the pure Gospel of the grace of God and for the extension of the Kingdom of our Lord Jesus Christ through such channels and in such ways as may be deemed expedient." The members of the Trust have prepared a creed, or "doctrinal basis," and, having signed such basis themselves, declare that they will support as missionaries only such persons as sign it, and who solemnly affirm that they sincerely believe it and will teach in full accordance with it. Furthermore, the said basis is to be signed, not once for all, but once every year. One reason assigned for the establishment of this new Trust is that "the present spread of modernism in the mission field is causing much distress and anxiety to many supporters of missions who are determined not to participate knowingly in the spread of unproved theories that are destroying belief in the Bible as the divinely inspired and infallible Word of God." Gifts sent to the Trust will be disbursed "for the support only of such work and workers as are loyal to the Bible, to the Lord Jesus Christ and to His Gospel." Attention may well be drawn to the following significant resolution of the National Missionary Council of India: "That this Council draws attention to the harm that is done by missionaries of narrow sympathies and outlook, and requests boards to pay due regard to this both in the preparation, appointment and retention of missionaries."

The War Department is undertaking considerable publicity work. The Secretary of War has sent out recently a letter addressed to representatives of various religious denominations in which he writes: "In keeping with the nationwide sentiment for a quickened interest in the fundamentals of religion, a representative board of chaplains of the Army of the United States has been directed to meet at Washington, June 6-8, 1923, to devise ways for magnifying the place of religion in the Army, to consider plans for a more intensive program of moral training for soldiers, to develop community contracts and to recommend those activities which will strengthen the religious program for regular army posts and stations, and safeguard young men who enter the various training camps." May the type of religion which is brought to the men in the Army be virile and very real. May it recognize all the facts of life and that God, the Creator, is behind them all!



# THE OBSERVER

## The Baptists at Atlantic City

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

THE one place to go in these days if one wants real excitement is to one of the national church conventions. The political conventions are pale, drab, barren beside them. I met a friend yesterday who had just returned from the Presbyterian General Assembly at Indianapolis and he burst forth: "I never had such a good time in my life!" But he went on to say, however, that when one really stopped to think about it, it was a very serious matter. The more time devoted to Dr. Fosdick and Mr. Bryan and his evolution childishness, and the more time devoted by both Presbyterians and Baptists to discussing "fundamentalism," the less time there was for considering the larger work for the Kingdom of God. (I think I found some men at Atlantic City yesterday who were much more concerned in getting a victory for the Fundamentalist party than they were over the expansion of the religious activities of the really great Baptist Church of America.) I came to Atlantic City with the vivid newspaper account in my hand of how Dr. John Roach Straton arose in the Convention on the occasion of President Faunce delivering the opening address and demanded that Dr. Faunce be prohibited from speaking, and even be asked to leave the speakers' platform. (By the time I had arrived here the version was that Dr. Straton had demanded that Dr. Faunce be thrown into the sea.) I had been invited to speak and I began to get timid. I began to mistrust my Baptist friends. However, I discovered when I arrived here that the event was not so exciting as pictured. Dr. Straton was simply exercising his parliamentary right as a delegate to protest against anyone speaking and giving his reasons. He thinks President Faunce is a Thomas Paine, Robert G. Ingersoll and George Bernard Shaw rolled into one, with leaning toward H. G. Wells. It was just too much for Dr. Straton, and he leaped to the floor and protested. The conference should have simply let him protest and sit down. Instead of that, many of the delegates, having been keyed up to a rather high pitch of nerves by rumors that the Fundamentalists were in an invasive mood and had come prepared to take the Convention by force, booed and hissed, and there was considerable excitement for a while. Finally President Faunce was allowed to proceed, and up to this moment no deaths as a result of the address have been reported and no one even seems to have lost his faith.

I did find upon my arrival that there was a very determined effort upon the part of the Fundamentalist group to put through a resolution to the effect that the Baptist boards be allowed to accept large sums of money to which theological tests were attached. Nothing could be more disastrous than this. Think of some wealthy man with a very peculiar, individualistic creed leaving a million dollars to the Foreign Missionary Board with the condition attached to the gift that it be spent for teaching his particular theology! The Convention recognized the danger, many even of the Fundamentalists included, and finally passed the following resolution,

which has brought about a better understanding between the two camps than has existed for some time:

"1. A large degree of liberty must be left to all our missionary, benevolent and educational organizations which receive and administer denominational funds. With such a wide and varied constituency, and with such complex needs to be met, it is necessary to trust the judgment of the men and women who constitute the management of our societies. In the exercise of liberty, due regard must be given, on the one hand, to the demand of loyalty to fundamental Baptist doctrines and to the integrity of workers. On the other hand, we must always insure the complete freedom of our boards, executive officers, missionaries and other representatives from subjection to formal creedal tests.

"2. While recognizing the right and freedom of any individual to proffer a gift to our societies or boards for use in our denominational enterprises with such specifications as may seem desirable to the donor, we nevertheless recommend that the Convention advise all donors to trust the loyalty and integrity of our respective societies and boards and to make their gifts to our denominational enterprises without doctrinal conditions. And we furthermore recommend that the Convention advise the officers and managers of our societies and boards to make clear to donors desiring to attach doctrinal conditions to their gifts the difficulty of administering such bequests and the danger of embarrassing entanglements.

"We express the hope that the spirit of mutual confidence through which Baptists have been so greatly blessed in the past may continue to abide with us. We stand together facing a world which needs our ministry of faith and love. Our program of advance at home and abroad calls for our united strength. In common devotion to Jesus Christ as Saviour and Lord let us finish the work which He has given us to do."

A group of the Fundamentalists have put out a statement demanding that the preachers displaying "modernist" tendencies leave the Baptist communion and seek the Unitarian fold, where they belong, but it was not put officially before the Convention. The Convention, the four days I have been here, has been considering with great zeal, harmony and intelligence the big tasks before the Church: evangelism, transforming the social and industrial order, missions, home and foreign, education and international good-will. The report of the General Board of Promotion was received with great enthusiasm and revealed remarkable growth and expansion of work along all the above mentioned lines. The only difference of opinion that has been manifested has been over the question as to whether there was enough "democracy" in the conduct of denominational affairs.

A future denominational program was presented and won hearty and enthusiastic endorsement, seemingly unanimous,

(Continued on page 703)

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard O. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## The Outlawing of War

SENATOR BORAH, Professor John Dewey of Columbia University, Mr. Salmon O. Levinson, Dr. John Haynes Holmes, Rev. Charles F. Dole and other eminent men have recently been writing and speaking to the effect that the only sure road to peace is to make war a crime, to outlaw it, as we have outlawed the saloon, slavery and other evils. With their hatred of war and their desire to outlaw it, THE CHRISTIAN WORK is in fullest sympathy. No one hates war more than do we, no one seems more clearly than we that it is not only a crime against humanity, but a denial of Jesus Christ and everything for which he stood. For years THE CHRISTIAN WORK has advocated the outlawing of war and the banishing even of preparation for it, which for centuries has been absorbing the chief energies of the nations. We have no quarrel with these men. But there is a marked difference between them and THE CHRISTIAN WORK. THE CHRISTIAN WORK has offered a constructive program, that is, it has advocated a method of outlawing war, while so far our above mentioned friends have offered us no means or methods whatever by which war can be outlawed or made a crime. We recall nothing from them, although we have personally asked some of them again and again what is the nature of the program by which war can be outlawed.

Furthermore all of these men immediately oppose any institution which the rest of the world sets up, whereby war

can be outlawed. It cannot be outlawed by mere wishes of any one group or nation. It is to no effect for Great Britain, for instance, to pass a vote through Parliament declaring war to be a crime, while the United States, Germany, France, Russia and Italy declare it legal. The only way anything is outlawed is by a vote of all concerned. When the saloon was outlawed it was by joint action of all the States in the United States. A thing is made a crime only by vote of a legislative assembly. The manufacture and traffic in drink was outlawed by a vote of the national legislature, which vote had afterwards to be ratified by the State legislatures. There is no other way of outlawing an evil.

But just the moment the nations of the world try to perfect some form of organization through which steps can be taken for joint action in outlawing war—and as we said, we know no other way, the above mentioned men oppose it, as do all their radical friends, and they offer nothing in their place. The League of Nations is organized with the one end in view of ultimately substituting peaceful methods for war in the settlement of international disputes. Its covenant is framed with the one end in view of eliminating war. It still keeps force in its constitution, as every city and town keeps force for use against the criminal, but every word in it is directed toward making force less and less, and conference and judicial methods more and more. (Note in this connection how Lord Robert Cecil, a member of the League Assembly, in his recent visit to America emphasized the fact that even in three years of the League's existence the *force* quality in the covenant was being eliminated. The Assembly is even now considering taking the word out of Article XVI as a result of three years' experience.) Every act and recommendation of the League thus far has been a movement away from the old world of force to the new world of conference and law. All the League's meetings have been devoted *not to talk war*, but to talk of things which take the mind of the world off war, to things making for *peace, disarmament, courts, conference, pressure of public opinion upon recalcitrant nations, and that failing, temporary ostracism, the community life of nations, the common welfare of the world.*

But more than this, were *all the nations in the League*, here is the *only organization, a sort of legislature of the nations, which can make any world practise criminal.* Furthermore, we know no real student of world affairs who does not believe that had the United States, with its idealism, with its Borahs, Holmeses, Deweys, Levinsons, Doles, and thousands of others who hate war as bitterly as they, been in the League from the beginning the Ruhr invasion with its reliance upon force, and the Greco-Turkish war would have been avoided, and these things, with the whole problem of reparations and minorities and atrocities been peacefully settled; and all Europe to-day thinking less of force and more of conference and peaceable ways. In the face of all this we may go farther and say that had the United States been there the League would have, by this time been much nearer to that stage where talk of outlawing war and mutual disarmament could be seriously indulged in. It is what the League is organized for, to *make war criminal* and it can never be made criminal except through action by some such organization; and the men who want war outlawed are the bitterest enemies of the League and yet offer no other way. And now when it is proposed that the United States enter the World Court, another step toward the outlawing of war, the same group oppose this also.

It is one of the paradoxes of our time that some of the



# EDITORIAL

bitterest enemies of war are always the first to oppose with all their might any *real* step toward its abolition. They preach peace endlessly and then oppose the only steps toward it. We suppose they opposed in the same way the first organization of individuals into a community or village, and yet it was that which disarmed individuals and made war among them criminal by acts of town councils or State legislatures, and which disarmed the individual who had previously always carried his own weapon. They were present when it was proposed that the original thirteen States should form a federation of United States, and yet it was that action—and it could have been no other—which made war between the States criminal and took away the armies and navies of the separate States. Now when the nations of the world are endeavoring to apply the same principle to the nations, those who claim as their one desire of life to be to seek peace and pursue it, oppose it bitterly. Who can explain it? Can it be that they expect international peace to drop from the heavens already made as manna fell upon the wilderness? Even then how can war be outlawed except by joint action of some sort?

We said above that we wait in vain for some answer to these questions, for some proposal of some better way, or of any way, from these men. For years we have been asking all our radical friends, who hate war, for some way of outlawing it, but get no answer. We should slightly qualify this statement for Mr. Holmes in an article in "Unity" of April 5 with the caption "Outlaw War"—does say something—quite incidentally however, as though it were not much more important than all his previous exhortation—about means for reaching the desired end. Now the interesting thing is that when he does hint upon an outline, he describes just what the League of Nations can do and is created to do and which nothing else can do. For what is the League in spirit, but the institution for doing just what he proposes in the following words:

"Secondly, the work of moral revolt having been accomplished, there comes the step of writing the sentiments of this moral revolt, by due process of legislation, into law. What has come to be regarded as a sin, or an abomination, is now officially pronounced to be a *crime*, to be duly punished as such by government. The institution, in other words, which has won the moral condemnation of society, is now visited with its heaviest legal penalties. It is outlawed, made disreputable in law and custom, banished from the practise and approval of decent men. Thus slavery, and later the manufacture and sale of alcoholic beverages, were abolished by constitutional amendment; duelling was cast outside the social pale by statute law; prostitution, by State and national laws, municipal police and health ordinances, and now elaborate international agreements, is being fought to a finish. Outlawry is the stroke by which sooner or later we bring death to the evils with which society cannot live in peace and safety."

"What has come to be regarded as a sin, or an abomination, is now officially pronounced to be a *crime*, to be duly punished as such by government." Who is officially to pronounce war to be a crime except some joint organ of the nations? Does not Mr. Holmes remember that one of the most clearly emphasized functions of the League is to punish the nation that goes to war? A little further on Mr. Holmes also acknowledges that there must be a court, an opinion which Senator Borah and Mr. Levinson shares, but the moment a beginning is made upon a court all these friends of

peace begin fighting it. Why? Only because it is not just the court they want. It is the only court possible at just this moment, although many statesmen think that had the United States been in the League demanding the kind of court they want "with absolute powers of jurisdiction," to quote Mr. Holmes' word, it could have been put through. No human institutions are born *perfect*. They come to perfection by growth. There is not the slightest doubt in the world that the moment enough people want a court with absolute power the present court will become such. It was doubt of the court in a world not educated up to the idea that prevented us getting an absolute court. After the present court works well for a while it will be easy to increase its powers, anyhow, the court has been set up by the League and it is *this court*—or *no court*—just as it is the present League or no League, or Association of Nations. Mr. Holmes and his friends have got to choose between taking these two organizations set up to achieve by steps just what they are after or go on vainly beating the air.

F. L.

## What Is a Gentleman?

WE are happily moving out of the time when we think that being a gentleman has anything to do with a man's occupation or want of one. It was not always so. It used to be that if a man were beyond the necessity of working for his living, then we would say, he did not work, he did not need to, he was a gentleman.

Samuel Smiles tells in one of his books about a man named Evans who invented a stationary steam engine. It ran splendidly, but it had one peculiarity: it would only run when there was no load upon it. As long as it ran idle, the piston worked in and out and the fly wheel revolved in fine shape. Then, as soon as it was harnessed to the work it was meant to do, it would stop. And because of this peculiarity of only running when it was idle they called this engine Evans's "gentlemanly engine." It must have been gentlemanly if it would not stoop to work!

There was in my boyhood days a young fellow who had started work at some kind of menial labor. His father was asked how James was getting along at his new task. He replied that he was doing very well, "But," said he, "I really think that James is more fit to be a gentleman." It had not occurred to him that James had the privilege of combining the two things—to work for his living and to be a gentleman at the same time.

But I believe we have now entirely outgrown that obsolete idea that being a gentleman has anything to do with a man's occupation, providing it is honorable.

But what is a gentleman? It may seem trite to say that a gentleman is a gentle-man. But when we say this I fear there may be a momentary lessening of the attractiveness of the word. We might wish to be called a gentleman, but we might resent being referred to as gentle. We think of gentleness as a kind of softness. We think it implies an absence of robustness. We cannot link it up with sturdiness. We think there is something of femininity in the word. Here is a curious thing, the word has become debased when it stands by itself, but its value stands as high as ever when we incorporate it in that word—gentleman. It stands a wit-

# EDITORIAL

ness of what the highest manhood really is. The highest type of a man is a *gentle*-man.

But this gentleness does not have its source in the body. The source of true gentleness is in the soul. It moves out into the world amid the feelings, the susceptibilities and the thoughts of men and women, and it treads lightly, carefully, gently.

There is a very significant thing that was once said of Robert Louis Stevenson. It was said that he went through the world on tip-toe. That is, I take it, he trod carefully wherever he went. We have all known people who go through the world differently. They go through the world in hobnailed boots, stamping and thumping and stepping on anyone who is not quick enough to get out of their way.

There was an African lad who lived in darkest Africa. Through the instrumentality of the missionaries he was converted to Christianity. In his picturesque way, this was how he described the life he was to live, as he conceived it, now that he was a Christian. He said, "Jesus boy must tread softly." He realized that henceforth he must go through life with a gentler step. He had perception enough to see that a Christian is but another name for a gentle man. Jesus boy must tread softly.

King Edward VII was said to be the first gentleman in Europe. He had that faculty of passing carefully and gently in sensitive places among the different nationalities. During one of his holidays he had occasion to land rather unexpectedly at one of the Italian seaports. It had been raining heavily and the roads were muddy. The local officials laid down a carpet between the pier and the carriage, but it was not quite long enough. They therefore supplemented it with an Italian flag, the only fabric they had by them at the time. When the King landed he marched across the carpet, but when he approached the flag he noticed it at once. Without a moment's hesitation he stepped aside into the muddy roadway and raised his hat in respect for the national flag of the country upon whose soil he stood. It is said this beautiful act of true gentlemanliness roused the onlookers to a pitch of wild enthusiasm. It was his way. He did not stalk through Europe with a swaggering stride; he trod with a light gentle step.

But it is surprising how hard some find it to be a gentleman when mingling with those of other nationalities, of other faiths, and with those who fill other and perhaps lower stations in life.

Frederick Douglass, the colored orator, paid a beautiful tribute to Abraham Lincoln. It was a tribute such as we might expect for our great hero who was in all respects a gentleman, beautifully gentle with the oppressed and the weak. "Lincoln," said Fred Douglass, "was the first great man I talked with freely in the United States who in no single instance reminded me of the difference between himself and me—of the difference in color."

Lincoln followed, perhaps unconsciously, the teaching Confucius gave his disciples: "When you go abroad," he said, "behave to everyone as if you were receiving a great guest."

He who treats everyone as though he were receiving a guest must be a gentleman. This was William Cullen Bryant's rule of life. He treated every neighbor as if he were an angel in disguise sent to test his loyalty to the Golden Rule.

The common road, the daily task brings to us all an arena wherein to exercise this finest of all arts—the art of being

a gentle-man. They said of Sir Walter Scott, "He was a gentleman, even to his dogs."

When Professor James Hope Moulton, the famous Greek scholar, died, someone told of once having received a telegram from him. It ran thus: "Please come four-thirty instead—Moulton." He had made an appointment for four o'clock with a friend, and on that particular afternoon an opportunity presented itself for him to go out and get a little much needed relaxation in playing a game of golf. He feared he might be a little late, but he was too gentle of another's feelings to run the risk of keeping them waiting. Hence his telegram sent three or four miles across the city. It was characteristic of the man. He was one of God's gentlemen. The receiver of the message treasures it, for it continually teaches him a lesson in true Christian gentlemanliness.

Some time ago a writer protested we should not sing that hymn about "Gentle Jesus, meek and mild." He said Jesus was courageous and could be stern. As though he could not be gentle if he had courage and sternness. Paul, who understood the character of the Master so well, knew of this gentleness that ran like a thread of deeper gold through His golden character. "I beseech you," he wrote, "by the gentleness of Christ." For Jesus was a gentle-man. Gentle with the little children, gentle with the publicans and sinners, gentle with the fallen, gentle to the blind and to the diseased. He was gentle with those twelve men who sojourned with Him and gentle even with Judas, who betrayed Him.

F. G. B.

[EDITORIAL CORRESPONDENCE]

## The General Assembly at Indianapolis

A CITIZEN of Indianapolis, sitting in the gallery of Tomlinson Hall, listened to the applause which greeted many of Bryan's sallies in his speech against the doctrine of evolution. He sat back in amazement when the vote was taken, two to one against Bryan. He remarked to his neighbor, "I am not a Presbyterian, but I drop in here whenever I can, and I marvel at the sound sense displayed by this body of men."

He made that remark before the fatal Wednesday afternoon when the Assembly approved the Philadelphia overture in objection to the preaching of Harry Emerson Fosdick at the First Presbyterian Church in New York. We do not know whether the Indianapolis man would have stuck to his opinion after that.

Beside the election of Moderator, the two outstanding events of the Assembly were, of course, the two contests referred to above. Mr. Bryan was a member of the Committee on Education. That committee gave him the opportunity to bring in his anti-evolution resolution at the close of their report Tuesday. His resolution ran:

That no part of the educational fund of the Presbyterian Church of the U. S. A., shall be paid to any school, college, university or theological seminary that teaches or permits to be taught as a proven fact, either Darwinism or any other evolutionary hypothesis that links men in blood relationship with any other form of life.

The Assembly cleared the decks for action. It voted that



# EDITORIAL

Mr. Bryan should have all the time he wanted, and that debate should be unlimited. The Commoner made his familiar speech against evolution. One man at the press table said he had heard it twelve times. In a longer form, Mr. Bryan had given it the Sunday night before to a packed church in the eastern part of Indianapolis.

For three-quarters of an hour the Commoner denounced, made fun of it, and caricatured the Darwinian form of evolution, as he understands it.

Mr. Bryan, as the Moderator remarked, is the foremost platform orator of the time. He can be extremely amusing. He argued against Darwin's suggestion that the human race may have lost its hair through the preference of the females for the males with the least hair, by declaring that at no time had the females of the species ever been unanimous on anything, and, anyway, if such a decisive preference had existed, it should still show itself, with the result that bald men would be favored by women over others.

Mr. Bryan considers that belief in evolution overthrows the authority of the Bible. It no doubt would overthrow such a belief in it as Mr. Bryan has. He also considers that those who believe it are likely no longer to believe in the virgin birth. He also declared, "More of those who take Darwinism die spiritually than of those who take smallpox dies physically. Five per cent. of those who take smallpox die." According to figures which he cited from Professor Leuba's "Belief in God and Immortality," the proportion of students in college who discard Christianity rises from fifteen per cent. among the Freshmen to forty or forty-five per cent. among those who graduate. The Southern Baptist Convention has just passed a resolution similar to that which Bryan submitted to the General Assembly, and the States of Florida and Oklahoma have actually passed laws forbidding the teaching of evolution. "I draw the line," shouted Mr. Bryan, "against the teaching of any hypothesis that links man with the brutes in blood relationship." (Mr. Bryan is so intense in this feeling that the other day when he found he was eating breakfast with a man who believed in evolution and did not accept the virgin birth, he refused to finish his meal with him and left the table!)

The Moderator, Dr. Wishart, has proved himself both a generous hearted and a spiritual minded man. When Mr. Bryan had finished, Dr. Wishart, commenting that "We are about to enter upon a very momentous debate," asked Dr. S. S. Palmer, of Columbus, Moderator of the Assembly in 1920, to lead the Assembly in prayer.

The ex-Moderator offered a very noble petition. "Almighty God," he began, "we are thy children, sent here by the Church of Christ. May our concern be to know and follow the truth."

Murray S. Howland, the keen, courageous minister of the great Lafayette church in Buffalo, was the first to take the floor. He offered a substitute motion, running:

The teachings of science and its philosophy have in some colleges been of a character to unsettle the faith of the students, and whereas there are many devout men and women of unquestioned Christian character and faith possessing accurate, scientific knowledge who believe in evolution, finding it not unsettling, but confirmatory to their faith in Christianity.

That this General Assembly enjoins all officers and trustees of colleges under the Board of Christian Education to secure that the teaching of evolution in their institutions be of such a character as to show that it is not subversive of the Christian faith.

"It seems to me," said Dr. Howland, "as we listened to Mr. Bryan, we have been led aside from the question at issue. The question whether we are related to the animals has nothing to do with it. Since my college days I have found evolution an aid to my belief in the Bible and in Christ. It seems to me that Mr. Bryan's proposition is absolutely contrary to the genius of the Presbyterian Church, which in its meeting in the Jerusalem Chambers, refused to hold to the principle of authority. Its standards refer all questions to the Holy Spirit. Those of us who believe in evolution and those of us who do not have a right to their place in the Presbyterian Church. As Presbyterians we must demand freedom to study, and freedom for teachers to guide the students as their consciences dictate." That is his speech in very abbreviated form.

Dr. E. H. Pence, of Portland, who had seconded Mr. Bryan's nomination for Moderator, presented a resolution referring back Mr. Bryan's resolution to the Committee on Education,

with instructions to prepare and submit a statement of the form of evolution intended, drawing the distinction between one form which affirms or implies the conclusions of a material philosophy, to wit: that man was evolved with all his mental, moral, spiritual content to his consciousness of self and God by the operation of laws inherently within a form from which he came; (2) the acknowledgment of possibilities or even probabilities that a physical organism may have been evolved by forces and processes implanted by God, sacred because so chosen and used by Him, and that this organism did not and could not have become human until by creative fiat of God he breathed into it the inherent parts which constituted man as the potential Son of God.

Then George H. Richards spoke. Mr. Richards is an elder in the Brick Presbyterian Church, New York, and son of the late distinguished minister of that church.

"The adoption of this resolution," said Mr. Richards, "would close the door of the church to thousands of men. This resolution would mean that no man who is an evolutionist can be a Christian. I believe that the cause of the loss of faith is not the teaching of evolution in our colleges, but what is taught in our homes and churches and Sunday-schools. The scholar finds in his laboratory something that seems to contradict something his preacher taught, and he thinks he must give up his Christian faith. He would not feel that if he had been taught that God is a spirit. Many of us believe in evolution, but not in the material form in which Mr. Bryan has defined it. But we believe that God's method was to make everything gradually.

"Fathers and brethren," he finished, "I have given you an abbreviated form of my confession of faith. Are you going to close the doors of the church to me and to thousands of others of like faith?"

Shout of "No," mingled with some shouts of "Yes," answered him.

Then Nolan R. Best, editor of "The Continent," took the floor. He began by quoting "a Presbyterian elder, whose Christianity no one would dare to impeach," Professor John M. Coulter, an elder in Hyde Park Presbyterian Church, Chicago, former president of Lake Forest University, one of the most distinguished biologists of America and certainly her most distinguished botanist. In a recent conversation, to Mr. Best's question whether evolution was a guess, Professor Coulter had answered, "We know that one species may be changed into another because we have changed them."

## E D I T O R I A L

When Mr. Best asked him if evolution was an hypothesis, Professor Coulter answered, "As to individual facts, we can prove it. As to the explanation of those facts, we are not quite sure. In fact, much less sure than we thought we were twenty years ago."

"Mr. Bryan's resolution," commented Mr. Best, "would allow Professor Coulter to teach the theory of evolution, but not to show his students the experiments on which he bases his theory."

Mr. Best concluded with three very shrewd questions. Mr. Bryan in his speech, which we intend to publish in the form in which he gave it out to the press, had declared himself against evolution because he believed in the Apostles' Creed.

"Which clause of the Apostles' Creed," asked Mr. Best, forbids one to believe in evolution?

"Where can Mr. Bryan find in the writings of Thomas Jefferson, his distinguished prototype in the leadership of American democracy, any justification for appealing to a State legislature for the suppression of a religious heresy?"

"When has the Church arraigned itself against science and won out?"

Then Rev. George E. White, of the University of Florida, spoke in support of Mr. Bryan's resolution, and Dr. William P. Merrill, of the Brick Presbyterian Church, New York, opposed it. "I think we all want the same thing," said Dr. Merrill. "I have been distressed that in our colleges are people definitely materialist. The colleges have got to recognize that the religious spirit is just as important as the scientific." But, he went on, if Mr. Bryan's resolution were adopted, everywhere it would be understood that the Presbyterian Church had declared against evolution.

After an attempt to get the whole matter referred back to the committee, John Willis Baer came forward to speak. Years ago Mr. Baer led in the early Christian Endeavor work in this country. Later he served as president of Occidental College, California. In recent years he has become a banker in Pasadena. Four years ago he was elected Moderator of the Assembly, the first layman in a century to occupy the position. He has the confidence of the church. Moreover, he has a voice that in itself is thrilling. To some of us it has a moving quality in it like Robert E. Spear's. He was chairman of the standing committee on the General Board of Education.

Mr. Baer began by saying that he was in favor of Dr. Howland's resolution, and that if Dr. Howland had not offered it he should have offered the following:

That Synods and Presbyteries within whose bounds Presbyterian supported academies, colleges and training schools are located are hereby instructed to exercise careful oversight over the instruction given in such institutions and that Synods and Presbyteries withhold their official approval from such academies, colleges and training schools where any teaching or instruction is given which seeks to establish a materialistic evolutionary philosophy of life or which disregards or attempts to discredit the Christian faith.

"Mr. Bryan's resolution will close the Christian Church to some who have a right to the Church. I want Christian liberty for the young life that is coming along. We have had put before us a definition of evolution that I do not recognize in my reading. Darwinism is dead now. This gentleman has resurrected what has been buried. He is mistaken, as he has been before. We'll not shut a door or a window to any light that God may give to us, and I ask Him for more

in His own day." There was tremendous applause. Dr. Howland accepted Dr. Baer's resolution in place of his own.

Mr. Bryan fairly leaped to the front to close the debate on his side. Mr. Baer's remark that he was mistaken had got under his skin. Whatever he may have been in reality, to the Assembly he seemed angry, as he shouted out, "I object to the statement that I've been mistaken several times, I object to having my democracy used against this resolution." He cited a dozen national reforms in which he has helped and which have been adopted.

"I'm in the greatest reform I've ever been in," he went on, "to save the Christian Church from what destroys faith in the virgin birth, in the miracles, in the resurrection of Christ's body. We have preachers who don't believe in those things because they believe in evolution. They make evolution a God. I'd rather be called an ignoramus by the son of an ape than be a believer in evolution. They tell us these young men from the colleges won't come to us if we don't reduce the requirements for Church membership. I beg the Presbyterian Church to stand for the Christ of history, and let some other people go off to get the college boys."

Mr. Baer rose to close the debate on the other side. "Every word of the Apostles' Creed," he said, "expresses my belief. I believe in the virgin birth."

Then the Assembly voted on the motion to substitute Mr. Baer's resolution for Mr. Bryan's, and carried it on a rising vote by more than two to one.

Then it adopted the Baer resolution. The great debate was over. The better wisdom had won. At the Moderator's request, Mr. Baer offered prayer. He ended it with the petition, "O God, trust us with more of thy grace."

Then the Assembly stood and sang the first stanza of "Blest be the tie that binds our hearts in Christian love."

That was a triumph for sanity. Mr. Bryan talked about an Assembly machine, working perfectly, and so putting across its desires. The experience of the next day showed that there was no "machine" in control.

---

S. L. Smith, of Nashville, Tenn., field agent of "The Julius Rosenwald Fund," which was created to assist in the building of better Negro rural schools, reported at a Hampton Institute conference of State agents for colored schools throughout the South that, up to April 30, there had been built 1,700 "Rosenwald schools" and forty-nine teachers' homes at a total cost of \$6,257,492. Of this amount Negroes had contributed \$1,600,667, or 25.6 per cent.; white people, \$352,199, or 5.6 per cent.; public funds, \$3,100,148, or 49.5 per cent.; and Julius Rosenwald of Chicago, \$1,204,478, or 19.3 per cent. The number of buildings follows: Alabama, 260; Arkansas, 84; Florida, 7; Georgia, 73; Kentucky, 73; Louisiana, 173; Maryland, 40; Mississippi, 213; North Carolina, 287; Oklahoma, 35; South Carolina, 116; Tennessee, 146; Texas, 103, and Virginia, 139. While 474 Rosenwald schools are one-teacher and 650 are two-teacher schools, there are also the following groups: Three-teacher, 275; four-teacher, 165; five-teacher, 56; six-teacher, 55; seven-teacher, 6; eight-teacher, 10; nine-teacher, 2; ten-teacher, 3; and one school each of the eleven-, twelve-, fourteen-, and sixteen-teacher types.



# Prodigal Daughters\*

By Joseph Hocking

## SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Eleanor, he soon discovers, is associating with young women of strange tendencies. Peggy has been "keeping company" with a young man of doubtful character. Both have been coming home at all hours of the night. The Colonel insists upon their recognition of his authority. They refuse. He is called away for a few days, but is recalled by a message saying that both girls have left home. He meets Peggy's lover and forces from him the addresses of both girls. The Colonel and Mrs. Trelawney visit them. Eleanor, they find, has taken a room in London and is seeking a position. Peggy has just been married to Barnes. Both girls are still defiant.

## INSTALLMENT XII.

### THE HORROR OF THE AWAKENING.

WHEN Eleanor entered her cheerless room one night she found it in entire darkness. She felt as though she were going mad. Horrible as had been her previous experiences, they were as nothing to this. Suddenly it had come to her that Rod Ravenscroft was all the world to her, had come to her at the time when he must be thinking of her with loathing and scorn!

She could not understand it at all. Hitherto she had thought of him kindly and regarded him as a pleasant fellow, but utterly old-fashioned and conventional. On one or two occasions before her father came home she had gone with him to places of amusement with her mother's consent and approval. More than once, too, she had had an idea that he was fond of her. But as for caring for him, the thought had never seriously appealed to her. For that matter, she had regarded herself as incapable of love, and had felt a kind of contempt for girls who would sacrifice the liberties and privileges of girlhood to become the wife of any man. And now everything had changed. It seemed to her as though some new part of her being had been called into life, and that everything else in her past was submerged in this new wonderful passion which possessed her. She did not know whether she admired him or not. She had a feeling that he was strong and chivalrous, and that he suggested safety and confidence, but somehow these things did not seem to matter. He was the only man in the world for her, and all her past dreams seemed like so much mockery. Her heart went out to him in its entirety. All the wealth of her being was given to him. He was her king, her all. She would brave anything for him, do anything to serve him.

If—if—? But no, it was too late now. She had made everything impossible by her own actions.

What did he think of her?

Her mind swept back again over the events of the evening. She saw herself accepting her employer's invitation and going with him to the tawdry music hall. She remembered his coarse, vulgar laugh and his still coarser remarks which she had listened to, and not rebuffed. And then there was the

horror of the night club afterwards. She had found herself in a place which was the resort of bad women and worse men. It was true many so-called society women went to such places. They went there "to see life," as they termed it, but she found no comfort in the thought. The horror of that hour haunted her. She remembered the coarse girls who came and greeted her so familiarly, called to mind their painted lips and cheeks, their coarse laughter, their silly, vulgar chatter. And she had been there among them. She had allowed herself to be accompanied by a man who was a member of the club. Perhaps by this time the police had taken possession of it, while the names of those who had been there would on the following day be published to the world. From what had she escaped?

But that was not the worst of it. It was the hour which followed. Wakeman had spoken to her as though she were a thing to be bought and sold. He had made suggestions which made her wish that the earth would swallow her up; she felt demented, horror-stricken.

This, then, was the actual outcome, the grim and ghastly logic, of Tamsin Cory's so-called advanced views. She felt that her womanhood was besmirched at the thought of it.

Then she recalled that other scene, when, after a mad struggle, she had managed to get into the street, and had fled from what now appeared to her in its ghastly nakedness. She thought of the drunken men who had spoken to her, of the words they had said to her—and then came Rod Ravenscroft.

What must he think of her? Yesterday she professed not to care, but to-day, now, the world had become changed. She hungered for the love she had scorned, hungered for the love she had laughed at; and she had made everything impossible.

How wise her father had been! How kind! And she had spurned his kindness. Oh, if he would only come to her now and speak to her as he had spoken to her months before.

And then there was Peg. She had aided and abetted her in her mad determination to marry Barnes. She was largely responsible for the tragedy of it all, for it was tragedy. For the first time she saw things as they really were. She saw Barnes as he really was, a low-bred, vulgar, outsider, a man who was common to the finger-tips. And she had half encouraged Peg in her mad infatuation for him. If what his sister said was true, Peg's whole life might be ruined, and she, because of the attitude she had taken, was largely responsible for it.

Hour after hour, heedless of the passing time, she sat thinking. The night was wonderfully still; London was asleep. Presently she looked at her watch. It had stopped. Then she heard one of the city clocks striking. It was three in the morning.

# THE WEEKLY SERMON

## The Unbelief of the Orthodox

By Richard Roberts, D.D.

Preached at the American Presbyterian Church in Montreal

*"We are the Circumcision, who worship by the Spirit of God, and have no confidence in the flesh."*—Philippians 2:3.

THERE are few men of our time who have done more for the cause of a living religion than Harry Emerson Fosdick. By his writing and preaching he has made faith, prayer and the figure of Jesus Christ vivid and real to multitudes of people to whom these cardinal things of religion had become dim and phantasmal. He is one of a company, none too large, who by distinguished service are restoring men's faith in the mission of the Church. Had it not come to pass it would have been incredible that this man should have been chosen as the quarry of a heresy hunt. But the incredible thing has happened. The Presbytery of Philadelphia has addressed to the General Assembly of the Presbyterian Church of the United States of America a protest against Dr. Fosdick's ministry in the First Presbyterian Church of New York City. I speak of this not because I propose to take up the cudgels for Dr. Fosdick; he is well able to take care of his own case. But something more important than Dr. Fosdick's position is involved in this controversy; it is what our fathers called "the liberty of prophesying." I am happy to think that here in Canada there appears to be little prospect of so deplorable an exhibition as this that the Presbytery of Philadelphia has indulged itself in, though as by reason of historical circumstances the ecclesiastical affiliation of this church is with the Presbytery of New York, it is perhaps possible that we may find ourselves in the line of fire. But we are not perturbed. Meantime let us take occasion to reaffirm our spiritual freedom and review the ground on which it stands. For some years there has been in the United States a movement for the defense and promulgation of certain statements of the evangelical truth. The movement is commonly described as "Fundamentalist." It appears to be supported by a great deal of wealth, for its propaganda has been carried on widely and persistently, not only in the States, but elsewhere. It very nearly provoked a serious breach in the last Baptist Convention in the States, and it almost succeeded in creating a schism in the missionary force in China. It may yet do a great deal of damage before its force is spent. The Philadelphia protest, even if it be not a direct outcome of this movement, is of a piece with it.

No one doubts the sincerity and earnestness of these brethren; it is not their character, but their convictions, and the frame of mind that their convictions betray, that are called in question. And while it is our business to commend their motives, it is also our business to condemn their methods. They are moved by a real desire to preserve what they think is the faith once delivered to the saints from what appear to

them to be the dangers of modernism. There is room in the Church for the conservative temper, as there should also be for the radical temper; and as our poor human nature finds it difficult to get a conservative and a liberal within the same skin, we shall always fall into groups, each with its own bias. The conservative bias, which is essential and invaluable, is to be jealous of and to preserve our inheritance from the past. But there is a conservatism which overdoes and in the end defeats itself—the die-hard conservatism which not only wishes to conserve the past, but to live in it forever. And it is this die-hard conservatism that provokes on every side—in economics and politics no less than in religion—those die-hard radicalisms which combine to arrest all rational progress. Between them they are all the time tying up the traffic. What with old men in a panic and new men in a hurry, the Ship of State and the Ark of God make poor time. It is the peculiar quality of this die-hard conservatism that it is not willing to maintain its own convictions in peace, but must impose them on the rest of us, and threaten to unchurch us if we decline to be imposed upon. It is a sort of theological Prussianism that wants to impress its own "rubber stamp" on every man's religion. I confess that it is somewhat depressing to have reached this age of the world only to find that there are still men who are so little sensible to some of the plain meanings of history that they can engage themselves in this futile and forlorn business. They do not, of course, see themselves in this light. To themselves they are no doubt austere apostolic figures set in defense of the integrity of the faith; but that should not deter us from seeing them for what they really are—pathetic theological King Canutes trying to hold back the tide of life by threatening it with a heresy hunt. This is no new thing in the world. The Pharisees did it with Jesus; the Judaizers did it with St. Paul; the Inquisition with Galileo; the Roman Church with Luther; the English Church with the Puritans, and the Puritans of New England with the Quakers. Always, conventional orthodoxy has tried to silence the dissenter; and always, the dissenter has won out. And that for a very simple reason. The conventional orthodoxy has always defended the wrong thing. It has supposed that the way to preserve the body is to preserve the clothes; that the way to keep the kernel sweet is to keep the shell uncracked. It has been supposed that the essential matter is the creed, the doctrine, the formula, and that if these are only preserved everything else is safe. But it isn't. These things do not constitute the substance of our inheritance from the past. They are the clothes, not the body; the shell, not the kernel. Our inheritance from the past is a life and an experience; and we conserve our inheritance from the past, not by conserving the creed, but by living the life; not by defending the



formula, but by diffusing the experience. These are the essential and priceless things—the life and the experience; and the creeds and the confessions are no more than little explanatory footnotes to them.

Let us keep in mind what the creeds and confessions are. You know that as you live things happen to you, and the sum of these things that happen to you is called experience. If you are wise and reflect upon your experience, you will discover in it some of the truth and wisdom of life. Then you will cast what you have learned into words in order to fix it and to pass it on to others. Now, it is the same in that aspect of life that we call religion. You live the life of faith in God through Christ and you gather a certain experience; and as you ponder upon that experience you discern something of the truth about God and the meaning and ends of life. This you cast into a form of words in order that it may be fixed and be made communicable. When this casting of the truth, discerned in a religious experience, into a form of words is done on a large scale, the result is a creed or a confession. But you will please observe that it is done under two conditions. First, the statement has to be made in the prevailing thought-forms; and second, it has to be made in the prevailing language. Well, the historian of philosophy and of language will tell you that in this changeful world there is nothing so changeful as thought-forms and words. So that your creed will be wholly valid only within two limits. It will be wholly valid only for you or for the company that formulated it, and only in its own time and setting. A creed is a purely intellectual affair, a statement of belief and not an expression of faith. From its very nature, it is a thing of its own time and circumstance. From its very nature, a creed begins to go out of date on the very day after it is formulated. Let me illustrate this. The first attempt to state the significance of Jesus was in the thought-forms of the Jewish religion, and specifically in terms of the Messianic idea. But when Christianity passed over the frontiers of Judaism it came into a world with other thought-forms, the world of Greek philosophy. And the person that the Jew saw as a Messiah, the Greek saw as the Logos. To the Jewish believer, Jesus was the Saviour and Deliverer; to the Greek believer, He was the Revealer and the Mediator. These two ideas, though they are not at all contradictory, are however quite different; and they show you how differently two different habits of thought can interpret the same experience. Every attempt to define a religious truth must inevitably reflect the color of its own time and circumstance.

Now, here is the one dominating fact that we have to remember to-day. In our study of the Bible we have never got away from its Jewish background, and that, I think, is as it should be, for more than one reason. But it is to be noted that this background is a wholly religious background and not at all an intellectual; for the ancient Jew seems to have had little capacity for sustained and systematic thought. And it was only when the Gospel penetrated the Greek world that it found an intellectual background. You will find the beginnings of this contact in St. Paul and the Fourth Gospel. And it was that same contact that gave Christianity its theology. Christian theology was born out of the impact of the Gospel on Greek philosophy. And Greek philosophy has dominated our theology ever since. The Formula of Chalcedon, the Nicene Creed, the Athanasian Creed, and later documents like the Augsburg Confession, the Thirty-nine Articles, the Westminster Confession, are all attempts to state the truth of the Gospel against the background and in some or other of the thought-forms of Greek philosophy. And though our Fundamentalist friends do not know it,

their five points of evangelical orthodoxy are belated and rehashed outcrops of this same tradition. But a revolution has taken place, and that is what the present trouble is really about. For the last century brought us the scientific spirit and the scientific method—perhaps the greatest revolution in the history of our race. It was not that it brought the theory of evolution and other disturbing things, but that it entirely reversed the traditional processes of thought. The difference may be put roughly in this way: the philosopher started with general ideas and brought these general ideas to the interpretation of the facts of life and the universe, while the scientist starts from the facts and tries to reach out from the facts to general ideas. For instance, the most notable tradition in philosophy has been "monistic." It has, that is, assumed that somehow all things are but one thing; and its effort has been to show that matter and spirit, good and evil, and the innumerable particulars that go to make up life, are all aspects, phases, expressions of some one ultimate thing. But science comes along and says: I do not assume anything beforehand. I go to the facts as I see them. I try to discover all the facts I can. I try to get as close to the facts as possible. And then by the study of the facts I shall discover little by little the ultimate truth of life. Now, let me say that science has become a little sceptical about its ability to reach all the truth that at one time it thought it could. But that does not invalidate its method and spirit, as far as it can go. Let me also say that I am not pitting these two methods against one another. For myself, I believe that the two movements are necessary to a complete system of thought—the movement from the particular to the general and the movement from the general to the particular. And as I understand it, the underlying effort of modern thought is an endeavor to combine these two movements into a single technique for the discovery of truth.

But the philosopher had had so long an innings that the scientist when he came seemed to be turning the world upside down; and the timid hardened their hearts against him. But he had come to stay. Slowly the scientific spirit entered into every region of life. It transformed, for instance, the study of history; and at length it invaded the sphere of religion. Religion had also to take notice of it; and even beyond all other interests of life, for the simple reason that religion professed to deal with the most tremendous of all issues—the origins, the values and the ends of life. But religion up to this time had rested its claim upon authority. And in the dawn of the scientific spirit this authority was taken to be embodied either in an infallible person, the Pope, or in an infallible book, the Bible. And science said bluntly: I cannot accept this authority or that; certainly not until it has proved itself. The claims of religion, like everything else, have to be tested by the scientific method. The religious mind had been so long habituated to authority that it was not easily reconciled to this view. But the scientific method was so validating itself within its own field that its challenge to religion could not be ignored, especially if religion was to commend itself to the mind of the future. There were, moreover, men who were so sure of their religion that they saw that it had nothing to lose but much to gain by accepting the challenge. And the result is the growth of a new and extensive science of religion, a study starting from the facts of religion.

First, there began an examination of the sacred records in order to ascertain the reliability of the historical facts upon which Christianity rests; and out of that has grown the modern literary and historical criticism of the Bible. Often indeed this criticism has not been informed by the

scientific spirit, and the critics have often been at odds among themselves. Nevertheless, the net result has been an enormous gain, as it was bound to be, seeing that there was nothing afoot but a scientific examination of the historical background of faith. Second, there has been a sustained and patient examination of the facts of religious experience. Out of this has come all our new hope in the matter of religious education; and the study itself has grown into one of the most important branches of the science of psychology. Third, there has been a wide and detailed study of the history of religion, its origins, its growth, its primitive forms, carried on by the investigation of ancient documents and of still living primitive peoples; and the study is to-day the most important part of the science of anthropology, and is, I think, destined to add much to the effectiveness of the missionary enterprise. Now, all this and much more has happened. And the actual result is this: the claims of religion are established upon firmer foundations than ever; religion has been enriched by a body of new and priceless knowledge. We no longer hear of the conflict of science and religion, except from a few old-fogey scientists who live in their laboratories and suppose that religion is still where it stood a century ago. It is no extravagance to say that the science of religion is to-day as soundly established as the science of biology.

It was not to be expected that all this new knowledge would leave everything unchanged in our traditional religious outlook. Indeed, it has been one of the remarkable characteristics of the scientific age that science as its own growth went on found itself continually compelled to revise and sometimes to discard its earlier findings. And it has been the conviction of all intelligent and well-informed students of religion that some effort to restate its content in the light of the new knowledge was urgently called for. As a matter of fact, however, we have not yet been able to make an adequate restatement or to relate all the new knowledge to the life and practice of religion. But many devout thinkers have been and are engaged upon the task. We are trying to build up a system of religious thought that will embrace congruously within itself all our rich inheritance from the past and all that the scientific method has brought to us, not only in the field of religion, but in its own special field as well. That is a very long task, a task that will outlive all of us. For this has been a tremendous revolution, and the greater the revolution the more protracted the task of reconstruction will be. Moreover, this is not the only revolution that we have on hand. In addition to the impact of the scientific method we have also had the impact of the new social consciousness on religion with its demand that religion shall be stated, not in terms of an individual salvation only, but in terms of a social redemption as well. It is going to be a long and laborious business to gather up all that the past has bequeathed to us and all that this bewildering present is bringing to us into a single, coherent, flaming word. And now, our Fundamentalist friends are coming along and daring us to try it. No, they say, you shall not do it. We will excommunicate you, we will unchurch you. Here is the old line; toe it or out you go. Well, we do not expect to be put out of doors; if we are, it will be nothing new in the world. It had been done to better men than we. But we are not expecting it to happen. After all, this is the year of grace 1923. And while we shall try to think charitably of the Fundamentalist brethren, we have a duty to the Church of God—to lay bare the heresy that lurks behind their attitude. Do you recall how St. Paul in a similar situation turned the tables upon his assailants? We, said he, are the Circumcision, who worship God in the Spirit and have no

confidence in the flesh. Not these people who put their trust in outward forms, but we are the true believers who worship God in the Spirit. And in the same spirit of humility and confidence we say, We are the true believers who do not put our trust in ancient forms of words, but who believe that God will and can look after His truth. The trouble with these brethren is not their intolerance but their unbelief. They believe in their dogmas, but they do not really believe in God. Too far east is west, and their orthodoxy has become a kind of atheism.

For observe, they decline to see the mind of God in modern knowledge. All truth is one truth, since there be but one God. And Nature must tell the same tale as grace. Wheresoever the hand of God has been at work, there His mind is revealed. It was Kepler, I think, who said one night as he was looking at the stars through his telescope, "I am thinking the thoughts of God." And though often without knowing it, modern science has done no other than search out and retrace the footprints of God. But even greater than the triumphs of science in discovery and invention is the gift of the scientific method, and it is a sad unbelief that cannot descry in it a gift of God. For in its own field it is a mode of revelation and an organic part of the Divine plan of revealing to man His own mind and purpose. I repeat, it is sheer unbelief that repudiates this method or declines to take account of it. So far it is true that the major interest of science has lain in the technical application of its discoveries. But the day is coming, and even now is, when the religious spirit will pervade science as the scientific spirit will pervade religion, to the immense enrichment of both and of that life in God which both are meant to serve. But our champions of orthodoxy have not faith to see the wide sweep of the mind and hand of God, and cannot perceive that the scientific method is a divinely given auxiliary to the discovery and apprehension of God's purpose, a ministry of that Spirit whose office is to guide us into all the truth. But I suspect that the fact is that our protesting brethren have not thought the matter through, and that they have taken the field against the liberals because they are fearful for the old faith. But the old faith has never been in any danger; it is only that it has outgrown its old clothes. Yet this fear is, after all, the worst kind of unbelief. For they do not believe that God can or will take care of His truth. They do not believe that God can or will reveal any more truth. Their God is a God who has stopped thinking and stopped revealing Himself, a God who has retired from business, and has no more to say than He said in their five points of evangelical orthodoxy. They do not trust God enough to let others listen, even if they themselves choose not to hear. Suppose that God has something to say to this generation that we have not yet perceived. Are we who suspect that He has to be unchurched because we try to hear it? Seriously, this looks like an attempt to muzzle God, to save the Spirit of Truth from Himself. Here we are in the presence of something graver than intolerance, graver than unbelief. It comes perilously near to blasphemy. During the war, when the troops had gained new ground, they dug themselves in in order to secure the ground gained. But suppose that one day the order had gone out that the front-line trench on that day was to be regarded as the final limit of the advance, and that it would be an offense not only to go beyond it, but even to talk of doing so. It sounds ridiculous, and it is. But that is what is happening just now. When the Spirit of Life makes an advance, it digs itself in, in a creed or a doctrine, in order to secure the new ground. You can see in the history of Christianity how the front-line trench has been pushed forward here and there right along the



Christian centuries. A century or more ago the evangelical fathers made an advance and dug themselves in. And now we are being told that we must stay in that trench forever. But you cannot tie up the Spirit of God in any trench. He will not "stay put" to our order. And He touches this man and that and that, and bids them go "over the top," to make a new advance, to invade the no-man's-land of mystery and darkness, and to add new territory to the Kingdom of Truth and Light. That is what is happening to-day and what this trouble is about. There is a hue and cry after the men who have heard the call of the Spirit and are going "over the top." But they are going ahead, for, with Robinson of Leyden, they believe that "God has still more light and truth to break forth from His Holy Word."

And, though we are as yet far from having fully restated the truth of the Gospel in the new idiom, we have some cer-

tainties to go on with. We are surer than we ever were of Jesus, not so sure of some of the old definitions of His person, perhaps, but surer of Him as the Revealer of God and the Saviour of man. We are surer than we ever were of the cross, not indeed surer of some of the traditional interpretations of it, but surer of it as the hope of all the earth. We are surer than we ever were of the present and universal activity of the Spirit of God, not indeed as the agent of a narrowly conceived and sectarian "holiness," but as the all-pervading, creative and redemptive energy through the whole kingdom of life. We are surer of the Bible than we ever were, not as a compendium of texts to prove an infallible theology, but as the God-revealing Book of Life. And upon these sure foundations we shall build the faith of tomorrow, the faith of the Christ that was and that is and that is to be.

## Is There a Via Media?

By Chaplain Charles S. Macfarland

Major, Officers' Reserve Corps

"I AM sick and tired of confused pacifists, but equally so of military men who are everlastingly hunting up something to take a crack at." This was the remark of my irritated friend. Colonel ———, late of the ——— Division, A. E. F., as he violently threw down his paper at the club the other evening. I looked at the paper and noted three articles—one thrashing away hilariously at the pacifists, another superficially knocking the Washington Conference on Limitation of Armament and a third directing purely guesswork suspicions on a friendly nation.

If one were obliged to form his judgments by some of the unrestrained bulletins intended to promote peace or by some of the pronouncements of some spokesmen of the Army and Navy, some of us would find ourselves starving like the mule between two bales of hay, because of our inability to make a choice. My own personal experiences and judgments would, of course, be of no importance were it not for the fact that there are really among the people a good many thousands of me.

I meet my friend, the inflexible pacifist, some day when for some service I am in uniform. He shrinks and plays the part of a Jew to the Samaritan, and the next day writes me a vigorous letter of protest. Recently, on the other hand, I wrote a gracious letter to a leading officer in the Reserve Corps, creating suspicion of a desire to discuss the possibility of a *via media* between pacifism and competitive armaments. He treats my letter with disregard and myself with military discourtesy, although just at that moment he is bitterly lamenting because the Congressmen have treated him that same way.

At first sight it would seem as though I were a man without a country to both of these superior classes of brethren. To them there is no *via media*. If each looks at me with the eyes of both, I am anomalous, inconsistent and unsophisticated.

I desire to say a few words for those of us who seek a *via media*.

On the one hand, we are trying, with enthusiasm, to de-

velop good-will and friendship between nations and peoples through the intimacy of group relationships. On the other hand, at one and the same time, we hold it an honor to have a commission in the Army of the United States, with papers marked for "active service with troops." The result is that one of these gentlemen treats us as lacking in intelligence, while the other regards us as hopeless utilitarians.

We are working with earnestness and faith for the development of institutions to prevent war through international co-operation, while at the same time we heartily support General Pershing in his request of Congress for an army sufficient for police service and defense, gladly assist in his comprehensive plan and deplore the action of the War Department obliterating the uniform because it offended some Congressmen who never wore one. Indeed, we are seemingly inconsistent enough to believe that a clean, disciplined army of men with high ideals, both national and humanitarian, may be a real force for peace, when its purpose is defined in moral terms and we should be ready to protest against any unjust use of its power, within or without the nation.

There are groups of men earnestly seeking moral substitutes for war, while simultaneously they consider it a wrong to proceed with the inconsiderate derangement of our army and regard it as of the same nature as to dismiss the city police; in other words, they are not willing to believe that you stop crime by abolishing policemen or fires by dismissing the fire department. But good firemen are always careful not to set fires.

We believe in the possibility of a nation exercising a moral domination among nations and finding thereby its own security. That does not hinder me, however, from supporting training camps for our young men or serving as commissioner to the Boy Scout Movement for our boys to prepare them for any service the nation may need, and I change back and forth my preacher's gown for the uniform of either of the other two without any sense of shame.

We belong to the legitimate army organizations to which

we are eligible and also to all the societies for international friendship in existence, are incensed at some articles in peace magazines which treat the last war with everything on a dead level, as though there were no moral issues for which men ought to contend, but also deplore the articles in the army service papers, often inaccurate, sometimes untrue, which are calculated to arouse suspicion and antagonism between nations, races and peoples. We do not accept the intimation that internationally minded men are either fools or traitors, nor do we believe that our army is composed of or led by imperialists or militarists. We are idealistic enough to believe that war can be practically abolished and yet practical enough to realize that it must be the development of spiritual forces formed into political institutions and not something which can be done by simply crying, "Peace, Peace," when there is no peace. We approve the resolutions of military conventions urging proper protection and defense, but would always preface them with a declaration of international idealism, with the repudiation of the war spirit, and would not pad them with scare lines or interlard them with contemptuous slaps at humanitarian ideals. I have heard several recent speeches for our army which were spoiled by splashes of superfluous cynicism. We may reason Congress and the people into taxation, but they are not likely to be scared into it.

For these attitudes, however, we sometimes find ourselves regarded as a bit short on patriotism by one group and as semi-militarists by the other. Must we accept either of these alternatives, or is there a *via media*?

I was talking the other day with an officer of a foreign army of a nation whose former militarism is fast losing ground, and he said: "You are evidently like us, with the issue between your pacifists and militarism." Of course, I told him that it was no such thing, and yet we are in danger of creating just this optical illusion, because these two extremes do so much shouting in a cloud of dust, while the ordinary thinking man thinks with his lips closed and his eyes open. Pacifists are not always peacemakers, by any means.

I am writing this for two or three important reasons. First of all, the Army is suffering in popular estimation because people get the impression (wrongly except in possible occasional instances) that our military men are setting up scares in order to assure their jobs and strengthen their profession. This feeling is created every time even that a prominent officer of the Army or Navy takes a whack at the pacifists, but more still and with serious consequences when he speaks contemptuously of the possibility of international friendship and good-will among nations.

In the second place, let the impression get fixed that there is such a thing as a militarist party in America and the worst sufferers will be the Army and Navy. We are in danger of estranging large bodies of citizens by fouling our own nest.

Some of our strong men in the Army and Navy are losing moral influence because they are misrepresenting themselves and their own ideals by their occasional flings and jibes at international brotherhood. The presence of General Pershing at the Washington Conference and his earlier frank appeals for reduction of armaments did more to win popular support to the Army than a thousand men with diatribes against the pacifists would do, even if the latter were fully merited. General Tasker H. Bliss would have infinitely more influence in getting the people to enlighten and move our Congress than a whole army of vitriolic speechmakers on "America First." General O'Ryan, declaring "I should not be a patriot if I did not do everything in my power to abolish war," and proposing constructive study to eliminate

war as a task for Army officers in time of peace, is the type of man to insure the confidence of the people rather than some other men who go at it differently. Not all the peacemakers are pacifists.

For there are many thousands of men and women who are earnestly seeking the *via media* of what we may call, for want of a better term, "progressive idealism," and who are willing to start at the point where we are, but yet insist on speedily seeking the higher goal. So I think that after all I will keep along and bear as calmly as possible the sad reproaches on both sides, because thereby I can best fulfil my duty to those ideals which it is the task of a preacher of the Gospel to set forth, and at the same time best serve the Army to which I belong, which just now is very much in need of friends. There is nothing worse than an unrighteous declaration of war, unless it be the status of an unrighteous evasion of moral responsibility, whether it be for self-defense or for the defense of others against wrong. This nation of ours needs to face no such alternatives if all good men and women are willing, first of all, to make the nation both morally and physically strong and then, when needed, to lend its strength to other peoples and nations less favored than ourselves and to other causes than our own "interests," and, above all, to use its power to prevent war. Just keeping out of war is not a high ideal and may be low and selfish, and at any rate, is simply jumping half-way over a ditch.

We may be even willing to accept Article X, provided the right be reserved to decide the nation's action on the basis of the righteousness of the issue and of its necessity, and feel just a bit of contempt for the men who came back with the slogan, "Never Again," if or when it means that if the same moral issue were presented they would not be willing to meet it in the same way, if there appeared no other way. And yet, at the same time, we propose to go on seeking the other way, to allay suspicion, to soften antagonisms, to create brotherliness among peoples, to forgive enemies, and, above all, to seek to develop the spirit and to create the human institutions which will ultimately dispose of war, and must maintain this position with our present light, even if this statement relegates us to No Man's Land and intensifies both fires against us.

Just now the Army needs to be saved from some of its misguided friends, and likewise the cause of peace is suffering from reckless handling, and the ideals that all good men and women seek will be realized by those who walk the *via media* between the two, with their feet on the ground and their eyes fixed on the summit of the mountain top of human life. The times afford a splendid opportunity for the restraint of hasty and inconsiderate speech, especially on the part of those who have the honor and responsibility of being, as members of our military forces, the protectors and defenders of humanity and righteousness. The best policemen are always those who are busy preventing rows and who restrain the slightest word that would incite one.

An impartial conference of a dozen representative men and women who are capable, at one and the same time, of visualizing national and international ideals and recognizing human limitations, could resolve the problem, at least so far as the Army is concerned, and could command general assent to their conception of its size and nature. But their surroundings must not be too noisy.

I am quite sure there is a *via media*. But what is it? It is a conception of patriotism which recognizes the moral responsibility of nations to other nations, which seeks to create those political institutions which will eliminate war, which seeks through them and through conference the mutual reduction of armaments to the point that makes aggres-



sion practically impossible, and, above all, replacing suspicion and competition and racial antagonism with mutual confidence, co-operation and good-will, but in the meantime maintaining, by mutual agreement, the military strength necessary for internal order and defense and a physical and moral vigor in the manhood of the nation that can be confidently summoned under disciplined and ready leadership in case of need. No men, just now, can do more for the peace of the world than our leaders in the Army and Navy, if they avoid embarrassing and hampering our diplomatic representatives in their efforts to put the world on a different basis. A good many of them are doing it. Let us be ready to quench any fire that may start, but let us be careful that we do not throw matches out of the window. The chief need in the world to-day is not suspicion; it is the rebuilding of confidence upon sure foundations.

The fact is, I am so fond of so many men at both the extremes, I so admire their loyalty to the cause in each case, that I should like to bring them together in a common endeavor for the good of the nation and of the world of nations. They would make a good team if (with the elimination of some in both cases who belong in Class B) they would sit down together and find the *via media*.

No saner or more normal proposal has been made than that of General O'Ryan, that the trained intellect of the Army, with its knowledge of wars and their causes and results, be given, in time of peace, to the effort to eliminate war, not by ignoring its possibility, but by frankly realizing it, treating its causes and by constructive measures for dealing with them, to prevent war. Would this impair moral courage and efficiency? O'Ryan himself is a pretty good answer.

## Saving Ourselves by Losing Ourselves

By Eward A. Filene

THE Jews have nobly, not ignobly, survived many centuries of persecution and denial of rights. If some have acquired obnoxious mannerisms and predilections, these have been the inescapable result of violence and fear of violence, of social ostracism, of injustice and denial of civil rights. But they have acquired also, as the fruit of their unhappy experiences, qualities which are vitally needed by the world to-day. Foremost among the attributes which they possess, perhaps in greater degree than other people, are imagination and vision joined with great practical ability.

I am often forced to think that the Jews of this country are not using these great qualities of imagination and vision as effectually as they ought to do, or as they will do at no distant time.

The great war marked the end of a definite stage of a great epoch in America. It was a period of enormous material advancement, a period of mechanical and business up-building of the country, a period of invention and general utilitarian progress. The great forces behind this progress, as is always true in similar cases, have gone in many respects beyond their legitimate goal. We have come to think of the means as the end, and our age has to a certain extent lost its soul.

As a result, social progress has lagged behind material progress. Without evil intent, injustice has been done to great masses of our people. Business and industry are charged with selfishness and short-sightedness. Often there is good reason for the charge. Insufficient thought has been given to basic national and international problems, and to our responsibility in helping solve them.

### TIME TO SET THE WORLD'S HOUSE IN ORDER.

The situation is intense as a result of these abuses, and requires remedy. The time is ripe for the establishment of a social program of justice and good-will in our own land. The time has come also for the setting up of international programs of co-operation, of understanding and helpfulness between nations.

As the civilized world is organized, any program for greater social justice must, in order to be successful in this generation, have the help of organized religion. In order to be effective these programs should be common programs, not of one religion, but of all religions. A program of social justice cannot succeed if it is Protestant alone, nor if it is Catholic alone, nor yet if it is Jewish alone. It must appeal to the universal mind and conscience. An international program cannot succeed if it takes into account only America; its scope must embrace the nations.

In order that any program shall have sufficient power to become a common program it must also be made so basicly sound and broad that there is standing-ground upon it for all right-minded men.

The first requirement in the formulation of these programs is the study of economic and social facts of the civilization of to-day, so that scientific knowledge may replace the prepossessions, superstitions, traditions and many of the so-called principles that have grown up in the race for industrial and commercial supremacy.

### MICAH'S CREDO STILL SOUND.

But this knowledge will never deal wisely and fundamentally with the social injustices of society unless it is thoroughly tempered by sympathy with our fellow men and understanding of their rights and legitimate longings. This sympathy and understanding and love of fellow men is really linked with religion, and the Jewish religion is rich in this spirit. A great Jewish teacher, moved by the social injustice around him, cried out millenniums ago: "What doth Jehovah require of thee, but to do justly and to love mercy and to walk humbly with thy God."

Of these three elements in religion, as the prophet defined it, the first two were concerned with social justice. A passion for social justice is the chief actuating motive of those who would to-day lead the movement that will balance with spiritual achievement the scale now weighed down by the often sordid products of our material age.

For the making of such social and international programs the Jew is peculiarly fitted. Having lived side by side with men of all religions, and dwelt in all the nations, he should be well able to understand them all. Having suffered injustice, he, of all men, should know the value of justice. Having lived in fear of the despoiler and the pogrom, he should best understand the longings of men for economic and political security. His power of imagination enables him to put himself in another man's place. The vision of an ultimate social millennium was voiced in the utterances of his prophets. Our Jewish people should more definitely recognize their obligation of leadership in these strivings toward social and international justice and should add to the good their race has performed in times past a new service to mankind of to-day, a new consecration to humanity.

#### ORGANIZED EFFORT NECESSARY.

We shall not be the first to make such a social or international program, for our day. Jews individually have done magnificent service for America and the world. But organized Judaism has lagged somewhat behind. We have been thinking somewhat exclusively of ourselves and of our own people; have been engaged somewhat exclusively with matters that concern our own betterment. While we have been using our new-found liberties and security to establish ourselves and aid our people, others have been at work on these broad, basic social and international problems.

But the Jew is big enough not to allow the fact that these programs have already been attempted with much success by the great body of Protestant churches to keep him from making his contribution and coming to the help of his Christian brethren. Organized Judaism, as well as organized Christianity, ought to attack these most important problems, and to do it now.

In my judgment, the probability is that the programs of the Christian churches will be found in the main satisfactory, and that we shall be glad to adopt them, just as the non-Jews have been glad to adopt the Jewish Ten Commandments as an important part of their ethical program. But even if the Christian programs shall prove to be similar to ours, the Jew, with his vision and his imagination, may be able to enrich the existing programs both in conception and in their practical working out.

#### A PROGRAM FOR SOCIAL JUSTICE.

Let us take a look at the social service program of the Federal Council of the Churches of Christ in America. It is contained in sixteen articles, supplemented by four resolutions, as follows:

1. Equal rights and justice for all men in all stations of life.
2. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
3. The fullest possible development of every child, especially by the provision of education and recreation.
4. Abolition of child labor.
5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. Abatement and prevention of poverty.
7. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. Conservation of health.
9. Protection of the worker from dangerous machinery, occupational diseases and mortality.
10. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection from the hardships of enforced unemployment.

11. Suitable provision for the old age of the workers, and for those incapacitated by injury.

12. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. Release from employment one day in seven.

14. Gradual and reasonable reduction of hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

The four supplemental resolutions read:

1. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance and experimentation in profit-sharing and co-operative ownership.

4. We believe that they (women) should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of child labor, and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

#### PROGRAM FOR WORLD AMITY.

Let us quote also from the international program of the Federal Council. It is contained in a creed of ten articles, supplemented by a series of five resolutions:

1. We believe that nations no less than individuals are subject to God's immutable moral laws.

2. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. We believe that nations regarding themselves as Christians have special international obligations.

4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

5. We believe that Christian patriotism demands the practice of good-will between nations.

6. We believe that international policies should secure equal justice for all races.

7. We believe that all nations should associate themselves permanently for world peace and good-will.

8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

9. We believe in a sweeping reduction of armaments by all nations.

10. We believe in a warless world, and dedicate ourselves to its achievement.

The amplified resolutions read:

1. We believe there is one way, and only one way, to outlaw war. We must first establish a peace system. Mere disarmament by itself alone will not stop war. Only the firm establishment of the institutions and agencies of justice and of liberty under law, maintained by effective sanctions at the hands of law-abiding and peace-loving nations, can possibly banish war from this war-cursed world. The most urgent need of mankind to-day is the speedy establishment of international institutions to assure equal justice, full security and fair economic opportunity for all nations alike. These are essential prerequisites to permanent peace.

2. We believe that the government of the United States should associate itself promptly with the other nations of



the world to establish permanent institutions for the formulation of international law, for the effective operation of the International Court of Justice and of boards of arbitration and conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all.

3. We believe that the time has come for American public opinion to express unmistakably to Congress its emphatic support of President Harding and of the Administration in making adequate pledges and in giving satisfactory guarantees that the United States will take its full share of responsibility in international tasks and obligations.

4. We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations.

5. We, therefore, ask that the United States unite in an economic conference of the leading nations to do in the realm of industry and finance what has been so well done by the Washington Conference in the realm of political understanding and in the reduction of armaments.

#### COMMONALITY WILL BREAK DOWN BARRIERS OF CREED.

As I read them, these programs seem to embody much of the religious teaching of the Jews. But whether Jewish or Christian in origin, the formulation, adoption and vigorous propaganda of social and international programs, scientific and non-sectarian in nature, will be of the utmost use to the

Jews as well as to Christians, because, in the competitive rush of the era out of which we are just passing, we have, as I have already stated, missed some of the needed application of true religious ideals.

No race has so much to gain as the Jews from programs of social and international justice. If Jewish energy and vision are put into them the chances of success will be greatly improved and, as a by-product, the work will correct some of the evils in Jews which are offensive both to the Christians and to the Jews themselves. It will also set up positive ideals which can be realized by us Jews in our every-day life and work, and from which the submerged masses of Jews throughout the world will profit.

One other conclusion—and it is my main one, since I have been asked to suggest ways in which Jews can break down anti-Jewish prejudice. “There is no practical method of fighting anti-Jewish prejudice comparable in effectiveness with work along this line—work by the united forces of Judaism for the highest ideals of justice and religion at home and throughout the world—work in fellowship and association with our Christian brethren in a great movement for the service of humanity and the world.” Working effectively in this way, it will soon become generally known what Judaism really stands for, and with this knowledge the important part of anti-Jewish prejudice will disappear.

## Report of Meeting of World Alliance at Zurich, Switzerland

By Rev. Henry A. Atkinson, D.D.

Secretary, American Council of the World Alliance

IT was in circumstances of special and peculiar stress that the Management Committee of the World Alliance for Promoting International Friendship through the Churches met in Zurich on April 13-16. The critical situation on the Ruhr was at its acutest phase. France, disheartened by the failure of her scheme for hastening Germany's payment of reparation money by occupying the Reich's most valuable industrial area, was showing signs of obvious impatience. Germany, equally obviously feeling the intense strain of maintaining the passive resistance of her people in the Ruhr, was seething with impotent bitterness. It was in this atmosphere—and near enough to it is Zurich to feel its impact strongly—that the World Alliance committee began its conference. The Ruhr question was the main topic on the agenda. French and German delegates were to meet around the same table, and with the delegates from twenty-two other national committees of the Alliance were to seek at least the outlines of a policy based on the Christian principles of right and good-will. It was to be expected that sparks would fly. They did; but happily the first clash between French and German came, not on the Ruhr question at all, but upon the reports from their several councils. The French report made a reference to Germany to which the senior German delegate raised objection. It was pointed out by the American secretary that the German report (due to be presented a few minutes later) contained an equally recriminatory reference to France. A suggestion that Christian good-will dictated

the omission of both the objectionable passages was like oil poured on the troubled waters. The French delegates agreed, and the German delegates made concessions. Then Frenchmen and Germans stood and shook hands. The earthquake had been followed by the still small voice. An atmosphere of conciliation had been established, and though later when the prickly Ruhr question was on the tapis there were tense moments when clash threatened and good-will seemed in danger. These fears proved false, however, and an agreed resolution was reached after long and labored discussion.

The Conference met with the Dean of Worcester (representing the Archbishop of Canterbury) acting as president. At once three committees were set up—the main one, with a very representative personnel, having the Ruhr question committed to it. Through four days, including Sunday, the Management Committee and its three sub-committees worked with an energy and application that almost overtaxed the mental and physical capacity of the delegates. It needs to be reported triumphantly that the World Alliance has created a national council in Poland and has now councils in twenty-seven countries. From all the national councils came reports clearly indicating that the Copenhagen Conference last August gave a notable impetus to the growth of the World Alliance throughout Europe. The reorganization of the national councils on a strictly representative basis is a new development of great significance. Britain has led the way in this departure and has reconstituted its national coun-

cil so that all its members are now elected and authorized by their denominational organizations. Thus the Church of England has twenty delegates, the Baptists six, Congregationalists six, Methodists 12, Presbyterians 3, Friends 2, Salvation Army 2, and Unitarians 2. Scotland and Wales have their own directly elected representative. All the churches have elected to the Council men of light and leading to their own denominations and the British Council will have an authority such as no joint Anglican and Free Church Council has ever possessed since the year 1662, when nonconformity began. It is hoped that this British model of a national council will become the form throughout the World Alliance. Dr. Ramsay, the traveling secretary for Europe, is furthering the process and several national councils are actually engaged in reshaping their constitutions on the British plan. Apart from the Council reports, the Management Committee addressed itself to much useful business. It was decided to issue, through the London Press Bureau, an international by-monthly bulletin providing exact information as to religious and social conditions in all the European states. Some grievances were brought to notice and steps taken for their redress. The minorities problem, *e.g.*, was visualized afresh. Then from Riga came news of a Lutheran Protestant church being confiscated and handed over to Roman Catholics for use as a cathedral. A protest was made against the continued restrictions upon the religious liberties of Protestants in Spain and the failure of the government to redeem a promise of redress. A new sub-committee was set up to form a closer link with the League of Nations and steps were taken to give force to the Copenhagen resolution about getting international good-will introduced into the curriculum of schools. All this was useful work, even if humdrum, and the Zurich delegates bent their minds to such tasks, feeling that the World Alliance is relating its principles to action in far-reaching ways.

But the Ruhr question was the predominant question at Zurich and the committee engaged upon it spent about twenty hours in discussing ways by which the Christian spirit might best be brought to bear on a problem that is forcing Europe, and perhaps the world, to the very brink of renewed war. The discussions were *in camera*, but it may be said that however delicate and difficult were some of the apparent deadlocks that were reached, the spirit of good-will was never departed from. Still a sigh of relief went up when a manifesto drafted by the Dean of Worcester and Sir Willoughby Dickinson was, by a few deft touches by Prof. William Adams Brown, moulded into a form which both the French and German delegates felt they could accept and commend to their compatriots. This resolution has already attained wide publicity, not in the United States only, but throughout Europe, and has received much commendation.

The passage of this resolution through the Management Committee at Zurich recalled the dramatic scene at Copenhagen. The chairman of the Ruhr sub-committee, Professor Choisy, stated that it was an agreed resolution, attained after toil and anxiety, and he thought it should be adopted, if possible, without amendment. Eagerly the Management Committee acquiesced, and even vetoed discussion. The resolution was submitted and was carried unanimously. Then a German, a French and a Belgian delegate each offered a fervent prayer of thanksgiving. The old German hymn, written during the thirty years' war, "Now Thank We all Our God," was sung with fervor and then, all standing and each speaking in his native tongue—and there was a babel of tongues present—the delegates joined in the Lord's Prayer. A long silence followed the prayer and then with a spasm

of release from the weary, trying, tension the committee adjourned with a sense that something attempted, something done had earned a night's repose.

The full text of the World Alliance resolution follows:

MESSAGE FROM THE MANAGEMENT COMMITTEE TO THE NATIONAL COUNCILS CONCERNING THE PRESENT EUROPEAN SITUATION.

The Management Committee of the World Alliance for Promoting International Friendship through the Churches, assembled in Zurich on April 16th, 1923, and consisting of representatives from the national councils in twenty-four different countries, place on record the profound concern with which they view the continued unrest in Europe.

They declare their conviction that the only hope for the salvation of Europe and its escape from present difficulties lies in applying the spirit and teaching of Christ to the problem with which it is confronted.

The Committee, therefore, urge the Christians in all lands to manifest this spirit in the face of all influences which make for national egoism and bitterness of feeling; to strive unceasingly for the diffusion of such good-will and reasonableness as will demand the settlement of all international disputes by methods of conciliation and arbitration and a readiness on the part of every nation to make sacrifices for the general well-being; and to abound in prayer to the God and Father of all men that He may guide the nations into the way of true and righteous peace.

The Committee reaffirm the declaration of the World Alliance that in the League of Nations, enlarged and improved, is to be found the most hopeful means of removing the danger of war, and that it should be the task of the Church to inspire among the people of every land enthusiasm for this great conception and willingness to labor for its complete realization.

At the present moment it is clear that the settlement of the question of reparations on a sound economic basis is the most urgent step towards the adjustment of the relations between France and Germany and the reconciliation of Europe, and, in the opinion of the Committee, this can only be accomplished by an impartial authority.

But the question is not confined to France and Germany. All civilized nations are interested in a just and permanent settlement, and it should, therefore, be carried through by a common effort inspired by a Christian purpose of brotherly aid and mutual sacrifice.

The League of Nations is the only international agency which can take the initiative in bringing this about. By its action, in co-operation with all these nations, including Germany and the United States of America, it should be possible to constitute a body before which all parties would consent to lay their case, to organize adequate financial measures for carrying the decision into effect and to set up such a system of mutual protection as will secure the safety of all countries and general peace.

If, for any reason, it should prove impracticable for the League to take the initiative, the Committee is convinced that the situation is so critical that some other means must be found for bringing together such a conference.

The Committee appeal to the National Councils of the Alliance to lay this message before their various churches and to seek the co-operation of all representative persons, especially in financial, political, labor and journalistic circles, so that the mind of all the people may be turned to this problem and a way be found to its solution in and by the spirit of Jesus Christ.

The Sunday-school field secretary in Egypt, Metry S. Dewairy, now holds the title of "Sheikh" on account of his election as an elder in the Evangelical Church of Egypt. Sheikh Dewairy has translated thirty books from English into Arabic, nine of them are especially Sunday-school literature. So the Egyptians now can read in their own Arabic "The Point of Contact in Teaching," "Beckonings from Little Hands," "The Boy and the Sunday-school," "The Teacher that Teaches," "The Girl and Her Religion," "The Pupil and the Teacher," Part II, "Shepard of Aintab," "A Hero of the Afghan Frontier," and "A Master Builder on the Nile."



# Evolution and Christian Theology

By Rev. Walter Spence

Minister of the Congregational Church, Peru, Illinois

THE doctrine of evolution has wrought a far-reaching and profound effect upon every department of investigation and thought. As a result we have a new biology, a new physiology, a new astronomy, a new sociology—in short, it has either revolutionized or greatly modified all science and all philosophy.

Theology has not escaped from the conquering arms of this modern Alexander. Though it made stubborn resistance, it was forced back from point to point, from one redoubt to another, till every stronghold was surrendered. There was many a hard-fought battle: the length of the "days" of creation, whether twenty-four hours or immeasurable ages; the method of creation, whether immediately by Divine fiat or by slow, age-long processes; the order of creation, that of Genesis or that of geology; the origin of species, whether by special creations or by derivation from pre-existing species; and especially the origin of the human race. These were the battlefields where evolution and traditional theology met and fought. And the issues were settled in favor of the evolutionary hypothesis.

The acceptance of the doctrine of evolution by the Christian theologian has necessitated some important and even radical changes in his theology. It is the purpose of this paper to point out some of these changes. The writer does not assume to speak for all Christian evolutionists, but he believes that he is expressing the views of many evangelical Christians who have accepted the conclusions of modern science.

And first in regard to the origin of man. "There are three theories," wrote Professor LeConte, "concerning the origin of the individual. The first is that of the pious child who thinks that he was made very much as he himself makes dirt pies; the second is that of the street gamin, or Topsy, who says, 'I was not made at all—I grewed'; the third is that of most intelligent Christians, *i.e.*, that we are made by a process of evolution." So there are three theories as to the origin of the human race. Mr. Bryan believes that man was made immediately by Divine fiat, both body and soul; the materialist believes that man was the product of blind force inherent in matter, working by blind evolution—he "was not made at all—he grewed"; the Christian evolutionist believes that man was created by eternal God by a process of evolution beginning at the very dawn of life on the earth. God did not create the first human beings instantly, directly out of dust, but developed them from lower forms of life through immeasurable ages.

This does not deny that God created man. The earth, as all educated persons believe, was brought to its present form through a long process of development from original nebulae; yet we say God made the earth. The giant oak that towers heavenward and bids defiance to the storms grew from a little acorn; yet we say God made the oak. The individual man developed from a spherule of protoplasm to a little babe and from a babe to mature manhood; yet we say

God made the man. Even so, though we hold that the *genus homo* was developed from lower forms of life, we may yet say that God made the *genus homo*.

This conception of creation is, to my mind, more sublime than that which was taught to me in childhood—God taking a handful of dust and shaping it into the form of a man, then blowing His breath into it, and, lo! it comes to life and begins to move! A good story for children, it was well adapted to the childhood of the race. It was of inestimable value to the people for whom it was written. Valuable to us also if we interpret it in a large spiritual sense.

But no person can accept it throughout as a literal statement of facts. The most conservative theologians take great liberties with the Mosaic account of creation. Does God breathe, and did He literally blow his breath into Adam's nostrils? Did He, really, make Eve out of one of Adam's ribs? Were the Tree of Life and the Tree of Knowledge literal trees with literal fruit? Was the serpent a sure-enough snake, and did it talk to Eve with audible words? Did God really come down to take a walk in the Garden "in the cool of the day"? Not even Mr. Bryan will insist that all these details are to be taken literally. The most conservative "literalist" gives a figurative interpretation to some parts of the story. Is it not more consistent and reasonable to consider the whole story as allegorical and not at all a scientific account of creation? "Its true and deep object," said Farrar, "was to set right an erring world in the supremely important knowledge that there was one God and Father of all, the Creator of heaven and earth, a God who saw all things which He had made and pronounced them to be very good."

Evolution gives a different explanation of the *origin of human depravity*—not different from the Bible, but different from the traditional theology. We cannot close our eyes to the fact of depravity. Man is apparently a weak, erring, sinful creature, constantly going astray, constantly falling below his ideals, constantly giving way to the demands of his lower nature. But *why* this weakness, infirmity, depravity? The traditional theology explained it thus: God made the first man and woman perfect; they disobeyed God by eating the forbidden fruit and thus fell from their estate of innocence; they transmitted to their posterity their fallen nature and thus the whole stream of humanity was polluted and depraved.

It is commonly supposed that this dogma of the fall of the race in Adam is Scriptural. But one can find no sufficient basis for it in the Bible. The story in Genesis, even if taken literally, gives no hint of results so far-reaching. No Old Testament lawgiver or priest or prophet makes any allusion to such a race-wide catastrophe. Jesus in all His discourses about sin and salvation never once alludes to the so-called "fall" of the race in Adam. St. John, in his sublime Apocalyptic drama of the conflict between good and evil, never remotely hints at such a fall as being the origin of

evil. Of all the Biblical writers, Paul alone alludes to it. He speaks of this Pharisaic doctrine as if it were familiar to his readers. He uses it as a premise in an *ad hominem* argument, just as he used the superstitious practice of baptism for the dead as a premise for an argument. It was neither an Old Testament doctrine, nor a New Testament doctrine, but a "leaven of the Pharisees." And yet nearly every old system of theology was founded upon this huge assumption.

The Christian evolutionist denies this dogma. The race has never fallen. Individuals fall. Tribes and nations may degenerate. But the race as a whole has ever been ascending. Man did not begin at the top and fall to the bottom. He began at the bottom, and has been climbing up. One of the surest conclusions of geology and archaeology and history is that man was once a savage and through the ages has been climbing upward. His progress has been traced from the lowest savage of the river drift to the civilized man of to-day.

The Christian evolutionist holds that the animal origin of man accounts for his depravity. The evil evinced in human nature is the beast nature that still remains in man. Sin is a falling back into the beast, a reversion to the lower type, a subordination of the higher nature to the lower.

What is normal and right in a lower animal may be abnormal and sinful in a human being. Gluttony is normal in the swine, combativeness in the dog, vanity in the peacock, ferocity in the tiger, cowardice in the deer, polygamy in the barnyard. But these qualities in men are abnormal and sinful. Is it not much more rational to ascribe the source of these abnormal tendencies to a bestial ancestry than to hypothetical fore-parents who, according to the story, were only guilty of one act of disobedience? As man emerged from his simian ancestry he brought with him much of the lower nature. This has been transmitted from generation to generation, and has been bequeathed, more or less of it, to every one of us by our parents. It has been modified here and there in different ages and different races. On the whole, the race has ascended very far from the original primitive state. But there still remains a large element of the beast-nature in humanity. Still we need to "move upward and let the ape and tiger die."

The doctrine of evolution made necessary a new interpretation of the doctrine of redemption. Let me first state the traditional view. Those who hold the old dogma of "the fall" ground the necessity of redemption in the fall of Adam. If it had not been for Adam's disobedience, the race would have needed no Saviour. The work of Christ was to save the race from the ruin wrought in the fall. Man was condemned to eternal punishment, either because, to quote from Lyman Abbott, "the whole race was in Adam as the oak is in the acorn and sinned in him, or because the whole race was represented by Adam and is held responsible for his act, or because the whole race descended from Adam and inherited his sinful nature from him." In either case the human race was ruined and reprobate. The work of Christ was to undo what Adam did—to restore man to favor with God; to satisfy justice and propitiate God; to remove the curse that rested upon the race.

The Christian evolutionist finds the necessity of redemption in the animalism that still clings to human nature. Sin is not the "old Adam," but the old animal rising up and gaining ascendancy. Christ came to save men, not from the curse of Adam, but from the curse of the beast. We need salvation, not because Adam sinned, but because we ourselves have sinned, because we have yielded to this lower nature, because without Divine help we are constantly fall-

ing back into animalism. Salvation is the lifting of men out of the animal nature into the spiritual nature. The work of Christ is to carry forward to perfection the evolution of man. As Henry Drummond said, "Christianity is the further evolution." It is the force that evolves character, that develops the spiritual nature.

The object of the atonement is not to move the heart of God to pity so that He will forgive the race for something which Adam did, and which the vast majority of the race even yet has not heard of; neither is it to patch up some rent which Adam is said to have made in the moral law and thus satisfy justice. As an evolutionist sees it, the mission of Christ was to touch the heart of man; to reveal the Father's love; to present an uplifting ideal; to inspire men with a nobler altruism; to bind them to Christ with the ties of a holy passion, and thus to lift them out of selfishness into altruism, out of animalism into spirituality, out of sin into righteousness, out of beast-likeness into God-likeness.

Christ uplifts men, not only by the cultural power of His ethics and the inspiration of hope, but by presenting in His own character a lofty ideal. It is a well-known law that men tend to become like their ideals. This is one of the great factors in human evolution. As Professor LeConte has said, "In organic evolution species are transformed by their environment. In human evolution character is transformed by its own ideal. Organic evolution is by necessary law; human evolution is by voluntary effort, *i.e.*, by free law. Organic evolution is pushed onward and upward from behind and below; human evolution is drawn upward and forward from above and in front by the attractive force of ideals." The same writer wrote: "The most powerfully attractive ideal ever presented to the human mind, and therefore the most potent agent in the evolution of human character, is the Christ." Jesus himself declared: "And I, if I be lifted up will draw all men unto me." As He is lifted up before men, and they look upon Him and accept Him as their ideal, they do, consciously or unconsciously, become more and more like Him. "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." That is evolution's philosophy of redemption.

The passion of Jesus fits into this scheme of redemption. "Vicarious sacrifice is not an episode," as Lyman Abbott has said; "it is the universal law of life. Life comes only from life, and life-giving costs the life-giver something. It is a part of the Divine order of Nature, that the birth of a life should be through the pain of another." The lowest of all living creatures, the unicellular organism, in reproduction must sacrifice one-half of its own life. The flower cannot perpetuate its kind without giving up all or a part of its own life. The parent bird sacrifices its liberty to incubate and its energy to feed its young. The human mother in travail brings forth her child, and in so doing sacrifices part of her life. So Christ, in sacrificing Himself to give life to humanity, is fulfilling the law of nature. It is the law which He himself declared, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." So He, in order to bear much fruit, in order to redeem humanity, in order to give spiritual life to men, must sacrifice Himself.

The only way in which He could give life to humanity was through sacrifice. It was not substitutionary, but vicarious; not Christ bearing penalty in our stead, but Christ suffering for our sake, as a life-giver to give spiritual life to us, and thus to save us from sin.

Two great factors or forces in evolution are "the struggle for self" and "the struggle for others." They appear



in the vegetable kingdom in nutrition and reproduction. We see them working in the long history of the animal kingdom, the one seeking to preserve the individual and the other to preserve the species. As life rises higher in the scale, the struggle for self becomes less and the struggle for others is intensified, reaching its acme in maternity—the struggle of the mother to preserve her offspring. In the human species we find these same forces at work, individuals struggling for their own lives, and parents struggling for their offspring. At first among primeval human beings this altruism, or this struggle for others, was limited to the family. Then it grew till it took in the whole clan or tribe. Then as patriotism it extended itself to embrace a nation. Christianity has widened altruism so as to embrace the whole brotherhood of man, and has intensified it in every relation of life. True Christianity is the flower of altruism. While not annulling the primal law of self-preservation, it exalts the struggle for others to the supreme place in life. Christ's life is the *beau ideal* of this virtue, and the essence of His gospel is "love thy neighbor as thyself." "Whatsoever ye would, even so do," is its Golden Rule of conduct. And as the years roll by and the race climbs steadily towards this ideal—as men learn to follow the Christ and to practice His Golden Rule and to live His law of love—the struggle for self will diminish and the struggle for others will be intensified until eventually altruism shall hold universal sway.

Evolution teaches us that redemption is a gradual process. It is not the work of an instant, but of months and years—in its highest and finest effects it is the work of ages. God works by processes of slow development as we measure time. But with God time seems to be of no consequence. As was said of a noted artist, so we may say of God, "He counts not the lapse of mortal years in creating an immortal work." When He wanted a world, instead of speaking it into existence in an instant, He took ages to make it. When He wanted certain species of plants and animals, He developed them through countless years. When He wanted the human species, He evolved it through innumerable generations. To-day, when He wants a tree, He makes it to grow from a tiny seed. Evolution has been defined as "God's way of doing things." Whatever God wants, either in physical nature or in human nature, He accomplishes by evolution. The redemption of a human soul is an evolutionary process. God plants the seed of spiritual life in the soul, and from that seed develops the beautiful flower of character. It is "like unto leaven, which a woman took and hid in three measures of meal," and the leaven kept growing "till the whole was leavened." It is "like to a grain of mustard seed, which a man took and sowed in his field," and the tiny seed evolved into a tree. The redemption of a soul is evolution: it is God's way of saving men.

## From Fish to Fashions

By William Willard Howard

A GOOD friend in Middletown who bought a Russian Princess Blouse to send to her granddaughter in college made this comment:

"It seems a long step from salt codfish to ladies' blouses; but you seem to have taken it in a very short time. I think you must be the most nimble philanthropist I know. I wish it were in my power to help you more liberally in your beautiful enterprise."

This refers to the fact that two years ago, when two ships owned by me put in at a port in Newfoundland to repair damages caused by December gales, I helped destitute fishermen by taking on board cargoes of salt codfish and selling them by mail in the United States at approximately one-third the retail price, and that now, to help destitute and suffering members of the nobility and intelligentsia of monarchist Russia who fled from home to escape death at the hands of revolutionists and are existing miserably in alien lands bordering on Bolshevik Russia, I am offering for sale hand-embroidered, hand-sewn women's blouses made by starving Russian gentlewomen in a relief industry carried on by Anne Louise Howard in a far outpost of Eastern Europe.

From my point of view, the step from fish to fashions was short, because it was taken in literal obedience to the command, "Whatsoever thy hand findeth to do."

I believe that this command means what it says. I believe that we are expected to obey it, without hesitation, without question, each one according to the measure of his ability.

In the matter of the codfish, my ships were in that particular port in Newfoundland by stress of weather and hazards of the sea; the destitution was there; the unsold codfish was there. Clearly, then, this was something laid upon me, because, going to that place to meet my ships, I found the need. It was something for my hand to do; so, without consulting anyone, or holding a meeting, or adopting resolutions, or calling upon the government to act, I did what my hand found to do—I loaded unsold codfish into my ships and sailed for home. When the fish trade refused to have anything to do with my cargoes I sold the fish in small lots by mail. I did what my hand found to do.

Going as far as the borders of Bolshevik Russia seeking cargoes for my ships, I found instead the ghastly tragedy of the Russian gentlewomen. It was a colossal and tragic situation—the brains, the education, the creative ability, the administrative experience of a nation of a hundred and fifty million inhabitants exiled, passed by, forgotten, left to die of hunger and broken hearts, while peasants of Bolshevik Russia had been fed and clothed at a cost to the United States of scores of millions of dollars.

Did I pass by on the other side because the problem of relief was of enormous magnitude? Did I call upon the American Congress to do something? Did I say that this was a task for an international committee? I certainly did not. The command, "Whatsoever thy hand findeth to do," was laid upon me individually. It was meant for me. It

meant that I was responsible for that which came within reach of my hand. I knew the need. I did that which my hand found that it could do. I have told the story in *THE CHRISTIAN WORK*. I need not repeat it.

I do not say that everyone who reads this could load ships with codfish to help destitute fishermen. Probably no other reader of *THE CHRISTIAN WORK* owns and operates ships. I do not say that many of you would have opportunity to put into operation a needlework industry for destitute Russian gentlewomen in the border lands of Eastern Europe. Probably no other reader has occasion to go to far places on the business of his ships.

I do say, however, that each one of you may have a part in this work by strengthening my hands and making it possible for me to go forward to a larger usefulness. If you think that the relief of the starving Russian gentlewomen is a thing that your hand finds to do, I shall be glad of any help that you may give, whether that help take the form of the purchase of a blouse or a gift, in any amount, to the working fund. With me it is a matter of individual responsibility, because I know the desperate need of the Russian gentlewomen. If the gentlewomen of America knew the need as I know it they would give millions of dollars for relief and count the giving a rare privilege.

Possibly the comment of the good friend in Middletown was based on a natural curiosity concerning my own knowledge of ladies' blouses. Frankly, then, if you were to ask me to define the difference between a blouse and a waist I might not qualify as a technical expert, but there is one thing about these Russian Princess Blouses that I do know absolutely and without qualification. It is this:

Certain styles of these hand-embroidered, hand-sewn blouses will take off about fifteen years from the apparent age of any woman past thirty-five. No, that is not a pleasant; it is a fact. Take, for instance, the Baroness Berends, who posed for some of the illustrations in the small booklet, "Princes in Poverty." I had not considered this excellent Russian lady from the court circles of Petrograd anything more than a good, wholesome looking woman of the intellectual type—certainly not anything to attract the professional attention of the editor of the roto-gravure section. But when she put on those blouses and stood before the camera I discovered that she was—well, look at the pictures in the booklet and form your own opinion. The highly qualified young women in the business office of *THE CHRISTIAN WORK* say that the baroness is a beautiful woman. They certainly should know. If you do not happen to have a copy of the booklet I will send one to you for the asking.

But, after all, the proof of the blouses lies in the opinion of purchasers. Here are a few extracts from letters:

Englewood, New Jersey: "The four blouses came, and we like them very much. They are really beautiful. This is a wonderful work you and Anne Louise Howard are doing. We hope it will be as successful as it deserves. We are showing your pamphlet to our friends and hope some may purchase these lovely blouses."

Woonsocket, Rhode Island: "The blouse came a few days ago and I am much pleased with it. The work is certainly beautifully done and the materials nice. I have shown the blouse to a few friends and they thought the work unusually fine. I consider them better judges than myself, and wished to ask them. I hope you may get other orders through this one."

Springfield, Illinois: "The blouses more than came up to expectations. Thank you for the beautiful selections."

Brookline, Massachusetts: "The blouse which you selected for me came by this morning's mail. It is a beauty."

Providence, Rhode Island: "The Russian Princess Blouse is very pretty."

I am in receipt of many letters expressing sympathy for the exiled Russian gentlewomen. The following from Peace Dale, Rhode Island, may be taken as typical:

"I am ordering two of the Russian blouses—one at \$50 and one at \$25—and am adding to my cheque in payment \$50 as a small contribution to the splendid work you are doing. Nothing could be finer or more needed, and nothing appeals to me more than the need of these people who are the soul and brains of Russia, without whom she never could be more than headless and hopeless. I hope to be able to do more later on."

In the following letter from Boston is a slight misunderstanding concerning the import duty charged by the United States government:

"My sympathy for the Russian nobility and intelligentsia refugees is greater than for any other class of sufferers, and I planned getting two blouses to help along the work for them, but I read in the report sent me that the United States government imposes a tax of 75 per cent. on these garments. That seems to leave very little for the Russians and would put a substantial amount of the money paid for them into the United States treasury. So I will not buy any blouses, but will send you \$50, which will go entirely toward the relief of these much-enduring people. I am a good American citizen, but an economical one, and I deplore the wastefulness of our government. We are overtaxed and underserved, both by the nation, the states and the cities."

The misunderstanding in the foregoing is that the writer seems to think that the import duty is assessed upon the selling price of the blouses whereas the duty is fixed upon the actual cost of materials and labor in the city of Eastern Europe in which they were made. But in the case of the blouses now offered for sale I paid import duty out of my own pocket. I paid also the cost of printing the booklet and the postage to put it into the mails. Therefore, the entire amount received from the sale of the blouses can be cabled to Eastern Europe to be used in giving further employment to the destitute Russian gentlewomen. You may buy these blouses with that understanding. It is another instance of doing what your hand is able to do.

I find it necessary to announce that, until further notice, blouses made of French crêpon, as illustrated in the booklet, will be accepted for deferred delivery only. These blouses—the blouses with collars—have been selected by so many purchasers that the supply brought home with me has become exhausted. Orders will be filled from the next lot, now nearly ready for shipment from Eastern Europe. All other styles are on hand for immediate delivery.

I desire to make plain the fact that I cannot deliver an exact duplicate of any blouse illustrated in the booklet, for the reason that each blouse is an original, with its own individuality. The best that I can do is to deliver a blouse of the same family group.

I shall be glad to send the illustrated booklet to any person who is interested in fine wearing apparel or who sympathizes with the Russian gentlewomen in their desperate need. Contributions to the working fund may be sent to the Russian Refugee Fund, care *THE CHRISTIAN WORK*, 70 Fifth Avenue, New York City.

---

Notable remarks: "The masses of the people in every part of the world are seeking a way toward 'peace, bread and liberty.'"—*The Rand School of Social Science*.



(Continued from page 684)

She shuddered and hid her head in shame. This was what loose conceptions of marriage really meant. This was the outcome of discarding the old religious beliefs in which she had been reared. And but for what seemed like a miracle she—she—

At length tired brain and body could bear no more. She threw herself on her bed and fell into a troubled sleep.

When morning came she awoke with a great weight on her heart. Something horrible had happened. At first she could not tell what, but presently it all flashed back to her. But she was less excited now and could think of things more calmly. She realized that she had her future to face, and she must think what to do. She counted her money carefully, and as she did so the gray drabness of her prospects rose before her again.

First of all, she determined not to go back to her work. After what had happened the night before it was impossible. She simply could not sit in the same room with a man who had insulted her pride, insulted her womanhood—the very thought of it made a flush of shame rush madly to her cheeks. She would starve rather than live in the poison of that man's presence.

Neither would she go home. That was as impossible as the other. How could she? She called to mind what had passed between her and her father. Remembered, too, what she had constantly said to her mother, for Eleanor Trelawney's pride was unconquered. All sorts of questions would be asked her, and she— No, she simply could not. She had left home because she wanted to live her own life, and although she felt she had been a failure, a miserable failure, she could not go back humbled and penitent.

But what could she do? She must find work, else she would starve.

She remembered the Russian who had offered her—whether seriously or not she was not sure—a post in some organization which existed for the purpose of Bolshevik propaganda. He had mentioned a good salary, too, but her heart gave no response to the suggestion. These people did not stand for law and order, and decency. These Bolsheviks not only scouted the idea of God, but of all Christian morals. She remembered a sentence which this man had said to her: "Religion is a sort of opiate, and opiates are always bad. Religion has no place in the life of a thoughtful man."

She could not help thinking of her father at this moment. He had given his life to the establishment of order and decency. How, then, could she work for that which he had offered his life to avert?

But what could she do?

That was the question which haunted her with grim persistence.

A few minutes later she sat down to her lonely breakfast. Outside the church bells were ringing, calling people to worship, but she had no thought of worship; her mind was too filled with the drab persistence of sordid facts.

Almost mechanically she washed the few breakfast utensils which she had been using and then stood still.

"I'll go and see Peg," she said. "I've neglected her."

She was on the point of putting on her hat and jacket when she heard a step outside her door. Then someone knocked.

Could it be Mr. Wakeman, her employer? Had he dared to hunt her in this fashion? But she was not afraid now; daylight gave her confidence, and a score of people were within call.

The knock was repeated.

Her heart beat wildly, why she could not tell, but she

went to the door and opened it, and saw Rod Ravenscroft. Instantly her face was suffused with a flush of shame. She called to mind their meeting on the previous night, remembered what had taken place. Then pride came to her aid. Not for worlds would she let him see, or even suspect, what she felt towards him.

"Good-morning, Miss Trelawney. You'll forgive my calling, won't you? But I thought you looked ill last night."

"You are very kind," she replied quietly. "Won't you come in?"

He entered the room hesitatingly, awkwardly. He, too, remembered the previous night's experience, and felt sensitive. As a consequence he tried to find something to say in order to explain his presence, but nothing would come. He was but a simple-hearted fellow, in spite of a brilliant university career, and he was not an adept in talking with girls. Besides, the circumstances were peculiar.

By this time Eleanor had been able to obtain control over herself. Somehow, why she could not say, he had given her a sense of confidence.

"Won't you sit down, Mr. Ravenscroft? And will you please excuse me while I get the room into something like order? I—I did not expect a visitor."

She was glad she was able to speak calmly. Not for worlds would she let him know what she felt. Last night she had been mad with fear and terror, and as a consequence she felt abject, penitent; but now the old fighting spirit had come back again.

She loved him beyond words, but she would do anything rather than let him know it.

For a few minutes they talked on trivial matters, and never once did he refer to the predicament in which he had found her; but Eleanor knew what he was thinking, and while she dreaded explanations, she longed to stand well in his eyes. But how could she explain away what he had seen and heard?

"Have you been to Duloe lately?" she asked at length.

Duloe was the name of the parish in Cornwall where the original Trelawney mansion was situated, and this had perhaps led General Trelawney to give his house at Hampstead that name.

(To be continued)

#### THE WORLD ALLIANCE MEETING

On April 13-16 the Management Committee of the World Alliance met in Zurich, Switzerland, and sat from early morning to late at night. The meeting was one of the most intense and significant of any that have been held in the history of the Alliance. Of course, the attitude of the churches toward the Ruhr invasion was the one question that was disturbing the European delegates and the Americans who were present were able to render very valuable service as mediators in the many discussions that were held. It should be remembered that both German and French delegates were there. Dr. Henry A. Atkinson, from America, was present throughout all the sessions; so also was Dr. William Adams Brown of our committee. Several questions received full consideration, but most of the meetings were given to the problems of the Ruhr and the outcome was a set of resolution to which reference is made below. So interesting and significant was this meeting that we are devolving the substance of this letter to an account from our Secretary, Dr. Henry A. Atkinson, which will be read with greatest interest.

# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## American Individualism\*

THIS little book by the Secretary of Commerce is certainly one of the most important expressions of American faith in the last few years. It deserves to rank with the philosophical declarations of the British statesmen and with those of the late Franklin K. Lane. It is a sane, steady voice, speaking clearly amid storm and conflicting cries. Mr. Hoover describes in a few short and compact paragraphs the conflict of the five or six great social philosophies which are struggling in the world to-day for ascendancy—"Communism, Socialism, Syndicalism, Capitalism, and finally there is Autocracy." He admits that in facing the question before us "we must go far deeper than the superficials of our political and economic structure, for these are but the products of our social philosophy—the machinery of our social system." He speaks feelingly of "the great social and political havoc that can be worked where the bestial instincts of hate, murder and destruction are clothed by the demagogue in the fine terms of political idealism." He declares that out of seven years' experience with economic degeneration, social disintegration and incessant political dislocation he emerges "an individualist—an unashamed individualist." And he describes the particular nature of his individualism as "tempered with that firm and fixed ideal of American individualism—the equality of opportunity."

From this point the book goes on to describe this American individualism in its philosophic, spiritual, economic and political phases, especially as contrasted with the other great social philosophies contending in the world to-day. He says frankly, even bluntly, that "the day has not arrived when any economic or social system will function and last if founded upon altruism alone." And again, "The will-o'-the-wisp of all breeds of socialism is that they contemplate a motivation of human animals by altruism alone." On the other hand, he declares with equal emphasis, "The will-o'-the-wisp of autocracy in any form is that it supposes that the good Lord endowed a special few with all the divine attributes." Perhaps the most characteristically American statement in the book is that where he says, "All we can hope to assure to the individual through government is liberty, justice, intellectual welfare, equality of opportunity and stimulation to service." "It is in maintenance of a society fluid to these human qualities that our individualism departs from the individualism of Europe." He points out the significant fact that of the twelve men comprising the President, Vice-President and Cabinet, nine have earned their own way in life without economic inheritance, and eight of them started with manual labor. Everywhere the emphasis rests upon the individual man. "Leadership is a quality of the individual." "It is one of the most profound and important of exact psychological truths that man in the mass does not think but only feels. "Our individualism insists upon the divine in each human being." "I may repeat that the divine spark does not lie in agreements, in organizations, in institutions, in masses or in groups." Mr. Hoover believes

that we have in our American system upon the whole sufficient check upon individualism run riot, both in taxation and in the strong trend of business organization towards co-operation. He rejoices that our economic system is not "a frozen organism," and decries the demagogues of both radical and stand-pat breed who insist on destroying an organization in order to remedy its defects, whereas progress lies in the "guardianship of the vital principles of our individualism with its safeguard of true equality of opportunity." He has no sympathy with the idea that all human ills can be cured by governmental regulation, any more than he has with the idea that all regulation is wrong. He believes that government must steer a ticklish course between regulation and freedom in order to preserve individual initiative, and offers a double test for government in relation to economic questions: "Does this act safeguard an equality of opportunity? Does it maintain the initiative of our people?"

Amidst many voices crying out against the injustices of our social order, he points steadily to the general standards of well-being and happiness among the people, and insists that while we labor for the improvement of the condition of the few who are under unjust circumstances, we do not overlook the primary facts of general well-being. Apropos of the radical accusation that private property is a fetish in America, he points to the fact that "the crushing of the liquor trade without a cent of compensation, with scarcely even a discussion of it, does not bear out the notion that we give property rights any headway over human rights."

If one were looking for points to criticize unfavorably one might perhaps point to the remark, "We have given more back to Europe than we received from her," which may or may not be true, but ought not to be said by an American; and again the somewhat dogmatic statement that "leaders can arise solely through the selection that comes from the free-running mills of competition"; or again, the declaration, which is not true in any strict sense, that "none of us is either hungry or cold or without a place to lay his head—and we have much besides."

The fine note of the book is its emphasis on individual effort and achievement. "The days of the pioneer are not over. There are continents of human welfare of which we have penetrated only the coastal plain. . . . What we need to-day is steady devotion to a better, brighter, broader individualism—an individualism that carries increasing responsibility and service to our fellows." Human advance does not come through government, but through the idealism of the government. Mr. Hoover would have us emphasize the sense of duty as well as the sense of right, and declares almost at the end of the book, "No one who buys 'bootleg' whisky can complain of gunmen and hoodlumism."

It is good to read so sane and balanced a statement of American political theory, which looks for the solution of our present difficulties rather to the idealism of the individual than to the external reform of a new social program. It is the man that counts, after all.

\*American Individualism. By Herbert Hoover. Doubleday, Page and Company. 1923. 72 pages.



# International Sunday-School Lesson

June 17, 1923

## Esther, the Patriot Queen

ESTHER 4:13—5:3

*"And who knoweth whether thou art not come to the kingdom for such a time as this?"—ESTHER 4:14.*

**A**MONG the books of the Bible we find one which does not name the name of God, never refers to him, contains no direct teaching about him, recognizes no such thing as prayer or obedience to a divine will. But because it deals with human relations in such a way as to exalt the spirit of unselfishness and patriotism, the book of Esther has taken its place in the sacred Scriptures.

It may or may not be historical. Neither Xerxes nor any other ruler may exactly correspond to King Ahasuerus reigning from India even unto Ethiopia, over a hundred and seven and twenty provinces. Nevertheless it is true, in the same way that the parable of the Prodigal Son is true—it occurs and recurs repeatedly with varying modification.

How would you like to have lived at that time? Liquor flowed fast and free. For seven days the feast went on amid all the luxuries wealth could command. In vessels of gold they drank what and when they pleased. Royal wine was in abundance, and both men and women had hearts that were merry with drinking.

In the condition of mind produced by strong drink certain decisions were made. King Ahasuerus decided to show off his wife. Queen Vashti decided not to appear. The wise men decided such refusal if unpunished would turn every house in the realm into a place of brawling. Therefore Vashti was deposed. Strong drink doesn't strengthen family ties.

It has long been recognized that it is not good for man to live alone. But what about woman? The method King Ahasuerus chose for selecting a wife was to gather the most beautiful maidens from all his realm. A different one came to him each evening, but returned to him no more except the king delighteth in her and called for her by name.

One woman might be elevated, were the rest degraded? The lust of kings and the sins of man have made many women live alone. War-ravaged France to-day has five young women to every young man.

Women were but the playthings of men in the days of Ahasuerus. Consider the advance in the rights and development of womanhood to-day and then say whether the world is growing worse or better, whether retrogression necessitates the physical reappearance of Christ as Saviour, or whether progress constantly made shows that his spiritual coming is real.

Out of that black background of the past shines the pure character of Esther. Accepting life and the standards of womanhood as she found them, she played her part so unselfishly and patriotically as to become an ideal for countless others. The very vengeance in her heart against the house of Haman, while contrary to the later-revealed teachings of

Christ, was in her day a virtue, for it was rooted in springs of love for her own people.

Let us note some of the crucial points in such a life. First comes her good fortune as an orphan girl in being adopted by her uncle Mordecai as his own daughter. In its formative period her impressionable young life thus was molded by his strong character. Instead of being spoiled as thousands of other lives have been spoiled when orphaned and dependent, her life was shielded and instructed. The world is indebted to Mordecai for his investment of love in Esther.

Second comes the experience of contest for the affections of the king. Whether or not she felt the injustice of woman's position, or had one spark of sympathy for the deposed Vashti, or pity for herself and the other maidens selected for the king's ravishing, we do not know. But we do know that she played the game; that she so conducted herself as to win favor in the sight of all; that she was not afraid of life's contest according to the standards of the time. Partly because of personal beauty, but unquestionably more because of the strength and beauty of her spirit, that which inspires personal charm and irresistible attraction, she succeeded in winning the king's love and was chosen as his favorite.

Having graduated from the home of Mordecai, and having reached what might be thought to be the pinnacle of success for one of her position, Queen Esther now came to the more crucial issue of life. Would she so retain Mordecai in her affection as to receive sympathetically his suggestion and advice? And could she continue to hold the affection of King Ahasuerus so that he would heed and fulfil her desires? These were the slow tests of character. Ingratitude toward Mordecai, or shallowness in the sight of the king—these would have destroyed her usefulness. Her character was equal to the test. She proved her magnificent womanhood. The right queen had come to the kingdom at the right time.

The event which precipitated the supreme crisis of her life is revealing of human nature. Wisely or unwisely, Mordecai would not do obeisance to the proud and haughty Haman whom the king had set over all his princes. Now because Mordecai was a Jew his action aroused the enmity of Haman against not only himself but against all other Jews. Other motives doubtless entered in, but the principle remains that prejudice spreads from an individual to a group, and a group is helped or harmed by the individual actions of its several members. Social, racial, and religious prejudices to-day illustrate this principle.

Under any form of government, the power for good or for evil of men high in office is tremendous. Haman accomplished a decree of death against all Jews in the realm. The time was set, the instructions were issued, the greed of the rougher element of the population assured the slaughter and plunder of the Jews. In this crisis Mordecai appealed to Esther. The matter was both delicate and dangerous.

# A REPORT FROM HENRY A. ATKINSON

## Secretary of the World Alliance for International Friendship through the Churches

Before leaving for Europe, Dr. Lynch handed me a sum of money collected through THE CHRISTIAN WORK'S Children's Fund and commissioned me to expend it as I thought best for the purposes for which it was collected—that is, for the relief of the suffering children in the various countries of Europe. It was a pleasure to have the opportunity to take the amount that was represented by this gift as a contribution toward the awful need in Europe to-day. While I was attending the meeting of the International Committee of the World Alliance at Zurich I met representatives from various countries, and thus had the finest possible chance of giving this money to men who are vitally interested in the needs of their various countries and who were in a position to know where this money could do most good.

A part of the money went to the Belgians through Dr. Anet, a leading member of the Belgian Council of the World Alliance. I gave another sum to Dr. Demetrescu, of Rumania; I gave some to Dr. da Silva, of Portugal; I gave some to Dr. Douglas, of Spain, the first gift he has received from us; to Dr.

Siegmund-Schultze and Dr. Spiecker, of Germany, I gave considerable sums; and promised, but have not given because I had spent all the money I had, sums to Madame Jezequel, of France, for the French orphanages; and also promised sums to the various orphanages we are supporting in the Balkan states.

I quote from a letter from Dr. Alfredo da Silva, of Porto, Portugal: "I thank you for your so generous gift that I intend applying part to the existing schools for the children. These schools have grown in success and have been much blessed, having been the means of educating many people. Thousands of the new generation owe their education to the Protestant schools."

"The Methodist schools in Oporto have now over 700 children and about as many applicants for admission; the schools are unable to receive all who desire to be admitted."

"In the Methodist schools the children receive the elementary education up to twelve years of age, in accordance with the official program. Besides, they are taught the Gospel of Jesus Christ in the Sunday schools."

Dr. Anet, of Bruxelles, writes:

"By negotiating I was able to change the money you gave me into the largest number of Belgian francs. After careful consideration of the best use to make of that money so kindly entrusted to me I decided to give:

1. To the Belgian Protestant Orphanage at Uccle, near Brussels (has a serious deficit this year).
2. To the "Refuge," rescue home for girls (splendid institution, having very good results and administered with the utmost economy by a wonderful French Protestant lady) in Brussels.
3. To the "Commission des Etudes" Missionary Church helping by small subsidies students and young people who have suffered from the war (some have served in the Belgian army or have been deported to Germany or in exile and had to interrupt their studies) and whose families have been victims of the war.

"I hope you will be satisfied with my repartition. I can assure you that in every case the sum given will be a real blessing and received with great thankfulness."

"Thanking you again for your kind help and wishing to see you when you come back to Europe, I am, Very truly yours,  
N. ANET."

In any crisis it is always the women and children who suffer most, but aside from the physical needs of the children at present there is a still greater menace in the present unsettled state of affairs. European civilization is so sick that it is still a question as to whether it will recover. Many of the most intelligent men on the Continent believe that European civilization is actually dying. It is certain that in all the countries the one group that is hardest hit is the intellectual group. It is from the great middle class of the people that the world draws its leaders—preachers, lawyers, teachers, judges and doctors. In the homes of these people there is the most acute suffering. The toiler in the field and the worker in the factory are able to live; but the men and women who are dependent upon salaries, the great middle-class groups in all the

countries, are gradually disappearing. *The salaries have not been increased and living expenses have mounted to fantastic levels. The children are being deprived of food, heat, clothes, schooling and everything that goes to make normal life possible.* Unless something is done to help these children there is no hope for trained leadership in the days that are to come. Therefore, it seems to me that over and above purely materialistic appeals, and these are great enough, that we ought to realize how strong the appeal is for help that will supplement living and make existence possible for the hundreds of thousands of children in the homes of the great middle class. In helping them we are helping to maintain the leadership for the days that are to come. I gave this money, therefore, with the understanding that it was to be devoted to the boys and girls of these classes.



## 8% TIME TESTED

Regular dividends have  
always been promptly  
paid on the following  
TAX FREE preferred stocks:

<b>E. E. Gray Co.</b>	<b>\$8.80</b>
<b>Brown-Beckwith Co.</b>	<b>100</b>
<b>Greenfield Tap &amp; Die</b>	<b>99</b>
<b>Hoyt Shoe Co.</b>	<b>88</b>
<b>Converse</b>	<b>88</b>
<b>Metropolitan Filling</b>	<b>10</b>
<b>New Haven Clock</b>	<b>22</b>
<b>Springfield Ice</b>	<b>88</b>
<b>Page &amp; Shaw</b>	<b>88</b>

*Cut this out and mark those on which  
you wish detailed information*

**Earnest E. Smith, Inc.**  
*Specialists in New England Securities*  
**52 Devonshire Street  
Boston**

## INTERNATIONAL SUNDAY SCHOOL LESSON

*(Continued from page 700.)*

Adroitness and courage were requisite, but all was contingent on the utter unselfishness of the queen. Was she willing to die if need be in the effort to save her people? Jeopardizing all that she had won, would she face the supreme sacrifice for the sake of her kindred and her people?

The overruling providence of God, seen not only in the book of Esther but in all human history, is dependent upon the co-operation of God's children. We are co-laborers with God. And there is no misjudging the fact that there and then in the history of his people God had need of a consecrated and obedient servant. The words and action of Esther excite our highest admiration. "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

The favor of the king, the humiliation and death of Haman, the exaltation of Mordecai, the preserving of the Jews—these are stirringly written, and their reading year by year at the feast of Purim makes the blood of every patriot Jew course more swiftly. But not of Jews alone! Universal appeals are here. Here is the call to every individual to achieve power for public service, to protect the innocent against spoilation, to lay life down in order to find one's life in the public good. It is the inspiring example of a woman who became great but retained a warm and loving heart. And it reveals what can be accomplished when strong men and women will make

the supreme venture in co-operation with other men and women, all being directed and inspired by the will of God.

REV. JASON NOBLE PIERCE.

## WHAT THE CHURCH MEANS TO ME EDITOR THE CHRISTIAN WORK:

Rather than shake or weaken my faith, the recent theological controversies have strengthened it and have made me proud of being a child of God and an intelligent being of His creation. Rather than discourage me, these controversies (with their concomitant revelations and new concepts) have greatly encouraged me. "Where there is no vision, the people perish" (Proverbs 29:18a). Where there is no new scientific truth developed and promulgated the people die of spiritual ennui and lack of opportunity for growth.

"Grow in grace" was the exhortation of Peter (Second Epistle 3:18), and the accumulation of knowledge which the brilliancy of keen minds brings is the means of our development. We no more grow by the restatement of aged theological dogmas and the mouthing of ecclesiastical differences than could one add to his physical wellbeing by feeding upon cast-off food.

Theological controversy assures me that the Church is alive; indeed, I would fear for her continuance were there no new revelations—were each one of us content with our mauling over of worn-out truths. The Church is of divine origin; I fear no harm as long as she moves ahead. I do fear for her very life when she settles down to contentment with creeds and dogmas that keen intellect (born of God's gracious goodness) have laid aside as unworthy her greatest growth.

REV. ALAN PRESSLEY WILSON.

*St. John's Episcopal Church, Marietta, Pennsylvania.*

## EDITOR THE CHRISTIAN WORK:

I am glad that someone has been bold enough to answer your miserable slur on the Episcopal Church. And no one could do it better than Dr. Sturgis. And then you add to his letter that "he has deep concern for what seem minor matters to most evangelical Christians," i.e., apostolic orders and the Lord's Supper. If this is our "weakness," then we glory in it, because our Lord instituted the Lord's Supper, saying, "Do this in remembrance of Me." While it is not specially clear in the beginning, yet we see in the Acts of the Apostles orders of the ministry. What the disciples went and did after the Ascension is likely that they did because they had been instructed to do them. We are told of "the breaking of bread," of baptism, the laying of hands with prayer, etc. The weakness of Protestantism is that our Lord's instructions about the Sacraments, etc., are treated as "minor matters." Which is the part of a gentleman, to treat these sacred matters reverently or to speak of them flippantly? Is it gentlemanly to speak discourteously

**COLLECTION ENVELOPES**—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY 76 Wall Street, New York (Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City. Places loan libraries (\$25) on vessels sailing from New York. Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies. JOHN B. CALVERT, D.D., President. GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies. REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec. WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

# The COMMUNITY CHURCHMAN

*A Monthly Magazine for  
all churchmen who are  
community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

## HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

**THE COMMUNITY CHURCHMAN**  
2822 Annette St., Indianapolis, Indiana

of one in his absence? That is practically what you do in a paper read by few Episcopalians. You are as inconsistent as many other Protestants. Only recently there was an article which emphasized worship rather than preaching, which emphasized a churchly building rather than one built for hearing, one that would aid in the devotion of the people as well as that of the preacher. The article deplored the neglect of the sac-



rament of the Lord's Supper, often making it subsidiary, a mere after-service, after the sermon. We have little respect for one who is a "knocker." How much worse to be a "knocker" in an editorial of a magazine that claims to represent all religious bodies!

A. E. DUNHAM.

Starke, Florida.

## THE BAPTISTS AT ATLANTIC CITY

(Continued from page 678.)

from Fundamentalists and Progressives alike. This program, which involves certain marked changes in the working of the machinery of the denomination, was presented by J. F. Vichert, dean of Colgate University, chairman of the committee which has been engaged upon the consideration of the future denominational program for the past year. The program itself, if accepted, is to be entered upon in May, 1924, at the close of the five-year period of the New World Movement. Adoption of the program will not be ratified until the three thousand delegates assembled here have had opportunity to refer the matter to the local churches from which they come. The unanimity and enthusiasm manifested here, however, seem to leave little doubt of its ultimate adoption.

Waves of applause swept the convention hall when Dr. J. C. Massee, of Boston, leader of the Fundamentalist forces, expressed his hearty approval of the proposed denominational program, and his desire to co-operate in it. "I wish to commend without reservation this splendid report," said Dr. Massee. "I express my appreciation of it, not only in my own name, but in that of my group or constituency. I earnestly believe that a saner document, worked out with more care for the equities of the situation, could hardly have been prepared. It is my most earnest wish to co-operate without reservation in this splendid program." Dr. Massee declared that he had only one objection to offer to the present program. "It does not provide for the election of the chief executive officer of the board," he explained. "I am profoundly convinced that the success of the new administration will depend in large degrees upon this detail. I wish to amend the report by inserting words to the effect that this officer must be elected annually by the Convention."

Dr. John Y. Aitchison, director of the General Board of Promotion of the Northern Baptist Convention, seconded this amendment, which was unanimously carried by the delegates. Color was lent to this incident by the fact that Dr. Massee has opposed the General Board of Promotion in its present form consistently.

Among the important changes which the new denominational program recommends are: Increased emphasis upon the place and function of the local church, instead of the centralizing bodies of the denomination; more freedom to participating organizations of the denomination; an annual financial objective rather than those for a

longer period; and freedom in designation of gifts to the denomination.

The following points were emphasized in detail by the committee:

1. The place and function of the local church should be emphasized anew. Promotion of its prosperity should be part of our united endeavor, and its verdict should be sought in determining denominational objectives.

2. A program of co-operation should be continued.

3. The co-operative plan should allow a larger measure of freedom to the participating organizations in securing funds.

While a comprehensive and far-reaching program of undertakings may be formulated, financial objectives should be determined annually, and pledges regularly be for one year.

5. Budgets should be concreted, and indicate in separate classes askings for regular operating expenses, and for specifics. Askings shall fall into three groups: The National Societies, State and City Missions, and Schools and Colleges.

6. Churches and individuals should have entire freedom in the designation of their gifts.

7. Organization essential to effective co-operation ought to be maintained. The present organization should not be discarded, but modified as the experience of the past four years may suggest.

8. Schools and colleges, approved by the State Conventions of the territory in which they are located, may be included in the co-operative program in the segregated budget.

The meetings have been most enthusiastically attended. The meeting to consider the relation of the Church to social problems, held Saturday afternoon, was an illustration of the interest being manifested in the larger work of the Church. Two thousand people assembled at the end of the great steel pier, a mile out in the ocean, to hear Mr. Holt, Mr. Nash, Mr. Johnson ("Pussyfoot") and others discuss this question for two hours. Three times a day this crowd gathers. Sunday the churches of all denominations were crowded to hear the visiting delegates preach. It is a good thing to go to one of these big conventions occasionally. It encourages one. He discovers that the Church is very much alive in spite of the fact that some pulpits and some magazines are always preaching its funeral sermon. One cannot spend a week here at Atlantic City with these Baptists without feeling that the report of the Church's death was greatly exaggerated.

FREDERICK LYNCH.

### BOOKS RECEIVED

Some Living Masters of the Pulpit. By Rev. Joseph Fort Newton. George H. Doran Company. \$2.

Critical Hours in the Preacher's Life. By Ernest C. Wareing, D.D. George H. Doran Company. \$1.25.

Three to Make Ready. By Louise A. Garnett. George H. Doran Company. \$1.50.

Will Protestantism be Overthrown? By Henry W. Douing. International Christian Unity League. \$2.

The Returning Tide of Faith. By Neville S. Talbott, D.D. Fleming H. Revell Company. \$1.50.

Points at Issue Between Fundamentalists

## Alfred University

Thorough in Instruction. Moderate in Expense. Free Tuition for New York State Students in Schools of Ceramics and Agriculture.

Courses offered:

Classical	Ceramic Engineering
Scientific	Applied Art
Pre-Medical	Agriculture
Pre-Dental	Home Economics
Summer School	Rural Teacher Training

For information address

Pres. B. C. DAVIS, Alfred, N. Y.

## Genesee Wesleyan Seminary

LIMA, N. Y., near Rochester

Co-education—College Preparatory, Music, Domestic Science, Business, Arts and Crafts, Eloquence. Steam, Electricity, Gymnasium, Athletic Field. Rates \$450 a year up. Address

President Frank MacDaniel, D.D., Lima, N. Y.

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.



## Pulpit Gowns

and Choir Vestment

Custom Tailoring  
FOR CLERGYMEN

Pulpit Hangings and Bookmarkers

Cox Sons & Hixing

131-133 East 23rd. New York City

## VICTOR Portable STEREOPTICON



THE PERFECT  
LANTERN SLIDE  
PROJECTOR

SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR  
RENT OR FOR SALE

VICTOR

ANIMATOGRAPH COINC.

276 VICTOR BLDG. DAVENPORT, IA.

ASK FOR CATALOGS  
AND TERMS

## McSHANE BELL FOUNDRY CO. BALTIMORE MARYLAND

Church, Chime and Peal BELLS  
Memorials a Specialty



## MENEELY BELL CO.

TROY, N.Y.

AND  
220 BROADWAY, N.Y. CITY

## BELLS

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4853 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

and Modernists. By James E. Clarke. Advance Publishing Company. 50 cents.

The Earliest Sources for the Life of Jesus. By F. Crawford Burkitt. E. P. Dutton and Company. \$1.75.

Youth's Way. By Cale Young Rice. The Century Company. \$1.75.

The Workshop of the Mind. By Hallam Hawsorth. The Century Company. \$1.60.

Men of the Inner Jungle. By W. F. Alder. The Century Company. \$2.50.

Casual Wanderings in Ecuador. By Blair Niles. The Century Company. \$2.50.

The Lone Winter. By Anne Bosworth Greene. The Century Company. \$2.25.

After Death. By Camille Flammarion. The Century Company. \$3.

Specimens of Biblical Literature. By James Muilenburg. Thomas Y. Crowell Company. \$2.50.

When answering advertisements please mention The Christian Work



## RESOLVES FOR THE TOBACCO SMOKER

The tobacco manufacturers are a little troubled at the prospect that people who do not use tobacco will not always submit in silence to having their perfectly good air spoiled. At their Tobacco Exposition in New York last winter they endorsed a set of resolves for tobacco smokers. They run:

1. I shall not smoke or carry a lighted cigar or cigarette in any place or at any time where or when, either by placard or common understanding, smoking is prohibited.

2. I shall not smoke in any place or at any time where or when the fumes of tobacco are obviously annoying to others, even though such abstinence is not compulsory.

3. I shall not smoke in any passenger elevator, public or private.

4. I shall not smoke in a dense crowd of people, indoors or out, if I discover that my smoke is annoying some one near me who, owing to the circumstances, is unable to move away.

5. I shall not smoke in any home or any room wherein I am a guest without first making sure that smoking therein is agreeable to my host and others present.

6. I shall not smoke in the presence of any lady until I have been assured

that she has no objections to my doing so.

7. I shall not approve of the use of tobacco by growing boys or girls.

8. I shall exercise caution in discarding the ends of cigars and cigarettes in order to preclude the possibility of fire.

9. I shall, in my enjoyment of the smoking privilege, be always considerate of those whose inclinations happen to differ from my own and always be guided by the finer instincts of true chivalry and American manhood.

10. I shall faithfully adhere to the foregoing self-imposed rules myself, and I shall urge others to do the same, that the days of tobacco may be long and its friends legion in the land of our fathers.

Not a bad program if tobacco smoking is not to be driven beyond the pale.

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

### PRICES FOR ROOMS

100 single rooms.....	\$2.50 per day
250 double rooms.....	\$4.00 per day and upward
Single rooms with bath.....	\$4.00 per day and upward
Double rooms with bath.....	\$5.00 per day and upward

### POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.  
**GEORGE C. BROWN, Proprietor.**



*The*  
**CAIRO**  
*Hotel*  
**Washington D.C.**

Washington's Tallest Building  
Absolutely Fireproof

Famed for its hospitable treatment of guests; moderate rates (American and European Plans)

Convenient to everything; distinguished for its high class clientele.

**JAMES T. HOWARD,**  
Manager

## Two Irresistible Travel Opportunities

With Select parties of "Christian Work" Readers

### TWO DE LUXE "CLARK" CRUISES

#### AROUND the WORLD

4th Cruise

#### 120 Days of Luxurious Travel

on the Superb, Oil burning S.S. "LACONIA" (20,000 tons) of the famous Cunard Line.

**Sailing Jan. 19, 1924**

**\$1,000 and up,**

(according to size and location of stateroom), including regular ship and shore expenses.

**AN ALLURING PROGRAM—**Havana, Panama Canal, Los Angeles, Honolulu. Ten days in Japan, Shanghai, Hong Kong, Manila, Java, Singapore, Rangoon. Option of 18 days in India, Ceylon, Red Sea, Suez Canal; 3 days in Cairo, Port Said, Haifa, Jerusalem, Athens, Naples, Monaco, Cherbourg, New York.

#### To the

#### MEDITERRANEAN

21st Cruise

#### 65 Halcyon Orient Days

on the Great White Star S.S. "BALTIC" (23,884 tons).

**Sailing Feb. 2, 1924**

**\$600 and up,**

(according to size and location of stateroom), including regular ship and shore expenses.

**A FASCINATING ITINERARY—**Madeira, Cadiz, Seville (Granada and the Alhambra), Gibraltar, Algiers, Athens, Constantinople, The Holy Land and Egypt, Naples, Rome, The Riviera, Cherbourg, Liverpool, New York.



FORUM ROMANUM—ROME

STOP OVERS IN EUROPE CAN BE ARRANGED FOR BOTH CRUISES.

UNSURPASSED CUISINE AND SERVICE THROUGHOUT.

#### GREAT INSPIRATIONAL FEATURES.

Shipboard Services and Lectures, Travel Club Meetings, Entertainments, Deck Sports, Musical Programs. Trained Directors for Shore Trips, Lady Chaperones, Physician and Trained Nurses.

Dr. D. E. Lorenz, author of "The New Mediterranean Traveler" and Managing Director of Clark's "Round the World" Cruise, will have charge of our "CHRISTIAN WORK" parties.

Please State Cruise Preference

Illustrated Book and Ship Diagram Sent Free Upon Request.

Secure Your Reservation Now

ADDRESS: THE CHRISTIAN WORK

::

70 Fifth Avenue, New York, N. Y.

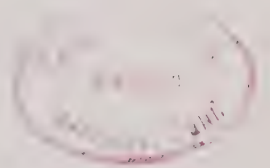
When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

A Religious Weekly Review

JU

Jan 24-29863  
Berkeley Calif  
2223 Alhambra St  
Mission Library  
School of



Evolution and the Faith

Frederick Lynch, D.D.

Northern Presbyterian Assembly

William Pierson Merrill, D.D.

Southern Presbyterian Assembly

James I. Vance, D.D.

Sir William Robertson Nicoll

Observer's Letter

The Chasm Between Church and Masses

Rev. E. Guy Talbot

## LITERARY SUPPLEMENT

Three Dollars a Year

Ten Cents a Copy



## THE AMERICAN WALDENSIAN AID SOCIETY

The spring meeting of the Board of Directors of the American Waldensian Aid Society filled the board with new courage. The society has elected as its general secretary Mr. Frederick S. Goodman, for a number of years secretary of the International Young Men's Christian Association. He will begin his new duties on June 1. He will spend the summer abroad in Torre Pellice in September. Through the society \$14,000 has gone to the church since January 1. The headquarters of the American Waldensian Aid Society are now at 156 Fifth Avenue, New York City.

"He was not only the great president of the British Young Men's Christian Association, but he was almost the president of British football." Thus writes Harry N. Holmes, general secretary of the National Council of the British Association, concerning the late Lord Kinnaird, who succeeded Sir George Williams, founder of the Association Movement, as president of the British National Council of the Young Men's Christian Association. He added

## Tusculum

A thorough Christian-character-building College. Established 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.

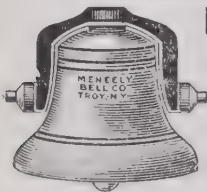
## Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write

now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



**MENEELY BELL CO.**

TROY, N.Y.

AND 220 BROADWAY, N.Y. CITY

**BELLS**

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

## ROCHE'S HERBAL EMBROCATION



The external remedy for **CROUP** or **WHOOPIING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest.

Always keep a bottle handy. All druggists or

E. FOUGERA & CO., Inc.  
90-92 Beekman St., New York

*A Book to be Owned and Read by all Christian Forces*

## A New Book

**By JOHN R. MOTT**

*General Secretary of the International Committee of Young Men's Christian Associations*

# Confronting Young Men with The Living Christ

CLOTH, \$1.50

The heart of Dr. Mott's message, given during the past thirty years to the men and boys of forty nations, is in this series of addresses. In a recent continent-wide tour, speaking before tens of thousands, he made such a profound impression, sounded such a clear note of advance, that calls for publication became insistent.

Eight of these addresses were chosen. They are comprehensive messages—vigorous, far-reaching in their spirit of vision, commanding in their call to immediate service. They deal with the central theme of Christian faith, and light up the issues in the present world situation so that no one can escape a realization of his duty.

They point to the need of discovering and training stronger and more numerous leadership of Christian forces, of holding up the Christ of yesterday and to-day to the coming generation—men, young men, and boys, susceptible to influence now as never again.

These are highly personal messages, striking deep, speaking to the individual soul, stirring fundamental emotions, and offering a program of constructive significance.

*At any bookstore or from us*

## Association Press

Publication Dept. Inter. Comm. YMCA

347 Madison Avenue

New York



## Christian Travel Bureau

Unusual opportunity of seeing THE FASCINATING ORIENT and the MISSIONARY WORK OF YOUR CHURCH

Tours that give personal contacts with oriental people in addition to the usual travel program.

Combine pleasure and sightseeing with missionary information, study of political and business conditions, acquaintance with missionaries, and contact with oriental leaders. Inspiring and educational.

Small Parties Christian Conductors  
Everything First Class

For information address

THE MISSIONARY EDUCATION MOVEMENT  
Travel Department, 150 Fifth Ave., New York

that the town football club at Ipswich, England, had contributed \$100 to the Young Men's Christian Association "as a tribute to the memory of Lord Kinnaird and in appreciation of the good work being done by the Association."

### BOOKS RECEIVED

The Highest Office. By Jeff D. Ray, D.D.  
Fleming H. Revell Company. \$2.  
Contemporary American Plays. By Arthur H. Quinn. Charles Scribner's Sons. \$2.  
Conquistador. By Katharine F. Gerould. Charles Scribner's Sons. \$1.50.

## Dr. Sunderland's New Book

## Because Men Are Not Stones

By J. T. SUNDERLAND, D.D.

Beacon Press, 25 Beacon St., Boston.

Postpaid \$1.50.

This latest work of its author is a book of vital religion, dealing with the most living experiences and faiths that man can know.

- I. The Soul's Cry for God
- II. The Higher Conception of God
- III. God and Life's Deep Experiences
- IV. God and Human Sorrow
- V. God and Great Calamities
- VI. Robert Ingersoll's:  
"I think if I had been God  
I could have made a better world."
- VII. God Who Knows and Cares
- VIII. Working with God

The book is for minds that dare to think, for hearts that long for a better world and souls that cry out for a God that is not dead.

The Genius and America. By Stuart P. Sherman. Charles Scribner's Sons. \$2.  
The Psychology of Prayer. By Karl R. Stolz. The Abingdon Press. \$1.25.  
Spirit and Personality. By William S. Bishop, D.D. Longmans, Green and Company. \$1.50.  
Religious Perplexities. By L. P. Jacks, D.D. George H. Doran Company. \$1.

When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 23.

New York, June 9, 1923.

Whole No. 3026.

### CONTENTS

THE WORLD OF TO-DAY.....	707
EDITORIALS:	
Evolution and the Faith: Rev. Frederick Lynch, D.D.....	711
The Widening Chasm Between Church and Masses: Rev. E. Guy Talbot .....	712
EDITORIAL CORRESPONDENCE:	
The General Assembly at Indianapolis: Rev. Henry Strong Huntington .....	713
THE OBSERVER'S LETTER:	
Sir William Robertson Nicoll.....	714
THE WEEKLY SERMON:	
The General Assembly: Rev. William Pierson Merrill, D.D.....	716
GENERAL ARTICLES:	
Southern Presbyterian General Assembly: Rev. James F. Vance, D.D. ....	718
Prodigal Daughters—Instalment XIII: Joseph Hocking.....	720
Reprieve: William Willard Howard.....	721
LITERARY SUPPLEMENT .....	723
COUNTRY CHURCH DEPARTMENT:	
A Community of Contrasts—Part II: Marjorie Patten.....	731
INTERNATIONAL SUNDAY-SCHOOL LESSON:	
For June 24 .....	733

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### SCIENCE AND RELIGION

A statement holding that there is no antagonism between science and religion has been issued as representing the conclusions of a group of forty distinguished Americans on a subject which recently has aroused bitter and widespread controversy. It was prepared by Dr. R. A. Milliken, direc-

tor of the Norman Bridge Laboratory of Physics at Pasadena, California. "The purpose," said an accompanying explanation, "is to assist in correcting two erroneous impressions that seem to be current among certain groups of persons. The first is that religion to-day stands for medieval theology, the second that science is materialistic and irreligious." The statement itself reads: "We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for, in fact, they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other. The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress and the happiness of the human race. It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter culminating in man with his spiritual nature and all his Godlike powers." Those whose names were attached to the statement included Bishops William Lawrence and William Thomas Manning of the Episcopal Church and Bishop Francis J. McConnell of the Methodist Episcopal Church; Dr. Charles D. Walcott of the Smithsonian Institution, who is president of the National Academy of Sciences; President Angell of Yale, President Burton of the University of Chicago, Dr. William J. Mayo, David F. Houston, Frank O. Lowden, John Sharp Williams, Rear Admiral William S. Sims, Julius Kruttschnitt, Frank A. Vanderlip, William Allen White, Victor F. Lawson, Henry Van Dyke, President Barbour of the Rochester Theological Seminary, President King of Oberlin Theological Seminary, Dr. John D. Davis, Princeton Theological Seminary; Professor Henry Fairfield Osborn, president of the American Museum of Natural History, New York; Professor John Merle Coulter, University of Chicago; Professor Michael Pupin, Columbia; Professor George D. Birkhoff,



# THE WORLD OF TO-DAY

Harvard; Director Noyes, Gates Chemical Laboratory, California Institute of Technology; Professor William W. Campbell, director of Lick Observatory, and Secretaries Hoover and Davis.

## ANOTHER AMNESTY PETITION

A petition by forty-eight prominent men and women, among them five governors of States, eleven college presidents and several well-known clergymen, Protestant, Catholic and Jewish, urging the release of all persons serving prison sentences for political offenses, has been presented to President Harding. The petition asserts that so fundamental "is the belief in civil liberties in the minds of the American people that adherents of the most divergent schools of thought and politics have joined together in asking the release of all the remaining free-speech prisoners," and add they make their plea "not because of sympathy for the views of the men imprisoned, but because of their belief that the United States should not stoop to the methods of Old World despotism." Among the signers are William Allen White, Mrs. Willard Straight, Governors Dixon of Montana, Davis of Kansas, Hunt of Arizona, Sweet of Colorado and Walton of Oklahoma; President MacCracken of Vassar, President Marion E. Park of Bryn Mawr, the Right Rev. T. J. Shahan, president of the Catholic University; Dr. Richard C. Cabot of the Harvard medical faculty; Rabbi Stephen S. Wise; Francis B. Sayre; Dr. Russell H. Conwell, of Philadelphia, Baptist clergyman and president of Temple University; Dr. Harry Emerson Fosdick, of the Union Theological Seminary; Mrs. Charles L. Tiffany, of New York; Glenn Frank, editor of "The Century Magazine"; Herbert Bayard Swope, of the "New York World"; Julia Lathrop, former chief of the Children's Bureau, Department of Labor; John F. Moore, of the Boston Finance Commission; Dean Charles N. Lathrop, secretary of the Social Service Department of the Protestant Episcopal Church, and Dr. Charles Fleischer, editorial writer, Hearst newspapers.

## METHODIST BISHOPS ON RURAL LIFE

The economic and social conditions of rural life and their relation to rural church work were discussed at considerable length by the Board of Bishops of the Methodist Episcopal Church at its semi-annual meeting in Wichita, Kansas. The conditions of many of the rural churches and communities was brought forcibly to the attention of the bishops by a commission which was appointed by the bishops at its previous meeting, which consisted of five bishops and five leaders of rural and community work in the Methodist Episcopal Church. The bishops reappointed the commission of which Bishop E. L. Waldorf, of Wichita, is chairman. The following are among the resolutions: That the church should co-operate with other agencies in developing economic welfare of the farmer; that the Federal Council of Churches should organize a committee to co-operate with other agencies in the solution of national problems affecting rural life generally, such as the tenancy problem and the transient labor situation; that the church should encourage the co-operative movement among farmers as in harmony with the highest ideals of Christian brotherhood; that the health program of the church should be expanded to include public health nursing service for rural people; that the church

should provide building and equipment for the social and recreational welfare of our young people, and should carry on a program designed to Christianize all of life; that interdenominational adjustments be made to eliminate duplications of religious effort and to assure to every rural family definite pastoral care; that as a remedy for the discrepancy between urban and rural pastorates the church should (a) assist in increasing the economic resources of the parish, (b) enlarge the geographical area of the parish and provide transportation maintenance, (c) increase the scope of pastoral service.

## SOME SOCIAL STATISTICS

The editor of the "American City Magazine" (New York), Mr. Harold S. Bottenheim, is authority for the following statements of fact made a few weeks since before the Methodist Council of Cities. Although ten years ago the city management form of government was a new idea in the United States, to-day there are city manager charters in force in 225 municipalities, while seventy-nine other cities have appointed a city manager by ordinance. As reported by the Federal Department of Commerce in January of this year, 109 cities, towns and villages had been zoned prior to January 1, as compared with fifty-five up to January 1, 1922. Fifteen million people in the United States now live in zoned cities. The first city planning commission was created in Hartford, Conn., in 1907. Twenty States have laws authorizing or requiring the establishment of planning commissions and twenty-six States have partial or comprehensive enabling acts with reference to zoning. Although in 1890 there was only one publicly operated playground in this country, there are now more than five hundred where work is being carried on under paid leadership. A marked improvement in health conditions is shown by Census Bureau figures, according to which the average expectation of life at birth has increased from 49.2 years in 1901 to 51.5 years in 1910 and to 54.3 years in 1920. "It was not until 1908 that any American city admitted that the death of babies was a municipal concern. That year New York City established a Division of Child Hygiene in its Department of Health." Now forty-six out of forty-eight States have divisions or bureaus dealing with saving of child life and the preservation of child health. The estimated deaths from automobile accidents in the United States for 1922, according to the National Safety Council, were 12,000—an increase of 10,000 over the figures for 1911. The figure for the fatalities from all kinds of accidents was estimated at 76,000 for 1920. During 1921, according to figures compiled by the Prudential Life Insurance Company, there were 1910 cases of murder in twenty-eight American cities, an average murder rate of 9.3 per 100,000 population. Contrary to a rather common supposition, some of the cities having the highest percentage of foreign-born are among the lowest in the table of murder statistics. Chambers of commerce are giving increased attention to civic problems and in many small or medium-sized cities chambers of commerce have been reorganized or newly created with civic service as their chief emphasis. Some forty cities have created departments of public welfare "whose scope includes such activities as the management of all charitable and correctional institutions, the supervision of recreation and health work, the maintenance of employment bureaus and the giving of legal aid." By way



# THE WORLD OF TO-DAY

of comment: "The good old American principle of individual liberty becomes an immoral principle unless exercised with due regard to the similar rights of other individuals; and while we may not be able to make people moral by law, we can by law prevent them in some respects from being immoral. We can, for example, by a zoning ordinance, prevent the encroachment of shops and garages into residential districts to the detriment of home life and of legitimate property values. . . . One of the most discouraging facts in our civic and religious life is the disproportionately large expenditure on charities and correction for the failing or fallen as against constructive methods to prevent the continued production of human wreckage."

## ANOTHER YEAR OF WORLD-WIDE SERVICE

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the past year. Its work has been conducted in practically every country of the world and more than 2,373 persons have been engaged during the year in this task. In the 107 years of its history this Society has circulated 151,258,360 volumes. One of the outstanding features of this year has been the completion of the new Hispano-American New Testament which will be ready for circulation among the ninety millions of people that speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portuguese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese Phonetic Script, Japanese, Olunore, Kipelle and Zulu. In the United States alone the Scriptures have been circulated in as many as one hundred languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the Society to see that no American ship will be lacking a copy of the Christian Scriptures. In the Republic of Mexico, unprecedented interest and enthusiasm for the Bible has been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Mexico will increase with the growing improvement in international relations. In the Near East, where the Society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna, its colporters were forced to flee with only the clothing they were wearing. The stock of Scriptures were burned, and the last of the fields in Asia Minor was closed to the Society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The Society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region. In the Far East there has been notable interest in the circulation of the Bible. The secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3 x 4 x 1 inches, having 1,654 pages, although only on sale since April 1, 1922, reached a total distribution of 4,150 copies by the end of the year. The total receipts for the Society from all sources for the year was \$1,142,729, of which only \$488,838 was received from the sale of books. The Society's work is conducted as a missionary program.

## SUNDAY-SCHOOL PIONEERING

The American Sunday-School Union, the oldest Sunday-school organization in the country, has just completed its one hundred and sixth year of service. It has seen the nation add one hundred million to the population of nine million which it had when the Society was organized. In its one hundred and six years it has organized one hundred and thirty-eight thousand Sunday-schools, into which it has gathered five and a half million people, chiefly children. During the past seventeen years there have been organized out of the Sunday-schools it planted 1,139 churches of many different denominations. This Society's work has always been like that of John the Baptist. It has pioneered the way, going into communities where no Christian work was being done for the children. As soon as the way opened for church organization in a community in which it has planted and developed a Sunday-school, it has left the denominational choice to the people themselves, and passed its responsibility over to the denomination which they chose. Its one hundred and sixth year has been one of the most vigorous in its history. It has either organized or reorganized eighteen hundred schools. Adding these to those already in operation, it has supervised the work of six thousand schools, most of them meeting in public school houses, but some six hundred in abandoned churches, two hundred and fifty in public halls, one hundred and fifty in farm homes, and others in all sorts of places like railroad stations, box cars, under brush arbors, etc. Its missionaries have paid great attention to home visitation, having made more than two hundred thousand visits to families, and in the course of this work distributed over nineteen thousand Gospels, Testaments and Bibles. For its schools and others desiring a sound, union, evangelical literature it has issued a dozen Sunday-school periodicals, with a circulation of some two million, and published two hundred thousand books, booklets, and other Sunday-school requisites. More than five thousand persons, young and old, have professed conversion in connection with its work during the past year, and forty-seven churches of various denominations have grown out of its schools. Its work covers the whole United States, and is supported by some twenty-five thousand givers—people who believe that union, evangelical work of this sort is the salvation of our outlying rural districts.

## IS AMERICAN FREE EDUCATION TOO COSTLY?

Modern education is becoming so costly in the United States that free education may come to an abrupt halt. This at least is the conclusion reached by President Pritchett of the Carnegie Foundation for the Advancement of Teaching in a recently published report. The measurement of education in terms of cost to the taxpayer as well as by other standards has aroused vigorous discussion among educators throughout the country. After giving figures to show to what an alarming extent the amounts spent on public schools have increased (one billion dollars was spent on them in 1920, during which year the enrollment of pupils was two million), the report contrasts the theory of education which requires that a child know his own language, have some knowledge of arithmetic, know something of the government of his country, and his rights and obligations as a citizen, and an acquaintance with the processes and results of science with another view of education. According to this



# THE WORLD OF TO-DAY

second theory, he must know something of a great number of things that are going on in the world. He must be taught something of art, something of science, something of literature, something of political economy, something of every form of knowledge in which the modern world interests itself. The first conception, in the words of the report, "makes for sincerity, thoroughness, intellectual vigor. The second, only too often, in the attempt to give the child some grasp of all knowledge, gives him only the most superficial smattering, and instead of quickening his powers of reasoning, tends to give him the impression that he can solve the problems of his own life and of his country by the same superficial processes that he has learnt in the school." The question of the cost of education leads directly to a consideration of its results, without which a hasting up of the amounts spent on schools fails to prove that they are a burden too great to carry. That those results are inadequate seems to be the consensus of opinion of most of the specialists in education who have commented on the Carnegie report. But the consensus of opinion also seems to be that, in spite of Dr. Pritchett's sensational suggestion that "the cost of the school system will not stop short of the financial solvency of the various states and communities," no sum can really be considered too great to spend on education in a democracy. "When the American people are spending annually \$22,000,000,000 on luxuries, certainly they can afford to spend more on schools," declares the United States Commissioner of Education. Dr. Charles W. Eliot, former president of Harvard and one of the best loved of American educators, after describing the schools he would like to see in the United States, where the classes would be much smaller than they are now, admits that such schools "will cost more money in buildings, grounds, salaries and equipment than American communities have been accustomed to spend, and that therefore appropriations of public money and private gifts must both be increased." Moreover, he comes to the defense of the "enriched curriculum," the chief cause of the degeneration of American school training, according to Dr. Pritchett, by asserting that what some people call the fads or frills in schools and family life, like music and drawing, are really of fundamental importance. The variety of studies offered by the new program is essential to the discovery in every pupil of the kind of work he likes best. A variety of elective studies in high schools and colleges is indispensable to the general attainment of joy in work.

## "COMPANY UNIONS VS. TRADE UNIONS"

Under this title Professor Henry R. Seager, of Columbia University, discusses in the "American Economic Review" for March, 1923, the relative merits of the company union vs. the trade union in public service industries, especially railroads, from the point of view of the public, the employers and the employees. He points out the growing trend of government policy toward strengthening the machinery for insuring continuous operation of public service industries. "This means," says Professor Seager, "the maintenance of an authoritative board or court to determine labor conditions on the railroads and of similar State boards or courts to determine conditions on street railways and other local public service industries. It means the formulation in statutes of the standards as regards wages and working conditions that are to be required in connection with public service indus-

tries. Finally, it means prohibition with enforceable penalties (not imprisonment, but fines which pursue the offender until paid, as in New Zealand) of strikes or other concerted efforts to interrupt the service." Insofar as this trend makes the strike a futile weapon it will weaken the hold of the trade union and increase the possible scope for the company union. Discussing the legal prohibition of strikes and punishment for interruptions of service, Professor Seager explains his position as follows: "I do not advocate this last step, logical and necessary as I believe it to be, because I feel strongly that any statute which deprives the employees of public service industries of their right to strike must in fairness establish definite minimum standards for their protection. Among these should be, in my opinion, the eight-hour day with extra compensation for overtime, a reasonable living wage, employment on a monthly or even annual, instead of merely daily, basis and the right to belong to labor organizations of their own choosing. Economists can, I think, render a more valuable service by urging the need of such standards than in joining the current hue and cry against strikes." Professor Seager finds that the company union tends to create a sense of community of interest between the employer and the employees in his service. Therefore the employers favor the company union on the ground that it promotes continuity of operation, economy and efficiency and makes the employees more amenable to changes initiated by the employers. Looking at the matter from the point of view of the employees, Professor Seager says: "While the evidence thus favors the company union as the better agency for promoting economy and efficiency and continuity of operation, the argument seems all on the side of the trade union from the viewpoint of the employees' chief interests—favorable wages, hours, working conditions and participation in determining these conditions. The company union is obviously not equipped to contend effectively for better conditions with a reluctant employer. In the first place, all the members, including even the officials of the organization, are employees of the employer to be influenced and dependent upon his good will for a livelihood. Second, because of their local character they are debarred from acquiring knowledge of conditions in other establishments where perhaps wages, hours and working arrangements are more favorable and thus are unable to exert the pressure which possession of this knowledge would make possible. In the third place, again because of their local character, they can offer no effective resistance to adverse changes initiated by the employer, since without outside support they can do little more than protest against what they consider unfair." The important question of which form of organization will have the greater constructive value for the workers, Professor Seager answers as follows: "The choice between the company union and the trade union as regards this vital question as to which will develop the better worker and citizen thus depends on the type of employer who as time goes on is to manage our public service industries. So long as the profit-seeking exploiter type predominates our preference must be unqualifiedly for the fighting trade union. As the co-operative employer who honestly regards himself as the senior partner in industry and his employees as his junior partners becomes predominant there will be less need for the fighting trade union and a larger field of usefulness for the company union as a step toward true co-partnership in industry."

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William O. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Mosod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## Evolution and the Faith

IT is most unfortunate that the question of belief in evolution should be dragged into the councils of the Church.

In the first place, it is so absolutely childish to try to settle by vote what is true in science and what is not. In the second place, evolution is not necessarily related to materialism any more than the doctrine of special creations, or any other doctrine of science. Evolution is simply a doctrine of how God works, just as is the doctrine of special creations. The evolutionist says that God's method of creation is by law of orderly growth and development; the anti-evolutionist says God creates by direct and special acts. Both believe equally in God and God's action in all creation. Some of the most pronounced evolutionists have not only been believers in God, but have emphasized evolution as a method of God's working in their writings on that subject—such men as Alfred Russell Wallace, Professor Le Comte, N. S. Shaler, John Fiske, Sir Oliver Lodge and Lord Kelvin. The statement issued at Washington on May 26th, signed by forty distinguished Americans, all believers in God, all evolutionists, to deny that science is necessarily materialistic or antagonistic to religion has attached to it the names of several of the most outstanding evolutionists in the country, all of whom are believers in God—such men as Dr. Walcott, president of the National Academy of Arts and Sciences; Dr. William J. Mayo, the famous surgeon; Professor Henry

Fairfield Osborn, of the American Museum of Natural History; Professor Michael Pupin, of Columbia University; Professor William Campbell, of Lick University. There are more in the list, as well as several distinguished theologians who hold the evolutionary view of science. These men are just as devout theists as is Mr. Bryan and the other special creationists; they believe that evolution calls for God as much as any other method of creation; indeed, they think it offers the sublimest conception of God and his creative process, as witness the following words from this manifesto (it is printed in full on page 707 of this issue of THE CHRISTIAN WORK):

"It is a sublime conception of God which is furnished by science and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for men and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."

This is the utterance of those evolutionists whom Mr. Bryan condemns so heartily and whom he would have prohibited from teaching in our colleges or speaking in our churches. Where Mr. Bryan and his followers are misled is in believing that evolution is necessarily materialistic. This comes from their not having read widely in science and from their confusing method with materialism. One method may be as spiritual as another. Surely God is in the wonderful process of unfolding a lordly oak tree from a tiny acorn as he would be in the placing of the oak tree ready made in its place. One method may be just as spiritual as the other. So surely God may be in the age-long process of unfolding the universe by laws of growth and development from simple beginnings to the complex universe of to-day as in a universe suddenly made by divine fiat. Surely God may be in the process of an ascending scale of life from simple forms to the beautifully complex form of man imparting more and more intelligence as the physical form was capable of containing it and finally crowning the perfect manhood with spirit and God-likeness. This is all the evolutionist says. He does not necessarily deny God. There have been some evolutionists—not many—who have been materialists; but there have been any number of scientists who were not evolutionists who lived before Darwin, Lamarck and Wallace, who were rampant materialists. There are men in our colleges who say that "man is simply evolved rationalized mud," to quote from a recent letter in "The Christian Century"; but, as Dr. John Wright Buckham shows in his reply to this letter, if it is God who "rationalizes" the mud, what is left of the materialistic doctrine? Even those who hold to the literal interpretation of Genesis have to admit that God made man out of mud. Then He breathed the breath of life into him by an instantaneous act. The evolutionists believe just as thoroughly as the writer of Genesis that God breathed the breath of life into man, but he believes his body is the result of long periods of development from simple to complex, perfect form.

Mr. Bryan and his followers have a perfect right to believe in the doctrine of special creation if they choose to; they have a right to protest against the teaching of materialism and a Godless universe in colleges supported by Christian money and fostered by the churches; but they have no right to infer that those who believe in the doctrine of creation by evolutionary processes are less Christian than are



# EDITORIAL

they, or that the doctrine of creation by growth and development is necessarily materialistic. Indeed, one can say without exaggeration, we think, that the thorough study of the evolutionary process of creation is more apt to lead to God than away from Him. If Mr. Bryan doubts this, we commend to him the words of one who, agnostically inclined, made the most thorough study of evolution that has perhaps ever been made by an American, John Fiske. In that wonderful little book, which is almost a hymn of creation, "The Destiny of Man," Mr. Fiske says as his closing word:

"I believe that the promise with which I started has now been amply redeemed. I believe it has been fully shown that so far from degrading humanity, or putting it on a level with the animal world in general, the doctrine of evolution shows as distinctly for the first time how the creation and the perfecting of man is the goal to which nature's work has been tending from the first. We can now see clearly that our new knowledge enlarges ten-fold the significance of human life and makes it seem more than ever the chief object of Divine care, the consummate fruition of creative energy which is manifested throughout the knowable universe."

(It is interesting to note that Mr. Fiske, in his introductory chapters, points out how the Copernican theory of astronomy was fought by the conservative churchmen of the time as belittling man by displacing the world as the center of the universe, and then points out how history is repeating itself in the same fear of the conservative for the evolutionary method. It will belittle man. Mr. Fiske then says it is his intention to show how, just as the Copernican theory exalted him, so does the new evolutionary theory of creation. He says that he will show that evolution, far from degrading man and pulling him down to the level of the animal, shows us distinctly for the first time how the perfecting of man is the goal of creation and gives us a "higher view of the workings of God and of the nature of man than was ever attainable before." This is the "promise" to which Mr. Fiske refers in his closing paragraph quoted above.)

F. L.

## The Widening Chasm Between the Church and the Masses

A LITTLE group of nationally known religious leaders were discussing the present serious situation confronting the churches. Two of these men were former church board secretaries who had practically been forced from their positions as board secretaries because they were not acceptable to the money interests in their respective denominations. One of these men, who had been a pioneer in the movement twenty years ago to bring the church closer to the workingmen, said very frankly that the chasm between the Church and the toiling masses was wider to-day than it was twenty years ago.

The other said he would go much further and say that the Church was powerless to bridge the chasm and that the breach was permanent. Another well-known religious leader, who had been forced by the money interests of his denomination to leave one of its universities, said that the Church to-day was facing a greater crisis than the Church

of the sixteenth century faced. He said that if the Church to-day cast in her lot with the forces of reaction there was no hope for the future of civilization at the hands of the Church.

There was general agreement that there was widespread religious feeling and passion in millions of people outside the churches, and that these people longed for a voice of authority and leadership from the Church. All agreed that the Kingdom of God must be established in the earth. There was great unbelief as to the Church of to-day measuring up to the responsibility of the task of establishing the Kingdom of God on earth.

Each of these religious leaders has written many books concerning the relation of the Church to society and its complex problems. Each has been recognized as a prophetic voice by thousands of earnest seekers after truth within the Church. To what extent have they correctly interpreted the present attitude of the Church toward the world's workers and toward the problem of saving society? Is it true that the chasm between the Church and the workers is ever widening, and that the Church as an institution is failing in her divinely appointed task of bringing in the Kingdom of God?

These are questions that should cause pause and answer by the leaders of the Church. The statements of sober judgment by such men as have been quoted cannot be lightly brushed aside as of no consequence. These men are in a better position to know the pulse of the workers and the masses than any present-day leader in any of the churches. They are loyal to the Church and long to see the Church take her rightful place of leadership in the establishment of the Kingdom of God on earth.

In recent years the churches have passed many glowing resolutions in their highest ecclesiastical bodies, expressing sympathy for the workers and their aspirations for better lives. They have all declared in favor of collective bargaining, and minimum wages, and co-partnership of labor and capital, both in owning and managing industry. All these high-sounding phrases have been lightly considered until just recently. Now the churches must take their stand. Are they going to make action conform to resolution? If not, then the churches invite the charge of hypocrisy.

The employers' associations all over this country, most of whose members are pillars in the churches, are calling on the churches to repudiate these resolutions. This is not an over-statement of fact. Such associations are asking their members to refuse financial support to religious bodies professing such heretical economic doctrines. The Young Women's Christian Association recently passed through such an experience at the hands of the Employers' Association of Pittsburgh. The Federal Council of the Churches of Christ in America and the Interchurch World Movement have had the same experience.

The time has come for the Church to stand by her resolutions and not try to explain them away. The so-called Better America Federation has raved against a religious teacher because, forsooth, he taught that the Sermon on the Mount should be applied to business! The Gospel of Jesus has at least got to come out in the open in the field of industry. The battle royal is now on between human rights and property interests. All the resolutions passed by the Church place the Church on the side of human rights.

A great labor leader has said that the best friend labor

## E D I T O R I A L

has to-day is the Church. This statement should be placed over against the gloomy picture painted by the religious leaders. The labor leader was thinking of the resolutions passed by the Church; and the way the big business interests were putting the screws on certain interdenominational religious organizations because they stood for social justice.

The Church in the year nineteen hundred and twenty-three has before it the greatest opportunity in history to demonstrate that the resolutions of the past ten years are more than scraps of paper. To stand loyally by these resolutions in time of industrial war will be far harder for the churches than it was for them to stand by their resolutions against war and for peace during the World War. Everyone knows how those resolutions were forgotten while the war was on. Will it be so with the resolutions in favor of industrial peace?

The Church faces her supreme trial at this hour. The future of civilization and the destiny of many generations are in the balance.

E. G. T.

[EDITORIAL CORRESPONDENCE.]

## The General Assembly at Indianapolis

LAST fall, under the leadership of Dr. Clarence Macartney, minister of the Arch Street Presbyterian Church, the Presbytery of Philadelphia drew up a protest against the preaching in the pulpit of the First Church of New York. The Philadelphia Presbytery, as everyone recalls, was particularly agitated on account of Dr. Harry Emerson Fosdick's sermon, "Shall the Fundamentalists Win," which was printed in *THE CHRISTIAN WORK* for June 10, 1922. The Philadelphia Presbytery embodied its protest in a long overture to the General Assembly, citing some of the Assembly's doctrinal pronouncements in earlier years and asking for a renewed declaration of its faith.

The Philadelphia overture went before the Assembly's Committee on Bills and Overtures. Dr. Hugh K. Walker, of Los Angeles, one of the defeated candidates for Moderator, was chairman of the committee. Last week, Wednesday, the next to the last day of the Assembly, the committee brought in a report signed by all but one of its twenty-three members. Since the Presbytery of New York had already instituted "a formal study of the situation in the said First Church, as respects both the ecclesiastical relations of its ministerial staff and the preaching of the Gospel in its pulpit," the committee deemed it to be "needless, if not unfairly intrusive, to transmit to the Presbytery of New York any instructions as to the manner and method of this now pending investigation. Still less would the Assembly assume to indicate the conclusion to be reached by this inquiry."

However, on account of the general interest in the case, the committee asked the Presbytery of New York to report its action to the General Assembly next year.

Since the Philadelphia overture suggested the propriety of a doctrinal pronouncement, the committee concluded its report as follows:

Desiring, however, amid present theological controversies, to utter no uncertain sound respecting the doctrines of truth revealed by the Spirit of God in the Holy

Scriptures of the Old and New Testaments, this Assembly declares its full content with the ordination vows assumed by all its teaching and ruling elders, solemnly affirming that the Westminster Confession of Faith and the other doctrinal standards of our Church do "contain the system of doctrine taught in the Holy Scriptures"; and the Assembly here declares itself assured that the representative teachers, pastors and office-bearers of the Presbyterian Church have in good conscience taken that ordination vow and in good conscience continue everywhere honorably faithful thereunto.

Moreover, the General Assembly herewith bears witness that neither in modern philosophy nor in biblical criticism nor in any just claim of unfettered thought is the Presbyterian Church aware of any shadow of reason why it should alter, abate or obscure its corporate testimony to any article of faith characteristic of apostolic Christianity or integral to our "Reformed Theology."

Nevertheless, remembering the constant New Testament emphasis which magnifies the spirit of love above the letter of doctrine, the General Assembly bids all, ordained and unordained, who belong to the Lord Jesus Christ in the fellowship of our Church, to be ever mindful that not by the perfection of word, but by the power of life, shall Christ's Kingdom come and God's will be done among men, and that in unity of the Spirit and in the bond of peace it is ever the paramount obligation of the Church to proclaim more and more widely the one essential message of our sacred saving Gospel, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

That was a worthy statement, though if we were writing it we should have emphasized Christ's two essentials.

One member of the committee alone disagreed. He was Rev. A. Gordon MacLennan, of the Philadelphia Presbytery. He brought in the following minority report:

The 135th General Assembly of the Presbyterian Church of the U. S. A., in answer to the petition of overture presented by the Presbytery of Philadelphia regarding the public proclamation of the word in the pulpit of the First Presbyterian Church of New York City, expresses its profound sorrow that doctrines contrary to the standards of the Presbyterian Church, proclaimed in said pulpit, have been the cause of controversy and division in our Church, and therefore would direct the Presbytery of New York to take such action (either through its present committee or by the appointment of a special commission) as will require the preaching and teaching in the First Presbyterian Church of New York to conform to the system of doctrines taught in the Confession of Faith; and that said Presbytery report its action in a full transcript of its records to the 136th General Assembly of 1924.

Furthermore, the General Assembly calls the attention of the Presbyteries to the deliverance of the General Assembly of 1910, which deliverance is hereby reaffirmed, and which is as follows:

"1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.



"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

Dr. Walker spoke for the majority report. Mr. MacLennan made a very vigorous speech in behalf of the minority. Men who take Dr. Fosdick's position are not Presbyterians, he declared. Mr. Bryan also came to the support of the minority report. He argued that if the Assembly voted down the minority report the world in general would understand that the Presbyterian Church did not support the five doctrines enunciated in it. The supporters of the majority report argued for it on the ground that its adoption would tend toward the peace and unity of the Church, and that the minority report found a man guilty without giving him a hearing. Two of the speakers called attention to the fact that the standards of the Presbyterian Church do not include the first of the five creedal statements in the minority report. The Westminster Confession holds the Scriptures to be the infallible rule of faith and practice, but does not refer to them as otherwise infallible. The one essential, Mr. Best argued, is the life of the Spirit in the heart of the Christian. Dr. Baer urged that we judge men by the judgment of Jesus, by their fruits. "God has given to Dr. Fosdick his hire of souls."

Dr. Macartney closed the debate in behalf of the minority report in an able speech. He termed the majority report a whitewash. "If you accept it," he concluded, "go home and whitewash out the words of fire on your churches, and write over their portals, 'Ichabod, the glory hath departed.'" Dr. James Wilson Bean, of St. Paul, closed the debate for the majority. Because the New York Presbytery was a party to the controversy, it put forth no speaker, and it regarded Dr. Macartney's taking part in the debate as out of place. The vote was so close that the Moderator ordered the roll to be called. The minority report won, 439 to 359 (unofficial figures).

The victory of the conservatives came like a thunderclap to the more liberal men. They were for the moment almost staggered. The next day sixty-six members of the Assembly put their signatures to the following paper:

The undersigned commissioners at the 135th General Assembly of the Presbyterian Church in the U. S. A., meeting at Indianapolis, May, 1923, hereby enter their respectful protest against the action taken by the Assembly in connection with Overture No. 1.

1. We protest against the action taken because it was based upon allegations made by one Presbytery in regard to conditions in another Presbytery which are not substantiated by the evidence.

2. We protest against the action taken because it passes judgment on a matter which is not now, and never has been, before the Assembly by order of protest, and condemns without proper hearing.

3. We protest against the action taken because it seeks to impose upon the office-bearers of our Church doctrinal tests other than, or in addition to, those solemnly agreed upon in the Constitution of our Church.

We present this protest for record on the minutes of the Assembly.

The next day, good Dr. Alexander, the veteran minister of the First Church of New York, told the Assembly something of the work of that great church and asked for its patience. At the devotional hour that day he read the thirteenth chapter of First Corinthians. The clear words sounded through the hall, "Though I speak with the tongues of men and of angels and have not charity, I am a sounding brass and a tinkling cymbal . . . hopeth all things, believeth all things, endureth all things." There was Christianity, not in any five points of 1910. But Dr. Alexander let Paul speak for himself, without comment. After all, no action of the Presbyterian Church, or of any church, makes any difference to Christianity. But a church can hurt itself. It can decrease its efficiency in helping to build up the Kingdom of God.

On the last day of the Assembly the majority in favor of the Philadelphia overture attempted to follow up its advantage by sending down to the presbyteries a proposal to amend the Church's form of government, so as to prevent such an arrangement as that under which Dr. Fosdick serves the First Church. The Assembly, however, weakened the overture so as to leave a possible loophole.

The Indianapolis Assembly did many other interesting things. At the suggestion of Mr. Bryan, it urged its ministers and officers, and the teachers in its schools, colleges and seminaries, and its people generally, to sign a total abstinence pledge. It discountenanced the use of tobacco, as it has before. It asked the state not to employ teachers who ridiculed Christianity. It expressed its sympathy with the ill-used people of the Near East. We should like to have seen it go further than it did in that respect. It took action looking toward the building up and maintaining "at their highest efficiency the Presbyterian agencies in our National Capital."

The Church completed the reorganization of its boards and agencies and set up a General Council, which will be responsible for the executive work of the Church between General Assemblies. Altogether, it was one of the Assemblies whose work will be recorded at considerable length in Presbyterian history.

## THE OBSERVER

Sir William Robertson Nicoll

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

WHEN death took Robertson Nicoll, as he was familiarly known in all Britain, it took one of the most versatile men of the last two generations. Great as preacher, editor, essayist and critic, he was also the most widely read man of his time. He seemed to know everything. When he took the well-known house at Hampstead

he had to build a large ell on it to hold his great library. If you called on him you had to wade through literal fields of books. But the wonder was, he had read them, all of them. He never went from one room to another without a book in his hand. On his way from the house to the office of "The British Weekly"—less than an hour's journey—he always

read one book through. When he traveled the satchels were full of books, not clothes. Unless the talker had something really fine to say, he would not talk, but turned to his book. Why talk with one who has only commonplaces to utter when one can talk with Plato? Readers of "The British Weekly" will remember the fugitive poem that was printed at the head of the devotional column each week. It was always good, sometimes striking, and many wondered as to its source. It was simply that Dr. Nicoll seemingly knew every poem that had ever been written and always knew where to turn for a real gem.

He came by all this by nature and inheritance, for his father, a country minister with never more than \$1,000 a year, got together in his manse at Auchindoir a library of 17,000 volumes, said to be the largest private library in Scotland. Sir William had told the whole story of his boyhood in the beautiful little book, "My Father: An Aberdeenshire Minister." "My father's home," the writer says, "was remote and secluded. You had to go to Aberdeen, take the train out for some thirty miles to Gartly, and then walk or drive another eight miles to Lumsden in the parish of Auchindoir. You would then find yourself in an upland village. At the side of that village you would find a little manse with some 17,000 volumes gathered under its roof." The village contained 500 people and 17,000 books! The boy grew up among books, wild flowers, brooks, hills and snow in winter. In the home was the learned, interesting father and the beautiful mother who died when Sir William was a child. Not only were the books there, but every day the father read aloud while the mother and the children listened. To a boy reared this way books are as indispensable as air. As Mr. Barrie said of Sir William the other day, "He was never really comfortable without a book in his hand."

The boy showed signs of genius from the beginning. He took prize after prize at college and in the divinity school. While a student he began writing for the press. After an eight years' pastorate at Kelso, where he not only preached to his people, but kept up a growing literary output, he was threatened with tuberculosis, the disease that had taken away his mother, and he had to resign. After a rest during which health had come back he started "The British Weekly," with which he was so identified all the rest of his life that one can hardly disassociate the two. My first thought when I heard of Dr. Nicoll's death was, What will become of "The British Weekly? For from the beginning he wrote almost all of it. The paper went into every manse in Scotland; into many thousand manses in England and Wales; it also came to Canada and our own country. Always it was taken for the editorial beginning on the front page on some religious topic, and for the full page letter by "Claudius Clear," dealing with some recent book on some phase of life. These editorials and essays were of the finest quality from the beginning. They were literature, and to the writing of them Sir William devoted the whole week. They have been brought together in books year by year, the editorials in such great volumes as "The Garden of Nuts," "The Church's One Foundation," "The Return to the Cross," "Prayer in War-time" and "Princes of the Church"; and the letters of "Claudius Clear" in such volumes as "Letters on Life," "The Day Book of Claudius Clear" and "The Round of the Clock." Almost all of his books were made up of articles from "The British Weekly," and he also wrote the very interesting biography of John Watson (Ian Maclaren). He was also the editor of "The Expositor" and "The Bookman." He reviewed many books and his reviews were often more interesting than the books. He wrote remarkable sermons—remarkable not only for their exquisite English, but also for the light

they threw on the text. (He almost always took a text that awakened curiosity, some striking and perhaps enigmatic verse, but out of which he drew most illuminating and helpful truths.) After all has been said, Sir William was "The British Weekly." In the tribute paid to him by Sir James M. Barrie the other day he dwells upon this fact. He writes:

"Seldom, I suppose, has there been an editor who was his paper so peculiarly as he was. He made 'The British Weekly' 'off his own bat'—made it by himself out of himself; it was so full of his personality that he came stalking out of all the pages, meeting every reader face to face, so that it can truly be said he paid a visit every week to every person who took in the paper. Myriads of people must have grown up under his guidance and learned many of the lessons of life from him, and, next to those who worked for him, they are the ones who will miss him most. But we, his contributors, who helped him to however slight an extent, will miss him most of all, remembering his thousand kindnesses, his glorious enthusiasms and the passion of his soul."

Not only was he a great writer, but he had a remarkable gift for discovering and encouraging other men. One of his earliest protégés was Barrie. He saw the genius in Barrie in the first two or three articles he brought to "The British Weekly." He encouraged him and became his friend at the start and perhaps we owe "The Window in Thrums" to Sir William. It was he who discovered Ian Maclaren and encouraged him to write, and perhaps it is to Sir William that we owe "The Bonnie Briar Bush," with its memorable sketch of "The Doctor of the Old School." If I remember rightly, he also discovered Crockett and the sketches of "The Stickit Minister" appeared first in "The British Weekly." He also made the columns of "The British Weekly" channels through which Dr. Alexander Whyte, Professor James Denney, Professor John Moffatt and Professor David Smith reached the clergy of the British Free Churches.

In theology Dr. Nicoll was a conservative, and the only signs of impatience he ever showed was when some one came forward with a theology that departed from the old and tried doctrines of the faith. Mr. Campbell's "New Theology" aroused his ire so much that he displayed toward him the only uncharitableness that will be remembered in his long career. He just could not abide it. His own faith centered about the cross and redemption and he was always writing of the exceeding wonder of it all. His faith in immortality was deep-rooted and he wrote many beautiful and convincing words upon it. But he was a mystic at heart, and the mystical note runs all through his writings and adds greatly to their charm. It was this note of mysticism that made even the old doctrines new when he wrote about them. His death is a great loss to British religious life and thought as well as to British letters.

FREDERICK LYNCH.

The Economic and Financial Section of the League of Nations has just given out a report dealing with the budgets of the countries which responded to its questionnaire. All the important European states except France and Germany answered the section's questions in detail. The report shows that the United States and Great Britain are the only countries in the world which are at present reducing their national debt. Finland, Sweden, Canada, Australia, New Zealand, South Africa and Japan are confining their borrowing to permanent improvements, that it is to capital purposes. Among the states of Central Europe, Czechoslovakia and Austria are the only countries which are getting into better financial condition. Esthonia, Latvia and Lithuania also are making notable progress. France, Belgium and Italy spend a large proportion on reconstruction work. The report shows that in fourteen out of twenty-one countries there has been a reduction of paper circulation.



# THE WEEKLY SERMON

## Impressions from the General Assembly

By Rev. William Pierson Merrill, D.D.

Minister of the Brick Presbyterian Church, New York

[Dr. Merrill gave the following report on the General Assembly to his congregation on May 29th.]

IT has seemed to me that it might be not only more timely, but more interesting and profitable, if, instead of preaching a sermon this morning, I should give some impressions of the meeting of the General Assembly, from which I have just returned.

It has been my lot to attend four General Assemblies. This which has just been held was by far the most dramatic and probably the most important of them all. Vital issues came before the gathering, in some cases sharply defined, in others greatly confused but I believe there has been no meeting of the General Assembly of our Church for many years past which will prove so far-reaching in its consequences.

It seems wise also to take time for this report this morning, because the Presbytery of New York is so deeply involved in the action of the General Assembly. There is no need that I should attempt to report the general course of proceedings at the Assembly, for what was done was fully noted in the papers from day to day. I shall content myself with speaking of certain outstanding actions and giving some personal impressions.

Popular interest centered on the election of a Moderator. It was known for some time in advance that Mr. Bryan was a candidate for that office. Very many of the commissioners, in common with a great multitude of people in our Church, have honored Mr. Bryan as a courageous champion of many moral issues, and as a conspicuous example of a man who, in public life, has kept prominent his Christian profession and his interest in religion and in the Church.

Had the Moderatorship been simply an honor to be bestowed it is probable that almost all the commissioners would have been glad to vote for him. There was a time when the Moderatorship was simply the highest honor which the Presbyterian Church could bestow. The Moderator was a presiding officer for a few days over a convention transacting routine business, with an expert Stated Clerk by his side to be the real guiding figure in the business of the Assembly. Some years ago the Moderatorship of our Church took on new proportions. The Moderator now holds office, not in name only, but in fact, throughout the year. What he does at the Assembly has come to be of less importance than what he does the rest of the year. He has to carry many important duties and responsibilities. Within that same period an evolution has taken place in our Church (it is a satisfaction still to be able to use that word) whereby the Church has become a vast and intricate organism, carrying on an immense business. Especially during the coming year problems of the greatest delicacy and importance must be han-

dled, such as the reorganization of the thirteen boards and agencies into four great boards, the planning and development of the work of the General Council, and the like. In addition to these facts, theological controversy has thrust itself into the life of the Church in a way which seriously threatened its power and usefulness.

It is thus a simple matter of fact that the Moderatorship of our great Church has come to demand, in addition to Christian character and good repute, at least four qualities. These are absolutely indispensable. The first is comparative freedom from public responsibilities, especially public speaking engagements. The second is administrative capacity, power and patience to give wise direction to the details of church business. The third is a judicious, well-balanced, impartial temperament, the ability to view questions impersonally and without passion. The fourth is wide and accurate acquaintance with the life and work of the Presbyterian Church. In each of these four qualities Mr. Bryan is conspicuously lacking. Of all the leading men present at the Assembly there was not one who was not better fitted than he in these special matters. It was that perfectly obvious consideration which, more than anything else, decided the election. Certainly, of all the men in the Assembly, no one was better fitted for the Moderatorship than the man who was chosen. We have been blessed now for several years with the right brand of presiding officer, and no one of them has been better than our present Moderator. He carried through the proceedings of a difficult and stormy meeting without making a single mistake or having a single ruling called into question. In this initial matter of the choice of a Moderator the Presbyterian Church showed its sanity in choosing, not the man of popular prestige, but the man of solid qualities needed just now.

The most decisive and far-reaching action was that taken on the subject of evolution. The Presbyterian Church is popularly classed as theologically conservative. On the whole, that classification is warranted. It might, therefore, be expected by some that it would take a reactionary position with regard to any important essential of modern thinking. Our Church, I believe, has never before been called upon to define its attitude on the principle or theory of evolution.

Fortunately, the issue was well defined. Of course, it was not a direct vote on the question, Shall the Presbyterian Church favor or disavow evolution? But it was a direct vote on whether the Church would so discriminate that, while disavowing and condemning all materialistic philosophies, it would at the same time admit that to be an evolutionist is not incompatible with holding a full and sound Christian faith.

Some of us who were present were well aware how—

much was hanging on that decision. Had the action been such that it might have been said with any show of reason that evolution was banned or condemned by the Presbyterian Church, the effect would have been simply disastrous. It would have meant that the mass of students and thoughtful men and women generally would have been informed that there was no room for them in the Presbyterian Church. One of the leading ministers in the Assembly, pastor of a church in a town where there are some five thousand college students, came to me in great agitation just before the vote was taken, saying, "What shall we do, what shall we do, if this thing is lost?" It would have put our church on the defensive before the intelligence of mankind, with a lame defense, or none, to offer.

But once more the Assembly showed its sanity. Mr. Bryan's resolution would have put the Church on record as opposed to evolution in all its forms, and his speech supporting the resolution made that fact even more clear. The substitute resolution proposed to put the Church on record as opposed to any "materialistic evolutionary hypothesis," or any teachings subversive to Christian faith. That was exactly what the whole Church ought to stand for, and wants to stand for.

In the discussion Mr. Bryan was given ample, even generous, time. He had all he wanted; at the beginning he took about thirty minutes, and fifteen minutes was given to him at the close. His part in the discussion was fiery, witty, impassioned, keen, and given with all his unrivalled skill as a popular speaker. It was also undignified, unfair and unintelligent. It is a matter for congratulation on the part of all of us here that the most effective speech delivered in this discussion was made by our own elder, George Richards. Perhaps one might say that one other speech was still more effective in bringing about the decision—that was Mr. Bryan's closing speech. With every sentence he lost votes, for his speech was a regrettable exhibition of unrestrained fanaticism.

The vote was more decisive, at least two to one, which was a triumph for Presbyterian sanity and for Presbyterian freedom. Our Church is now on record officially as opposed to materialism, but as acknowledging that there is such a thing as theistic Christian evolution.

The third exciting contest was over the complaint lodged by the Presbytery of Philadelphia against the Presbytery of New York in the matter of Dr. Fosdick's preaching in the First Presbyterian Church. I am sure you will understand that it would scarcely be proper for me to say much at this time on the merits of the case. The New York Presbytery must meet the situation, and it will demand firmness, delicacy, clear thinking and frank speaking to bring about the right issue. But I am absolutely confident that the way is clear for a right decision. That statement may seem strange to some, in view of the action taken, but certain facts need to be clearly known in order to understand the action that was taken.

In the first place, the Presbytery of Philadelphia (and in using that term I mean, of course, the majority who have been acting) has talked and agitated all through the year. The Presbytery of New York has been absolutely silent. Some have asked whether this course was wise, and why we have taken it. The answer is that it was on the strength of the advice of the wise leaders of our Church. It is very likely that that counsel was wise, and will work out for the best. But the silence of New York Presbytery was also due to the fact that they were absolutely contented with the situation in the First Church, and saw no reason for taking ac-

tion or saying anything, just because certain outsiders had voiced certain unwarranted complaints. This difference in the conduct of the two Presbyteries involved characterized the conduct of the delegations at the Assembly. In the Presbytery of New York there has been just one church which has questioned the arrangement at the First Church; the Presbytery of New York elected the pastor of that complaining church one of its commissioners to the Assembly. In the Presbytery of Philadelphia there were twenty-three members who voted against the Presbytery's action and signed a protest; included in their number were most of the leading ministers in the Presbytery. Not one of them was sent to the Assembly. No representation was given to that large and influential minority. The same contrast is seen in the conduct of the two delegations at the Assembly. Throughout all the discussion which so vitally affected their interests the New York commissioners, feeling in honor bound, observed an absolute silence. It was a representative of the Philadelphia Presbytery who presented the minority report, and it was another member of the Philadelphia Presbytery who made the closing speech. There are times, my friends, when it is better to lose with honor than to win temporarily in any other way. I am glad that I belong to a presbytery which has acted with the dignity and honor which has characterized the Presbytery of New York through all this period.

In the second place, the matter was handled very poorly. I have seldom heard a poorer presentation of a case before any body. The majority report was long and elaborate; the minority report was crisp and definite. The matter was never adequately put before the Assembly.

Yet even under these conditions the vote was so close that the wearisome process of a roll call had to be used. Four hundred thirty-nine voted for the more severe action and three hundred fifty-nine for the more generous action. A swing of forty votes would have changed the decision.

The action taken is very unfortunate, not so much for the First Church of New York, as for the Assembly which took the action. It declares "with sorrow" that doctrines contrary to our standards have been preached in the First Church. It thus pronounces on the very question at issue. It adds to this sin against justice a deliverance which presumes to name five essential doctrines of our Church. There is a confusion just now in the use of the words essential and fundamental. Anyone who thinks clearly wants to ask, "Essential to what?" Essential to salvation? Essential to church membership? Essential to good standing in the ministry? The matter is not defined. We take it that the Assembly's action means that it judges these five particular doctrines to be essential for good standing in the ministry. There are two fatal objections to this particular action. The first is that at least one of these particular doctrines which the majority of the Assembly declared to be essential to the Word of God and to the standards of our Church is not even to be found either in the Word of God or in the standards of our Church. Nowhere does the Bible profess to be wholly without error; nowhere do the Westminster standards declare that the Bible is wholly without error. The second serious objection to this deliverance is that it is a breach of contract for the Assembly to affirm as essential anything but the entire system of doctrine. The relationship of a minister to the Presbyterian Church is a sort of spiritual contract whereby he on his part declares his sincere acceptance of the Westminster Confession as a whole as containing the system of doctrine taught in the Scriptures, while the Church on its part engages to esteem him sound and worthy of confidence. The ground for hope is that a



year is given for the Presbytery of New York to make its reply. That is a real and great opportunity to make the facts known. Those who complain that our Presbytery has maintained too close a silence will have no cause for such complaint in the year to come. Another reason is that the strong and just protest gives a sort of platform for further procedure.

There are two considerations also of a higher kind which make us hopeful. One is the statement made by Dr. George Alexander on the day following the action, and the warm-hearted and fine reception with which it met. Had it been possible for that statement to have been made when the discussion was on the result might have been different; but that could not be. Every commissioner present, I am sure, will go home deeply impressed with the spirit of candor and of love and of great-hearted loyalty which characterized Dr. Alexander's statement. The other ground for hope is the strong sentiment of the leaders in every part of our Church, that we simply must lift our Church up onto a higher plane, where it shall be considered more serious to offend against the spirit of Christ than to offend against any minor doctrine of the Church.

I have given so much time to these particular matters because they are of such important interest. But they were by no means the most important of the matters that came before the Assembly. All our great boards reported on their magnificent work. We were greatly cheered by the report of the Home Board, that its burden of debt has been completely lifted, and it faces the new year free from all encumbrances. The Foreign Board made a masterly presentation of its work. Great interest was aroused over the resolution calling upon all persons of influence in the Presbyterian Church to practice total abstinence. The Committee on Education made a very strong presentation of the opportunities and responsibilities of its work, now so tremendously expanded. One felt as he listened to each of these presentations, "Here is the most important thing we are doing," and the wish that came to my heart, over and over, was that all the membership of our Church might have been there to hear these statements of fact. Our benevolent contributions

would be doubled or quadrupled if the members of our churches only knew what our great Church is doing.

A new, powerful and important governing body was established, a General Council, which is to take the place of the Executive Commission and the New Era Committee, and to have oversight of all the boards and their work.

One gained from attendance at the Assembly a new sense of the splendid strength of this great Church of ours and its real unity of spirit. Watching the roll call on the most critical and divisive question, one noted how little there was that was sectional in the voting. On the whole, it may be said that the men from the cities were more inclined to support the liberal or progressive side, and those from the country the more conservative or reactionary side; yet there were many exceptions to that general observation.

Friends, it is a great Church to which we belong. It has a fine history, it has the promise of a far nobler future. If only it can get above all clouds of petty theological controversy, and stay above them, there is no limit to its possibilities in the service of the Kingdom of God. We must, and we shall, be heartily loyal to our Church. The Presbytery of New York must prove its claim to be loyal by even greater service to the cause of Christ, by even firmer loyalty to the real essentials of our Presbyterian system, and by a bold and outspoken defense of those great principles of freedom of thinking and of the dominance of the Spirit, which are the heritage of Presbyterianism and of Protestantism, because they are the essence of Christianity.

The one great lesson that comes to every one of us is that we must set and keep at the center of all our thinking and action the great influence of Christ, His personality, His spirit, His message, His mission. In the present controversy, and in every such controversy, that side will ultimately win which manifests the most of the real spirit of Jesus Christ, our Lord. Other names may be great, other names we revere, but it is the simple, rock-bottom faith on which our great Church rests, that there is none other name whereby we must be saved, and we know that His one new commandment is the commandment, "Love one another." In the light of those great simple truths our hearts are full of hope, our way is clear, and the future is bright.

## The Southern Presbyterian General Assembly

By Rev. James I. Vance, D.D.

Minister of the First Presbyterian Church, Nashville, Tenn.

THE Presbyterian Church in the United States, affectionately called by its own constituency "Southern Presbyterian," met this year in its sixty-third annual session at Montreat, North Carolina.

MONTREAT.

Montreat is a picturesque vale hid away in the Blue Ridge Mountains at an altitude of some three thousand feet above sea level, with half a dozen of the tallest peaks east of the Rockies, Mount Mitchell among them, towering above the

vale and sentineling its beauty and peace. Here in this serene and lovely spot Southern Presbyterians gather in large numbers for their summer conferences, stretching from the middle of June to the first of September. In addition to the hotels and many cottages there is the great auditorium built of steel and the round stones gathered from the mountain gorge and worn smooth in some long past glacial period. The auditorium has a capacity of three thousand, with numerous rooms for committee meetings. In this auditorium the Assembly met, the three hundred commissioners and the visitors being cared for at the hotels near by.

## THE ASSEMBLY.

The opening sermon was preached by the retiring Moderator, Dr. R. C. Reed, of Columbia Theological Seminary, on "Hell." To one of the commissioners he remarked before the Assembly was called to order, "I am going to preach on 'Hell,' and I am full of my subject." It is probably not necessary to add that on at least one doctrine Dr. Reed is a genial fundamentalist and can keenly sympathize with a story told on Dr. Dabney by one of his students. Dr. R. L. Dabney, whose name is still one to conjure with among Southern Presbyterians, one day in his class room, so the student declares, said: "Young gentlemen, but for the grace of God I would have been hung." The student added: "We never contradicted Dr. Dabney, because we always knew that what he said was so!"

The new Moderator is Dr. Alexander Sprunt, of Charleston, who is one of the outstanding pastors of the Church, and whose brother, Dr. James Sprunt, of Wilmington, North Carolina, is one of our best loved laymen.

Some years ago Southern Presbyterians did what their brethren of the U. S. A. Church have just done. They reduced their many executive committees (boards) to four, which they call "Foreign Missions," located at Nashville; "Home Missions," located at Atlanta; "Christian Education and Ministerial Relief," located at Louisville, and "Publication and Sunday-School Work," located at Richmond. In addition to this a Stewardship Committee has been formed which has charge of the "Progressive Program." There are also some "permanent committees" whose tenure is from Assembly to Assembly, like the Committee on Protestant Relief in Europe, which has raised \$140,000 during the past five years and reported this year the completion of the church at Compiegne, France, which Southern Presbyterians have erected as a memorial to their sons who fell in the World War.

The reports of these various agencies were made on the first and second days of the Assembly and showed a year of steady growth along all lines.

The receipts of these committees were as follows: Foreign Missions, \$1,214,383; Home Missions, \$569,616; Christian Education and Ministerial Relief, \$539,035; Publication, \$701,049. The total benevolences for the year were \$11,674,641, against \$11,743,725 for the year previous.

The Assembly had in its membership few of the men, either ministers or laymen, who have been widely identified with any of the issues that have stirred the Church. The democratic character of Southern Presbyterianism was therefore the outstanding fact in the personnel of this Assembly, and its decisions probably register the way the average man back home feels on the subjects handled.

## PROGRESSIVE CONSERVATIVES.

While there are a few modernists and a somewhat larger number of reactionaries, the overwhelming number of Southern Presbyterians may be classified as progressive conservatives—progressive as to church methods, conservative as to church doctrines. The Church, however, is not torn by factions on these matters, nor are its energies consumed in controversy. It is a fairly harmonious group of half a million communicants, enlisted in constructive Christianity, and whose per capita gifts to benevolences have placed it, with one exception, at the head of the churches of America. The additions on confession for the past year number 23,595.

## THE FEDERAL COUNCIL.

It is a dull Assembly that fails to have a hot debate about co-operating with the Federal Council. A year ago the Church decided to remain in, but refused to contribute. The hostility to the Council is to its industrial and political deliverances, the Southern Presbyterian Church holding that the mission of the Church is purely spiritual, and that questions of labor and politics should be handled, not by church deliverances, but by Christianized individuals. There seem to be three groups—those who violently oppose the Council and would stay out altogether; those who agree with the Council and would go in without conditions, and those who object to the deliverances referred to, but believe in a federated testimony and feel that any protest the Church has to make would best be made inside.

This year Dr. Robert E. Speer, the president of the Council, who is greatly respected and beloved by Southern Presbyterians, spoke for the Council.

Both Dr. Robert E. Speer, the president of the Federal Council, and Dr. Charles L. Goodell, its secretary of evangelism, addressed the Assembly on the Council. Friday morning Dr. Speer had profoundly stirred the Assembly with an address on foreign missions. That afternoon he made his plea that Southern Presbyterians remain in the Council, urging that the evils of isolation were greater than those of federation. Many overtures had been sent up asking the Assembly to cut loose, a few to remain in. Two reports were before the body in line with these overtures. Following Dr. Speer's address the fight began. It was long and heated. It continued over into Monday, but when the vote was taken federation won and the Presbyterian Church in the United States remains in the Council.

A moment packed with tragic interest came when Isaac Yonan, of Armenia, in a brief address pled the cause of the Near East, and said: "America is the only friend we have left. Are you tired of us? If you quit, we will die."

The question of theological education received special attention. The four seminaries of the Church are flourishing, and the Committee on Christian Education reported the largest number of candidates for the ministry in the Church's history.

The Assembly manifested a lively interest in the work of the Committee on Protestant Relief in Europe. This committee, in addition to other aid, has provided the funds for the erection of two churches, one near Prague and the other at Compiegne in France. The church at Compiegne is a memorial to Southern Presbyterian boys who lost their lives in the World War. The building is nearing completion and is to be dedicated in September.

Organic union with other Presbyterian bodies received no encouragement, the Assembly declaring that the General Council of Presbyterian and Reformed Churches in America provides an agency for genuine fellowship and effective co-operation.

The most radical action taken by the Assembly was the placing of women on the executive committees of the Church. At the Orlando Assembly a few years ago the Church reversed its long-time position and granted women the right to speak and pray in public when the Session of a church was so disposed. The Montreat Assembly goes a step farther and gives her a voice in church administration and control.

The following were named as representatives on the Federal Council: Executive Committee: Dr. James I. Vance, Nashville; J. D. Hutton, Jackson, Miss. Federal Council members: A. M. Aikin, Chester, S. C.; R. F. Campbell,



Asheville, N. C.; W. S. Campbell, Richmond, Va.; S. H. Chester, Nashville; William Crowe, St. Louis; A. B. Curry, Memphis; W. M. Everett, Atlanta; J. D. Hutton, Jackson; J. L. Mauze, Huntington, W. Va.; R. H. McCaslin, Jackson-

ville, Fla.; E. D. McDougall, Jackson, Tenn.; L. E. McNair, Jacksonville, Fla.; G. T. Story, Bay City, Tex.; George Summey, New Orleans; James I. Vance, Nashville; John Van Lear, Little Rock.

## Prodigal Daughters\*

By Joseph Hocking

### SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Eleanor, he soon discovers, is associating with young women of strange tendencies. Peggy has been "keeping company" with a young man of doubtful character. Both have been coming home at all hours of the night. The Colonel insists upon their recognition of his authority. They refuse. He is called away for a few days, but is recalled by a message saying that both girls have left home. He meets Peggy's lover and forces from him the addresses of both girls. The Colonel and Mrs. Trelawney visit them. Peggy has just been married to Barnes. Eleanor has secured a position in London where her employer forces his evil attentions upon her. She longs for the protection of her old friend Rod Ravenscroft.

### INSTALLMENT XIII.

"No, not for two or three weeks," he replied, "but I sometimes call. You see, John is a great friend of mine."

"You have not been there this morning?"

He shook his head. "No, Miss Trelawney."

"I suppose you have been wondering at the predicament in which you saw me last night," she stammered.

"I'm very glad I happened to be passing," was his reply. "I had been spending the evening with some Oxford friends. We all met at the chambers of Dick Pascoe, and I had not left them more than a few minutes before I—I saw you. I was afraid you were in trouble."

Her face crimsoned with shame. She longed to let him know the truth, but she could not. Her mind was torn by conflicting influences.

"I suppose you feel it your duty to—inform them at Duloe of what you saw?" she blurted out presently, and she was angry with herself the moment the words had passed her lips.

"I don't think I deserve that, Miss Trelawney."

"Come now, confess," and she tried to speak lightly, "haven't you felt all the morning that you ought to go to General Trelawney and tell him that you saw his daughter under the most distressing circumstances, and that but for you something terrible might have happened to her?"

"And if I did?" he flashed back, "wouldn't it have been natural? Yes, I will be quite frank and candid with you: I will take the liberty of an old friend—I will even go farther than that—I will take the liberty of one who a few months ago dared to hope great things. But, of course, that has all gone now."

She misunderstood his meaning, and a kind of despair came into her heart which was mingled with an unreasoning anger.

"And why have you come here this morning?"

"I came—I hardly know why. I came, I think, because I wanted to help you."

"Why should you want to help me?"

"Because you need help. I am sure of that."

"Yes," she laughed, "I do need help. I need help in getting a position. I have lost my place. Her voice was hard and bitter.

"Come, Miss Trelawney," pleaded Ravenscroft, "isn't it foolish to talk like that? I'm sure your father and mother are longing for you to come home."

"My mother may be, but my father—"

"Yes, your father," repeated Ravenscroft. "I suppose you'll think me a prig and be angry at what seems like bad taste in speaking, but I cannot help it. If your father saw what I saw last night it would break his heart."

She laughed defiantly. "My father cares nothing for me," she cried. "He tried to treat me as though I were a child, as though I had no mind of my own, as though I were a little pet dog led by a string."

"No," said Ravenscroft, "that's false. I have never talked with your father about your reasons for leaving home, but I know you're not speaking the truth. Of course, it's not my business, but I tell you plainly I think your behavior damnable."

"What behavior?" she flashed back.

"Your behavior in leaving your home as you did."

"What do you know about it?" Eleanor had become utterly defiant and regardless of consequences. "What I did, I did after due consideration," she asserted hotly. "My father would not allow me to choose my own friends. He arrogated to himself the right of deciding who my friends should be, where I should go, and where I should not go; as though a girl of any individuality will allow herself to be dictated to in that way."

"Do you permit me to speak freely, Miss Trelawney?" asked Ravenscroft.

"Yes, speak," she laughed defiantly.

"Then I tell you this. I think your father was right in insisting on what he did. No girl, if she cares for her own self-respect, should come home in the early hours of the morning and refuse to let her parents know where she has been. No father with right feeling would allow it. And you did these things, Miss Trelawney, and then because your father insisted upon obedience to his will you aided and abetted your sister in making a mad marriage, and left home."

"What right have you to say this to me?" and her voice was husky with passion.

"The right you gave me a minute ago," he replied. "But that is not all. I have the right of one who once loved you,

who months ago idealized you, and who would have given his life to serve you. I know now that my love was hopeless, but I cannot help caring for your welfare. And I say this, Miss Trelawney, you are leading a dangerous life."

"What do you know about my life?" she asked.

"What I saw last night."

"And because of that you came here to insult me?"

"No," he replied, "I came as one wishing you well. I came to ask you not to allow yourself to throw away your life."

"And because you rendered me a service you claim the right to—to dispose of my future, I suppose." In her mad anger she scarcely knew what words were passing her lips. "I tell you this, Mr. Ravenscroft, I am fully able to take care of myself, and I could, if I felt so disposed, explain everything you saw last night, even to your satisfaction. But I don't feel so disposed, because you have not the right to know."

"Few girls in London are able to take care of themselves," was his reply, "especially when they are as beautiful as you are. If I had a sister I would rather see her go into a house infected by smallpox than to see her living amidst such companionship as you have chosen."

"What do you know about my companionships?"

"I know the opinions Miss Tamsin Cory holds. I have heard about Miss Chelley, who occupies these rooms with you. I know men who know Miss Jeffreys and her friends, and Mrs. Gracechurch, who was divorced only a few months ago."

"How do you know these things?"

"Because I have made it my business to find out," and his voice was as defiant as hers. "If a woman lives in infectious houses, Miss Trelawney, the likelihood is that she will catch the disease. But I did not come here to quarrel with you. I came because I could not help it," and there was a catch in his voice as he uttered the last words.

She looked at him quickly, searchingly. There was something in his tones that made her heart throb madly. Again her anger died down, and a great longing came into her heart to defend, to justify herself, to prove to him that she was not what she imagined in her terror he thought she was.

"I know you're thinking about what you saw last night,"

she then said. "Let me tell you this, then, although the circumstances were—yes, horrible, my mother has no reason to blush for me. I went—where I did—to obtain a post. I went—in the hope of—helping Peg. The rest was—hideous, I know, but as far as I am concerned, you saw the—the worst." She half stammered, half sobbed the words that came from her with difficulty, and she could not help a feeling of joy as she saw the changed look in his eyes.

"Miss Trelawney," he said quietly, "I never thought—harm of you—that way. I couldn't. But will you not go back to your father?"

"No," she replied obstinately.

"All I want, Mr. Ravenscroft," she went on, "is the means to live my own life."

He rose to his feet. "I cannot persuade you to go back to your home, then?" he said.

She shook her head.

"May I tell your father and mother that I have seen you?"

"No, I hope you'll tell them nothing."

"Nothing?"

"No, nothing."

He held out his hand to her. "Good-morning, Miss Trelawney," he said. "I hope you'll forgive my coming. And, of course, I'd no right to speak to you as I did. Will you forgive me?"

Her eyes were drawn to his as he spoke, and something overmastered her, she knew not what. She felt that tears were welling up, that her lips were trembling. He held her hands in his.

"Will you not tell me that you forgive me?" he said.

"Go—go! please go!" and snatching her hand away from his, she flung herself on the chair and, burying her face in her hands, sobbed as though her heart would break.

"Miss Trelawney," said Rod Ravenscroft, anxiously, "are you not well? Tell me."

"Go! go! please go!" she sobbed.

He stood looking at her for a few seconds as if undecided what to do. Then with a sigh he opened the door and passed out, while she continued to sob as though her heart would break.

(To be continued)

## Reprieve

By William Willard Howard

NOT many days after these words are read by the persons for whom they are written a wonderful thing will come into the life of Vera Trenukhin. That wonderful thing will be a message equivalent to a reprieve from a sentence of death.

Readers of *THE CHRISTIAN WORK* who have done me the honor to read what I have written during the past weeks concerning the ghastly tragedy of the members of the nobility and intelligentsia of monarchist Russia who fled from their ancestral lands and homes to escape death at the hands of revolutionists may remember the story of Vera Trenukhin, as told in "The College Girl and the Wolf." In that article I reproduced, as clearly as possible, a literary photograph of a winter day in Vera Trenukhin's life. I need not repeat it here, more than to say that Vera Trenukhin, af-

flicted with heart trouble, climbed five thousand stair-treads each day delivering newspapers, for which she received thirteen cents, and that it was a matter of only a short time when she would drop dead at her task. Vera Trenukhin was as much under sentence of death as though a court of last resort had pronounced her doom.

A generous friend of humanity in Philadelphia read the story and sent to me a sum of money to be used in guaranteeing to Vera Trenukhin less arduous employment for one year. In a few more days Anne Louise Howard will receive this money, together with an outline of the giver's suggestions for its use. Then Vera Trenukhin will be told the wondrous news. She will be told that she can give up her newspaper delivery work, and that congenial light employment will be provided for her. I have left the details



to Anne Louise Howard, who probably will give Vera Trenukhin employment at blouse making or knitting.

The giver of the money has saved this gentlewoman's life as definitely as though he had rescued her from drowning, for Vera Trenukhin could not have survived more than a few months.

There is another benefit in this that should not be overlooked. In leaving her present place of employment Vera Trenukhin will create a vacancy in the delivery force of the newspaper that she serves. Naturally she will recommend for the vacancy another destitute Russian refugee. In that way two Russian gentlewomen will be helped by the Philadelphia friend's gift.

Still another benefit will arise from this act of beneficence. Starving, despairing Russian gentlefolk will hear of this wonderful thing that has come to Vera Trenukhin and will be strengthened in their belief that human sympathy does exist in the world, and that there are men and women able and willing to relieve suffering and distress. The influence of a good deed travels far and soothes many stricken hearts.

Were it not for the fact that many folk do good by stealth and act as though they feared exposure I should publish in these pages tangible proof that human sympathy does exist in the world, and that the civilization of the United States, which is the highest in the world, rests upon a foundation composed of men and women bearing a close resemblance to the readers of *THE CHRISTIAN WORK*. I should like to publish the name and address of the minister of the Gospel who wrote the following letter: but I will print the letter, anyway:

"I am glad you have the heart and the means and the family sympathy to do what you do now and then for the needy.

"I have read your recent articles in *THE CHRISTIAN WORK* in regard to the dreadful sufferings among the Russian intelligentsia. I had made up my mind that if the Soviet is selling grain to get money for its devilish propaganda I would give no more for the Russian peasantry need, although they are not responsible; but this case is different.

"I am eighty-one years old and ought not to have to work to live. But I did earn \$650 last year, and with interest on small savings I had less than \$1,000 income. I gave, and have for some years given \$100 a year for the Near East Relief. I gave \$50 for missions. I gave for Dr. Grenfell. I gave, or agreed to give, \$50 to our fund for pensioning our ministry, not a cent of which could I ever get. I have to eat and keep my house warm and have decent clothing, and pay taxes for my home.

"And yet I feel that I will give \$10 for the Russian need-work enterprise which you and Anne Louise Howard are doing.

"Find those 'Gentle Waifs' and help their mother. I have tried to interest others in your work.

"I am in the midst of a local campaign for clothing for Near East refugees.

"God bless you and Anne Louise Howard in your noble work. I have been laid aside and have not my full strength back yet. My work is nearly done."

In every attribute of human existence our country stands head and shoulders above every other nation in the world. I know, because I have visited thirty-two foreign countries and thirty-eight States of my own land. That our country does occupy this highest position in the history of the human race is the result of the earnest, unselfish work of men such as this minister of the Gospel and of women who have worked with them.

While investigating the condition of the Russian refugees on the border of Bolshevik Russia last winter I made

the acquaintance of Captain Paul. I omit his last name. The captain was living, with his wife and two children, in a small room without a stove. The place was bitterly cold. I offered to supply a stove, but as there was not any place for the stovepipe, and as the owner of the building would not let us put the pipe through the window because of the risk from fire, the captain was compelled to remain in the cold. The captain had been master of ships in foreign trade; then superintendent of a line of river steamboats in Russia. After twenty-four years' service he retired on a competence. Revolutionists took all his property and left him penniless. He fled from Russia with his family. In the country to which he fled he could not obtain work because the natives monopolized all lines of employment. His wife earned twelve cents a day working in a hospital, where she received also her food. From her earnings were paid the cost of food for the captain and the two children and school books and tuition for the children. As the captain was only fifty-four years old and in good health, he could have worked if he could have found any work to do.

In my mail yesterday was a letter saying that recently Captain Paul's wife, her mind probably unhinged by the sufferings of her family, had decided to go back to Russia and to take her fourteen-year-old daughter with her. The captain and his fellow refugees did everything possible to dissuade the woman from her purpose, but she said only that if she and her daughter had to die of starvation it would be better to die at home in Russia. In his grief and despair the captain declared that if his wife and daughter went back to Russia they would go over his dead body.

It is likely that this impending calamity temporarily affected the captain's mind. To me the wonder is that all the refugees do not go crazy. The woman persisted in her determination to return home to Russia.

The captain went to the top floor of the building and threw himself from a window. He was killed instantly.

I tell this story here not merely because I had put in an interesting hour listening to the captain's tales of the sea and of the far places known to both of us, but as one of the little tragedies that make up the one big tragedy of the Russian refugees. The coroner's verdict in Captain Paul's case would be "suicide while temporarily insane," but in cold truth it was death from starvation. Had the captain and his children been properly fed the woman never would have thought of returning to Russia. The slow starvation of her loved ones unhinged her mind.

This is the second death of my own acquaintances among the refugees since my return home—little tragedies that pass unnoticed. Thus the refugees pass on, one at a time—the men and women who gave their all to the Allied cause and asked nothing in return. This is not a tale of yesterday. It is the pitiful story of to-day. It will be the tragedy of to-morrow.

Anne Louise Howard, who put into operation a needle-work industry to give employment to destitute Russian gentlewomen, could prevent some of these little tragedies if she could add to her working force. You who read this may help her, if you will, by helping to increase the working fund. Contributions in any amount, large or small, may be sent to the Russian Refugee Fund, care *THE CHRISTIAN WORK*, 70 Fifth Avenue, New York City. Each contribution will be as a message of reprieve to some despairing gentlewoman under sentence of death by starvation.

A forty-page booklet giving photographic reproductions of the hand-embroidered, hand-sewn Russian Princess Blouses made in Anne Louise Howard's relief industry will be sent to any address for the asking.

# LITERARY SUPPLEMENT

## A Group of Interesting Biographies

### MY YEARS ON THE STAGE

By JOHN DREW. *E. P. Dutton Company.* \$5.

The thing about John Drew's "My Years on the Stage" that strikes the reader most forcibly is that Mr. Drew must have had a great deal of pleasure in writing his book. For how could any one looking back on such a long and distinguished career—a career so consistently fine and successful and happy—fail to feel the glow of honest pride and satisfaction? Perhaps if anyone is to write the history of the golden age of the American theater—the age of Daly and Frohman, of Jefferson and Booth—John Drew is the fittest person for the undertaking. This book does not pretend to be such a history; it is, as the title indicates, merely a record of Mr. Drew's life in the theater. But his experience has been so long and so varied, his acquaintanceship so wide, and his knowledge of his art so complete, that his book makes an excellent and comprehensive story of the American stage from 1873 to the present time. The book is written in a gently detached and philosophic manner. Mr. Drew does not dominate it by any means. Among the people, from presidents and kings to doormen and office boys, who walk across its pages, Mr. Drew takes his proper place in a fitting and dignified manner. *He deals modestly with his own successes*, but very generously with those of his colleagues. As regards facts he is most particular. In most cases where he discusses a production, he gives the date, the theater, the names of the entire cast, excerpts from various newspaper criticisms, and the degree of success which each play attained. And between these careful statements, he inserts a host of humorous, pathetic and unusual incidents that aptly characterize the people of whom he writes, and lend an authentic atmosphere to his story. As a record the book is quite complete; as a narrative it is very entertaining. It is all well and simply written. And it is very human, especially when Mr. Drew speaks of his friends who have passed, or of his niece and nephews, in whose care he confidently leaves the great tradition of his family. In all, Mr. Drew is to be congratulated on having added another to his already long list of artistic achievements. The book contains a charming foreword by Booth Tarkington and some fifty illustrations which, in themselves, should make the book valuable to lovers of the theater.

### A MISSIONARY PIONEER IN THE FAR EAST: A MEMORIAL OF DIVIE BETHUNE McCARTEE

Edited by ROBERT E. SPEER. *Fleming H. Revell Company.* \$1.50.

Dr. McCartee was for more than fifty years a missionary of the Presbyterian Church in China and Japan. The story as edited by Dr. Speer is a romance of most intense interest. Fortunately Dr. McCartee, from day to day, wrote down the story of his life. From this story Dr. Speer has gathered the outstanding incidents. It is a story of wonderful achievement and is a striking illustration of how the missionary, when he has statesmanlike qualities, touches the whole life of the nation where he ministers. Dr. McCartee gave to the Far East not only the ministrations of school and church from day to day, but vision and Christian idealism, and touched the whole activity of the people. As is gen-

erally the case, when a foreign missionary writes, the story is very direct and forceful.

### LIVES OF GIRLS WHO BECAME FAMOUS

By SARAH K. BOLTON. *Thomas Y. Crowell Company, New York.* \$2.

Two or three years ago Mrs. Bolton published a little book called "Lives of Poor Boys Who Became Famous." At the time we remarked that it was one of the most interesting bits of biographical writing of recent years. We wish that the ambitious boys of the country could have it. We also remarked that probably no book was better fitted to stir ambitions than that book. We would like to repeat these same words in connection with this story of "Lives of Girls Who Became Famous." How the public in general agrees with us can be seen from the fact that more than 100,000 copies of Mrs. Bolton's biographical stories have been sold. In this book of three hundred pages we have the stories of such well known women as Mrs. Browning, George Eliot, Florence Nightingale, Jenny Lind, Rosa Bonheur, Harriet Beecher Stowe, Louisa M. Alcott, Julia Ward Howe, Jane Addams, Clara Barton, Helen Keller and many others. There are also many excellent photographs scattered through it.

### JAMES W. BASHFORD, PASTOR, EDUCATOR, BISHOP

By GEORGE R. GROSE. *Methodist Book Concern, New York.* \$2.

We remember saying just a little while ago when we heard of Bishop Bashford's death that "there was a man whose story had all the romance in it of a crusader, and whose touch upon China will be felt through the centuries." We are glad that Dr. Grose has told the story of his life so soon after his passing, because it is a story that should be put into the hands of youth immediately and also it is a story which his hosts of friends will want to read while the Bishop himself is present in their memories. The book falls into two parts—the first half the story of his boyhood, college life and pastorate in America. Even during his pastorate here, especially in Portland, Maine, he began to be felt as a national force. In 1889 Dr. Bashford became president of Ohio Wesleyan University and there he did remarkable work. His influence over the students was most pronounced. In May, 1904, Dr. Bashford was made a Bishop of the Methodist Episcopal Church, and in response to his own request he was assigned China. The rest of the book is devoted to the story of his remarkable work in China. Not only did he strengthen the Methodist Episcopal work in that country, but he became one of the closest advisers of the Chinese government and exerted much influence on the educational and national development of China. He was one of the best interpreters of China to America that that nation has ever had, and his visits to this country were always looked forward to with great eagerness by everybody.

### WHEN I WAS A BOY IN DENMARK—A CHRONICLE OF HAPPY DAYS

By H. TROLLE-STEENSTRUP. *Lothrop, Lee and Shepard Company, Boston.* \$1.25.

The boys and girls in this country are very fortunate who own a set of "Children of Other Lands" books. These fif-



# THE LITERARY SUPPLEMENT

teen books are written by natives of those countries. Now comes a new one by H. Trolle-Steenstrup telling the story of his boyhood in Denmark. Mr. Steenstrup knows how to tell a good story. It is not simply a description of Denmark and especially of Copenhagen, where he grew up, but it is a rather lively boyhood picture against the background of his native land. When one is finished he has a pretty good idea how people live in Denmark. There are twenty-five excellent illustrations. We would like, to suggest to the publishers that in future editions of this series or any new issues of those already out, someone write a page or two of introduction giving a short sketch of the life of the author of the book. The average boy and girl would read this book with added interest if they knew more about Mr. H. Trolle-Steenstrup.

## LIVING LEADERS, JUDGED BY CHRISTIAN STANDARDS

By LUCIUS H. BUGBEE. *Abingdon Press, New York.* 50 cents.

This is a little book of criticism of Gandhi, Clemenceau, Lenin, Coué, Lloyd George and Einstein. It is interesting, shows a good deal of insight and is pretty just in its conclusions. We are not quite sure that it is as just to Lloyd George as it is to the others. After all has been said, what statesman during the last ten years has thought in world terms more than has Lloyd George. Sometimes we wonder if anyone has done as much to hold Europe together during the welter of these years as has he.

## HEROES OF THE FARTHEST NORTH AND FARTHEST SOUTH

By J. KENNEDY MACLEAN. *Revised and enlarged by J. WALKER SPADDEN. Thomas Y. Crowell Company, New York.* \$1.75.

Here is a book of real adventure. It is a revision of Maclean's famous stories of polar explorers. This comes right down to date including Amundsen, Scott and Shackleton. It begins way back with men who first sought the Pole, tells the story of the search of the Northwest Passage, of Henry Hudson's quest and then, beginning with Franklin relates the heroic searches for both the North and the South Pole. It is well written and full of hairbreadth escapes.

## PANDITA RAMABAI (SARASVATI)

By CLEMENTINA BUTLER. *The Fleming H. Revell Company, New York.* \$1.

There was a real sorrow throughout the Christian world when that beautiful woman Pandita Ramabai died last June. Few women have been such blessings to their country as she was to India. She was a pioneer in the movement for the liberation of the child-widow of India and for the education of women. There are thousands of Americans who will remember the coming of this little woman to our land in 1886 to make her appeal for the child-widow of India. She made hosts of friends at once. Christians and many organizations became interested in her work and she went back to India and devoted the rest of her beautiful life to those unfortunate children who, married at eleven or twelve, are left widows, and by that act are consigned to a life which is almost that of a prison. All is changed since then and it has been largely due to her influence. Miss Butler in her little book has not only interestingly told the story of her work, but has drawn a faithful picture of one of the most beautiful characters that Asia has produced.

## THINGS REMEMBERED

By ARTHUR SHERBURNE HARDY. *Houghton Mifflin Company, Boston.* \$5.

This is not exactly an autobiography and yet it is the story of Professor Hardy's various contacts with men and life. Professor Hardy has had a very interesting career. As a member of the consular and diplomatic circles, he has met all sorts and conditions of men. He knew everybody in Persia and in Greece, and a good deal of the charm of this book is that one gets in touch with life in countries that as yet we know very little about in America. Switzerland and Spain he also knew and as a novelist came into touch with the literary people of many countries. There are very interesting sketches in this book of Sir Edwin Egerton, Count Burian, King George of Greece, the Queen of Rumania, Sir Mortimer Durand and the King of Spain. No less valuable and interesting a part of the book is the story of his father, Alpheus Hardy. Who does not remember him as the man who found Joseph Neesima, and became his second father? Mr. Hardy has told that remarkable story and the further story of the founding of Doshisha University by Neesima, in a volume published about thirty years ago. Today Doshisha stands as one of the greatest universities of the Far East and it would never have been had it not been for Alpheus Hardy befriending this Japanese boy. Mr. Hardy is very frank in criticisms of men and women whom he met. This makes the books even more valuable. Needless to say the man who wrote "Passe Rose" and "But Yet a Woman" writes with distinction of style and brilliance.

## THOMAS NELSON PAGE

By ROSEWELL PAGE. *Charles Scribners Sons, New York.* \$1.50.

This memoir by his brother, Rosewell Page, will be heartily welcomed by a large group of friends. Mr. Page was a decidedly friendly man and when he was appointed Ambassador to Italy there was a good deal of rejoicing. His death came as a sad shock. His last legacy was a fine volume on Dante, born out of his residence as Ambassador to Italy. This little book is a very intimate story of his life, not a critical estimate of his writing in any way, but a tribute from one who knew him as a brother knows a brother. His real contribution, of course, is his interpretation of Southern life through his many stories. He belongs with Joel Chandler Harris and George Cable as a real interpreter of the South. It is the story of a very successful and sunny life; also a life that drew to it many friends. Theodore Roosevelt was one of his most intimate friends; the colored people in the South were among his others. He loved Italy and accepted the Ambassadorship because it offered such an opportunity to make modern Italy's life and work known to America and to interpret America to Italy.

## OLD MEMORIES: AUTOBIOGRAPHY

By SIR HENRY JONES, C.H. *George H. Doran Company, New York.* \$1.35.

This is one of the most charming books of the spring. It is not a full autobiography, but simply the story of the author's boyhood in Wales and his college days. He had evidently written it during the latter years of his life as an encouragement to the boys of Britain and it would be a God-send to the youth of all lands if the book could be put into their hands. He handed it to an old pupil shortly before his death in February, 1922, with the remark that this was his legacy to youth. It is not only fascinating in its picture of a happy, struggling childhood in a two-room house, and in its story of "the short and simple annals of the poor," but



# THE LITERARY SUPPLEMENT

it is one of the most encouraging stories of modern years. Sir Henry became a great man, one of the profoundest thinkers of recent years. His last book, "A Faith That Enquires" (the Gifford Lectures for 1920-21), has been everywhere recognized as a real contribution to philosophic and religious thought—but in "Old Memories" one gets a picture of one of the happiest, simplest, sweetest childhoods imaginable. Do not fail to read this book if you have any appreciation of childhood and also of charming writing.

## A MAN FROM MAINE

By EDWARD W. BOK. *Charles Scribner's Sons, New York.* \$3.

In "The Americanization of Edward Bok," the former editor of the "Ladies' Home Journal," wrote what seemed to us one of the great autobiographies—a book of special inspiration to the editor. "A Man from Maine," the life of the great publisher, Cyrus H. K. Curtis, by no means comes up to the standard of the earlier book. However, there is so much of interest in the life of the head of the great Curtis Publishing Company, that the book is well worth reading, and when Mr. Bok gets away from his thesis—that business is a wonderful romance—and forgets his desire to stimulate the young business man, he tells his story admirably. He is particularly enjoyable when he throws his subject to the winds and preaches on his favorite topic of the duty of a business man to do more than run a business, to have some interest in the public welfare. Two or three incidents concerning Curtis especially illustrate the fine uprightness of the man. Bok repeats the story which he told in his own autobiography of how Mr. Curtis had no hesitation in backing up his editor in his policy of advocating sex education in spite of the warning that it would cost him a hundred thousand circulation. After he had discovered what the furore was about Curtis turned over to Bok unread the letters and petitions asking the publisher to dismiss his editor. There is no finer illustration of Curtis' fairness than the fact that his employees, when they thought the publishing house was not dealing fairly with them, submitted the question to Curtis himself as an arbitrator. Curtis listened to what his managers and his workmen had to say. Then, without a moment's hesitation, said, "The workmen are right." The case was decided against what was apparently his own interests. Like any good biography, the book should prove the source of many good illustrations for the preacher.

## Orthodoxy and Liberalism

### RELIGION AND MODERN THOUGHT

By GEORGE GALLOWAY, D. Phil., D.D. pp. 336. *T. and T. Clark, Edinburgh.* \$2.50.

The principal of St. Mary's College, St. Andrews, discusses frankly in these essays the problems raised by modern thinking in reference to religion and theology. This is a scholarly work written for the most part in simple terms. The only chapter which would demand a thorough philosophical training for its appreciation is that on "The influence of Kant on religious thought." The others deal with the questions which are before thoughtful persons to-day in language at once simple and profound. No more valuable book could be put in the hands of a college man who is troubled over the confusions of modern thought or into the hands of a "fundamentalist" who considers that all "modernists" are atheists or agnostics. It is a delight to perceive the patience and humility of these pages which the present reviewer finds to be characteristic of all who meditate in freedom and brotherly love on the great issues of life.

The very titles of the chapters provoke interest: "National Religion," "The Problem of the Personality of God," "Religion and the Supernatural," "Controversy: Its Meaning and Value." The first chapter (which is the inaugural address on entering on the Professorship of Divinity in St. Andrews's University), is a profound review of the task and present problems of theology. Great emphasis is placed on the necessity of distinguishing between what is essential and what is secondary in religion. The place of doctrine in religion is clearly emphasized: "If there were no such doctrines, an intelligent and consistent system of social worship would not be possible."

But emphasis is also placed on the fact that religion is not produced by doctrines, and that therefore the real fundamental is religious experience. "The history of dogmas is itself a refutation of the claim that they are absolutely fixed and unalterable." Faith and reason ought not be sharply opposed because in normal life they blend.

Four great questions are briefly discussed in this address and are dealt with more fully in other chapters of the book: (1) The distinction between what is primary and essential and what is merely secondary in the historic doctrines of the Church. (2) The relation between Christian theology and the doctrines of other religions. (3) What is the relation between theology and philosophy? (4) The relation in which theological doctrines stand to the principle of development.

In discussing the present religious outlook Principal Galloway has some very interesting statements concerning the spiritual nature of the Church's work, its teaching function, and the position of the minister: "At present the success of a congregation depends too much on one man—the minister." "I feel strongly that, if we are to work our Presbyterian system to better advantage, some effective method of superintendence is necessary." The author feels that a creed is needed for holding a church together and that this cannot be "a purely tentative and provisional creed," but that a frank acceptance of the principle of development should be allowed. "To revise a creed is simply to try to unfold better the meaning of religion."

The creeds were written in the generally accepted notion "that it was possible to elaborate a systematic body of religious doctrine which would be the norm of spiritual experience and belief for all time." "Apparently they [the creed makers] assumed there could be no other interpretation of Scripture admissible than their own."

On the other hand: "That doctrine (and the formulation of doctrines in a theological system) is a kind of excrescence on the religious life is not a tenable theory. . . . Only because religion is a thinking experience as well as a feeling-state can it function as an aspect of the growing life of culture."

Principal Galloway reminds us that there is a conviction among thinking people that "there are doctrines in the creeds about which there can be reasonable certitude, while there are others which have no relevancy to the spiritual needs of men and women." And he finds a solution in the recognition that Christianity is an historic faith that grew out of the life and work of Christ, and that the continuous and characteristic element in the Christian experience is the reference to Christ which each age seeks to express in terms of its own spiritual life and values. "After all," he concludes, "a doctrinal statement which seeks to set forth what Christian experience means for us, should rather serve as a guide and bond of union than a permanent and rigid test."

The essay on "National Religion" contains both an interesting historical survey and some very sane reflections on the value of National Religion. While concluding that National Religion can hardly be a final stage of the religious consciousness, the author yet emphasizes the fact of the difficulty of sustaining the moral life and character of a nation apart from any religious ideas and sanctions and deplores the tendency associated with the complete separation between Church and State to regard religion as a purely individualistic matter of private concern. He believes that National Religion, if it be



# THE LITERARY SUPPLEMENT

full and spiritual, may help in preparing the way for a universal kingdom of the spirit.

It would be impossible to discuss all the themes mentioned in this most stimulating and strengthening volume. There is a sane treatment of the advantages of the Socratic method of controversy as a cure for the popular intellectual flabbiness of our age. "Controversy is, or ought to be, an intellectual process, the aim of which is to establish or set aside claims to truth, and the issue falls to be decided on grounds of reason." Again there is discussion of the relation between theological doctrines and philosophical thought. The author denies the reality of the antagonism, commonly found in the writings of the Ritschlian school.

The three concluding essays treat of the personality of God, the essence of Christianity and the supernatural in religion. These essays are most timely and are full of fine hints for preaching. Principal Galloway has a genius for simple thinking and clear expression. He seems both willing and able to go to the root of questions. Take, for example, his conclusion concerning the essence of Christianity: "The essence is therefore not to be defined in the form of something objective, unvarying and final. What each age finds most deep and moving in the complex whole of Christian faith, *that* it declares to be essential Christianity. This judgment of value has a relative justification: it expresses the essential meaning of Christianity for the life and thought of the age. If any one demurs that this is not enough, we invite him to show by a study of the relevant facts that he is entitled to go further."

We have never read a better discussion of the contrast between naturalism and theism with special reference to miracle, than is contained in the concluding pages of the valuable book. I think we have here a noble word addressed especially to the sloppy liberal—the kind of man who uses liberalism as a cloak for loose thinking.

"There need be nothing contradictory in the emergence of the supernatural within the natural course of things, provided its appearance is neither accidental nor capricious, but forms an element in that purpose of God which is realized both in the realms of nature and of spirit." The book closes with a fine appeal to turn for a solution of our difficulties to "the current of that religious life of which Christ is the fountain." "To appreciate the deeper significance of 'the fact of Christ' a man must enter the current of that religious life of which Christ is the fountain. Then the obscuring veil is lifted, and he discerns the seeking and saving activity of the transcendent God exercised on the souls of men. The individual for whom this has become a full assurance will not find it hard to believe that the God revealed in Christ is the continuous source of fresh spiritual movements which contribute to the fulfilment of His eternal purpose of good. There is nothing in the methods and results of science which invalidates this faith, and there is much in religious experience which demands it."

This book ought to be of great assistance in helping us through the present days of theological debate.

## Books on Prayer

### LORD, TEACH US TO PRAY

By ALEXANDER WHYTE, D.D., LL.D. pp. 292. George H. Doran Company. \$2.

Dr. Whyte died in 1921 at the age of eighty-four, leaving behind him the reputation of being one of Scotland's greatest preachers (and that means *the world's*) and also one of the best beloved. We have often heard Dr. Kelman speak of both aspects of his fame. The present volume has gone through three English editions already and is heartily praised as a true presentation of the soul of the message of Dr. Whyte's forty-year ministry. There are here twenty-

three sermons on aspects of prayer (selected by J. M. E. Ross from Dr. Whyte's sermons), each beginning with the text, "Lord, teach us to pray," and supplementing this with another text which shapes the course of the particular sermon. First appear three introductory sermons: "The Magnificence of Prayer," "The Geometry of Prayer," "The Heart of Man and the Heart of God." Then follow eleven sermons on "Some Bible Types of Prayer," six from the Old Testament and five from the New Testament. The last section of the book contains nine sermons illuminating aspects of the way of prayer, as for example: "The Costliness of Prayer," "Concentration in Prayer," "The Endless Quest," etc.

We do not propose to review these sermons in detail. They are unreviewable. Their fervency, their imagination, their simplicity, their faith, are a benediction to the reader. What they must have been to the hearer may be imagined, but not described. We feel that the secret of Dr. Whyte's power is indicated in the brief unsigned preface to the book. In one place it is said: "It was Dr. Whyte's own wish that he should be known as a specialist in the study of sin; he was willing to leave other distinctions to other men." Dr. Whyte plumbs human nature with an unerring but a kindly hand. Again the preface quotes Dr. Joseph Parker's statement, "Many would have announced the chaining of Satan for a thousand years with less expenditure of vital force than Dr. Whyte gave to the mere announcing of a hymn." Throughout these pages one feels the genuine sincerity of a man in constant communion with the living God. This book is a genuine consolation to the troubled heart and a noble stimulus to the preacher.

### THE PSYCHOLOGY OF PRAYER

By KARL R. STOLZ. pp. 247. The Abingdon Press. \$1.25.

This is a scientific work written in a devout spirit. The phraseology is technical only in the sense that it is accurately used. Difficult terms are frequently explained. Professor Norman D. Richardson, who writes a short introduction, compliments Professor Stolz as a psychologist by saying: "After reading this book many persons will use prayer intelligently and reverently as a distinct method of mental and moral control;" and again by saying, "As a philosopher the author holds a theory of reality and of ultimate values which is entirely compatible with an active, personal faith in God as revealed and interpreted in the Christian religion;" and finally as a teacher for his simple and lucid dealing with subtle and illusive materials.

The author employs a striking phrase when he says, "Prayer is religion alive." And he shows himself a thoroughgoing theist when he declares in his preface that his "contention is that God is not an impersonal force like the ether, if there be such; or the personification and deification of the complex of social values which are the resultant of race experience; but, rather, the personal spirit, uncreated and eternal, from which the world of man and nature is derived, the self-conscious and self-governing ultimate court of appeal."

One cannot but admire the orderly and systematic way in which Professor Stolz approaches each issue. For example, in taking up the psychological approach to prayer he is at great pains to emphasize "that the psychological phases analyzed do not constitute the whole prayer experience."

He discusses the threefold effect of suggestion: to inhibit, induce, and heighten states. And he points out that it is restricted to the field of personal influence and limited "by the amount of vitality which the human organism possesses." After pointing out the contacts between suggestion and prayer he enters upon a particular study of petitionary prayer, discussing attention, faith in prayer, various answers, and "ungranted petitions." The chapter entitled "Objective Answers" is short but nevertheless important for it deals with the vital questions: "Is prayer efficacious outside the range of personal and social influence? Does prayer infringe upon and suspend the laws of nature? Does the sweep of prayer



## THE LITERARY SUPPLEMENT

include the physical as well as the moral and religious world?"

Professor Stolz finely says: "It is sheer scientific bigotry to assert that answer to prayer outside the scope of personal influence is impossible." But it seems to us that he falls from the high plane on which he has been proceeding when he says: "It is the Christian's belief that since God made the world as it is, he is able to depart from any *customary method of expressing himself*." (The italics are ours.) We would prefer to say: he is able to express himself in ways which are beyond the range of our limited observation of his methods.

The two following chapters give an interesting account of prayers of confession and praise and devotion, especially in the light of psychoanalysis and psychosynthesis.

The final chapter takes as its text William Jones' famous dictum: "The reason why we do pray is simply that we cannot help praying." The chapter is a fine statement of the elemental nature of prayer, closing with the noble paragraph: "In the spiritual culture of humanity prayer will ever be paramount. As both self-assertion and self-surrender, prayer can build the men who can build a new world. Not as a substitute for science or economics or government, but as a purifier of the springs of conduct and as a normal source of poise and power, prayer can hasten the coming of the Kingdom of God which is the desire of all nations."

There is a questionnaire on prayer, a brief bibliography of fifty-three titles and an index. This book is valuable both for its scientific and devout spirit and for the splendid illustrations scattered all through it. We recommend it heartily to teachers and preachers of religion.

## THE POSSIBILITIES OF PRAYER

By EDWARD M. BOUNDS, D.D. pp. 159. *Fleming H. Revell Company*. \$1.25.

Mr. Homer W. Hodge has performed a labor of love in assembling these enthusiastic addresses of Dr. Bounds' on prayer, a theme ever dear to both their hearts. Here is a plea for prayer in its highest and fullest sense, fervent, overflowing, persistent. Dr. Bounds has no doubts about prayer's universal validity in every field: "Prayer is a divine arrangement in the moral government of God, designed for the benefit of men and intended as a means for furthering the interests of His cause on earth, and carrying out His gracious purposes in redemption and providence. Prayer proves itself. It is susceptible of proving its virtue by those who pray. Prayer needs no proof other than its accomplishments." Special stress is laid upon Scripture promises in reference to prayer and we are urged because of them to pray in faith and expectancy: "Unfortunately we have failed to lay ourselves out in praying. . . . The ability to pray can be secured by the grace and power of the Holy Spirit, but it demands so strenuous and high a character that it is a rare thing for a man or woman to be on 'praying ground and on pleading terms with God.'" Dr. Bounds draws his illustrations almost exclusively from the Bible and hymnology. His addresses bear the mark of the extempore. They are fervid and direct, but not profound.

## History

## THE McKINLEY AND ROOSEVELT ADMINISTRATIONS

By JAMES FORD RHODES. pp. 418. *The Macmillan Company*, New York. \$4.

This book really constitutes the ninth volume in Dr. Rhodes' "History of the United States" from 1850 on. Perhaps because of the fact that the period under consideration in this particular volume is not so far removed from the

present day, the perspective on events seems to be not quite as clear as in the earlier volumes of this justly famous work. The present reviewer has read all of these volumes and can think of no more rewarding reading for a man who wishes to deal with affairs in his own country to-day, than is afforded in these fascinating pages. Dr. Rhodes writes with a spontaneous style and in a judicial spirit based on the widest investigation of the facts under consideration. It is a delight to realize his extensive knowledge of literature as well as of affairs, and to appreciate the enthusiasm with which he records the history of our country. The first thing that the present volume did for the reviewer was to thoroughly change the somewhat superficial view he had of Mark Hanna, of whom there is perhaps current an opinion which on careful consideration of the facts cannot be altogether justified. Dr. Rhodes quotes John Hay's statement concerning Mark Hanna: "I never knew him intimately until we went into this fight together, but my esteem and admiration for him have grown every hour. He is a born general in politics, perfectly square, honest and courageous, with a *coup d'oeil* for the battlefield and a knowledge of the enemy's weak points which is very important." There is also a fine and sympathetically drawn portrait of McKinley, which must of necessity make even those who disagree with his policy see in him the simple and profoundly religious man that he was. There is a picture of his strenuous efforts to avert the war with Spain, and also a convincing account of his final capitulation to the Yellow Press. Especially interesting at this time is Roosevelt's assertion that "the blood of the murdered men of the Maine calls not for indemnity, but for a full measure of atonement, which can only come by driving the Spaniard from the New World." And again, "McKinley has no more backbone than a chocolate éclair." Dr. Rhodes shows, as has been well illustrated in the letters of General Woodruff, our Ambassador to Spain, that the war was really unnecessary. "One may wonder," says Dr. Rhodes, "if Roosevelt, Lodge and Hay took fully into account the Spanish habit of procrastination." "McKinley feared a rupture in his own party, and on account of that fear had not the nerve and power to resist the pressure for war."

The account of the war which follows, and Roosevelt's part in it, the battle of Santiago and Dewey's famous exploit in Manila Bay, are fascinatingly told, and an interesting comment is made on the change in Europe's judgment of America that was induced by the winning of these battles. "Such," says Dr. Rhodes, "is the judgment of the civilized world. Our work toward the elevation of humanity, toward the greater diffusion of education, are counted as nought in contrast to these naval victories." There follows a most interesting record of the settlement of the Philippine question, and the horrible guerilla warfare with Aguinaldo. Dr. Rhodes describes McKinley's genuine hesitation as to the policy to adopt toward the Philippines when he quotes from his address to a Methodist conference. "I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night." Although McKinley "accepted" the islands as the result of a religious conviction, Dr. Rhodes seems to be convinced that the taking of the Philippines was in reality "forcible annexation," because it violated the spirit if not the letter of the Monroe Doctrine.

In speaking of the Boxer uprising of 1900 in China Dr. Rhodes says that "while this feeling against foreigners as such was undoubtedly the main cause of the Boxer uprising, it was mixed with antagonism toward Christian missionaries who were trying to convert the Chinese to an alien religion. Material conditions likewise fostered the movement."

The record of Roosevelt's becoming President on the assassination of McKinley introduces the tremendous business development of the United States in the work of Morgan, Carnegie, Vanderbilt and John D. Rockefeller. The history of the development of oil in this country is particularly illuminating as regards the present situation both in the United States and in the Near East. Dr. Rhodes is evidently an admirer of General Wood in his administration of Cuba, and



# THE LITERARY SUPPLEMENT

of Secretary Taft in the Philippines. He calls attention to the fact that on the authority of Archibald C. Coolidge "the idea may at once be dismissed that the United States made any money out of the Philippines." In describing Roosevelt's administration Dr. Rhodes finds a most congenial task, for he is evidently a great admirer of him. Particularly interesting is his presentation of the vigorous personality of Roosevelt, which is very well illustrated with quotations from his private letters in J. B. Bishop's book, and from State papers as well. In one place he makes the statement that "it is the opinion of some very well informed persons that had Roosevelt been President, the Great War would not have occurred during his occupancy of the White House." In view of Roosevelt's vehemently expressed attitude at the beginning of the war this sounds dubious to say the least. The account of the building of the Panama Canal and the voyage of the battle fleet around the world make most interesting reading. Particularly well does Dr. Rhodes illustrate the extraordinary effect that these and similar events of the period had in bringing America out as a "world power" in the opinion of European countries. The final chapters give further personal impressions of Roosevelt and his theories, much of which is especially valuable because of the fact of the author's personal relationship with him. The last sentence in the book is a quotation from Rudyard Kipling, who wrote in 1910 concerning Roosevelt: "I saw him for a hectic half hour in London and a little at Oxford. Take care of him. He is scarce and valuable." The book is well illustrated with a number of fine pictures of the important men and makes altogether a volume well worth studying by any one who is trying to apply religion honestly to the whole of our national life. It is strange that a few small but obvious imperfections should mar a work of this character, as, for example, the sentence at the top of page 100; another near the foot of page 311; and on page 335, where we are informed that a certain man was yet to write his "*magnus (sic) opus*."

## BETWEEN THE LINES IN ASIA MINOR

By MARY CAROLINE HOLMES. *Fleming H. Revell Company.* 224 pp. \$1.50.

Somehow or other, Miss Holmes has won the reputation of being somewhat pro-Turkish, but in the story of her experience in charge of the orphanage at Urfa, from 1919 to 1921, she refers to many an outrage committed by the Turks. Though she is eminently fair to them, there is, nonetheless, no getting away from the dreadful wrongs that they have perpetrated on the non-Turkish populations.

When the British were about to turn over Urfa to the French, the Mufti of Urfa caused to be read in all the mosques of his city a proclamation calling down dire curses on anyone who should interfere with the "Director of the Society for Good Works" or any of the Americans, or who should try to hinder their work. The book throws interesting sidelights on the Turks' faith in force. The Mutesurriif, that is the Governor, of Urfa, when the Nationalists attacked the French wrote to Miss Holmes, "If French occupation is really the decision of the Peace Conference, these troops can go and come back with a great force and with cannons and machine guns, all of which will solve the problem." When the Turks were deceived by the French running a long train to a neighboring town with pipes showing from the cars to simulate machine guns, they showed themselves very friendly to the Americans, offering to give them safe conduct to any place to which they wanted to go and sending to Miss Holmes telegrams and papers which had been held back for weeks. When they knew that they had the Americans in their power, the story was a different one.

Miss Holmes tells a romantic tale of the Chief of the African Senussi. When he came to Urfa, the trade guilds lined up along the road with their banners and sacrificed sheep as he passed by. The authorities gave him one of the finest houses in town, richly furnished. The few visitors who were admitted there, approached him walking on their

knees. But for all the honor showed him, the Arabs and the Kurds generally held aloof from him. Miss Holmes believes that the Turks are really trying to break out a new way. She makes no prophecy as to whether they will succeed or not.

## Theology

### THE RETURN OF CHRIST

By CHARLES R. ERDMAN. *George H. Doran Company, New York.* \$1.

This little volume is an endeavor by the Professor of Practical Theology at Princeton Seminary to restore reality to the New Testament doctrine of the return of Christ and to make peace between the several warring schools. There seem to be two attitudes in the present day: first, that of those who are entirely pre-occupied with the return of Christ, and second, those who are entirely oblivious to any meaning which the doctrine may have. Professor Erdman begins by speaking of the meaning of that doctrine itself, and insists that "the central elements are such as should bind believers into a closer union;" and again very beautifully says that "the ultimate proof of a true understanding of the doctrine will be found always, not in confident assertions of superior knowledge, nor in dogmatic statements of belief, but in beauty of character and in a growing likeness to Christ."

In speaking of this return Professor Erdman uses rather loosely the words "literal," and "visible" and "bodily." He mentions the undue emphasis on what he calls "social service" to the neglect of what he calls "the preaching of the gospel;" but it does not clearly appear how in actual life these two things are to be distinguished. As one would expect of Professor Erdman, he writes all that he says in a most kindly spirit and with an obvious faith that at bottom the differences among men are not permanent or real. But it is also equally apparent in the reading of this book that owing to his attitude toward the Bible, he is much concerned and at times troubled to reconcile the various conflicting statements there found. "In any case the order of events which are related to the return of our Lord is so imperfectly defined in the New Testament that those who expect his coming should now allow dissensions or divisions to arise because of divergent views as to the time when believers are to be caught up in the clouds to meet the Lord in the air."

One of the most curious charges which he brings against the post-millennialists in his criticism of the various positions taken by men in regard to Christ's return, is his statement, "To such empty dreams may be traced much unpreparedness in time of war, much radical socialism in time of peace, and constant endeavors to save society aside from the transformation of individual souls."

It is perhaps too much to expect of any of us to be always consistent. Certainly one of the great roots of difference of opinion in regard to the return of the Lord is as between those who take a "literal" view, and those who take a "spiritual" view. Professor Erdman's comment on the closing chapter of 2 Peter is an illustration of this when he says, "What he [Peter] predicts is not an end of the globe, but a moral transformation of the world."

The conclusion of the matter seems to be that we should be in an attitude of expectancy, realizing that "of that day and hour knoweth no man," but believing that the purpose of God is the establishment of the Kingdom, and thus to avoid both "idle watching" and "hopeless toil." "Working and watching are not the same, but true watchfulness will always issue in wise and devoted Christian service."

### THE APOSTLE PAUL AND THE MODERN WORLD

By FRANCIS GREENLEAF PEABODY. *The Macmillan Company, New York.* \$2.50.



# THE LITERARY SUPPLEMENT

It is needless to say that those who are familiar with Professor Peabody's previous books, "Jesus Christ and the Social Question" and "Jesus Christ and the Christian Character"—and they are many—will turn to this examination of the teaching of Paul in its relation to some of the religious problems of modern life, with eagerness. Dr. Peabody grants, right at the beginning, that many may feel that there is no excuse for another book on Paul. (There are two thousand on the library shelves of Harvard University he tells us.) But there is an excuse for his book. Most of these two thousand books deal with Paul as the creator of a theology. "Augustinianism and Calvinism, creeds of predestination and election, doctrinal confessions and sacramental practises, have been, for the most part, modifications or applications of what is known as Paulinism." Paul, the man, Paul, the gifted writer and seer, Paul, the interpreter of Jesus Christ, Paul, the original theologian, Paul the preacher of the gospel, Paul, the reformer and moralist, has been somewhat lost in the maze of all the systems that have arisen from him and about him. Professor Peabody sets aside pretty much of all these things and proceeds to study Paul himself, his character and his permanent, enduring, timeless message, the message unconditioned by varying and passing phases of theological thought. The result is a fresh, original and even unique study of the great theologian and prophets, and one of really great worth. It has been evidently a labor of years as well as love and is a valuable contribution to Christianity.

## CHRISTIAN WAYS OF SALVATION

By GEORGE W. RICHARDS, D.D., LL.D. *The Macmillan Company, New York.* \$2.50.

"It is my purpose . . . to present a point of view and an attitude toward the fundamental facts of the Christian revelation, the experience of Christians, and the results of historical and scientific scholarship, according to which one may be soundly evangelical without reverting to a static, intolerant dogmatism, or falling into a destructive and equally intolerant radicalism." This purpose is well fulfilled in these lectures by the scholarly and indefatigable professor of Church history in the Reformed Church Seminary in Lancaster, Pa. The idea of salvation is formative in every religion, because in one of its various forms it is the goal of all religions. The book begins with an historical review of various conceptions of salvation in which Professor Richards limits himself to "ideas of salvation only of the primitive stages of religion and of the more highly developed religious or philosophies of the Hindus and the Greeks." Here he treats of the Vedanta, Buddha, Homer and Hesiod, the Orphic cult, and Plato. The next section of the book gives a careful review of the way of Jesus, the Apostles' way, the Ancient Catholic way, the Orthodox Catholic way, the Roman Catholic way, the Lutheran way and the Reformed way, and finally the Humanists' way, where he discusses the bold issue as to whether salvation is a work of God or man. The last section of the book records the author's conclusions in answer to the questions: "Do we still need salvation? Have we perhaps outgrown it? If not, how are we to be saved now? What is the relation of the present experience of salvation to the traditional doctrine, and what has this relation to do with the union of churches?" He portrays the increasing modern need of "men's getting away from themselves," and describes the three ideals of life which run the gamut of human experience, the barbarian, the Greek, and the Christian. He argues ably that "The essence of evangelical Christianity, therefore, is a spiritual experience of God in Christ, who satisfies the permanent threefold need of the human soul by revealing a God of love who provides, a god of grace who forgives, and a God of truth who guides." Underneath all minor differences among the churches he finds that "two redemptive factors are held in common, though under different forms, by all the churches—Jesus, and the community of believers." The final chapter on "A Credible Creed" pre-

sents the tentative confession of faith submitted to the General Assembly of the United Free Church of Scotland, May, 1921, and which was there commended "to the interest and study of the members of the Church." The author's analysis of this document is most interesting and his last word in the book is a fine and sane statement for the Church to-day: "It is our conviction that the way to closer fellowship requires more than a loyal adherence to past institutions; it needs a constructive interpretation 'of the great Christian certainties and of the Christian ideal of human life,' such as is attempted in this brief statement of the Church's faith."

## HE OPENED UNTO US THE SCRIPTURES

By Professor BENJAMIN W. BACON. *The Macmillan Company, New York.* \$1.

Professor Bacon has written in this book one of the most valuable and timely treatises we have yet read upon the Bible. No pastor charged with the honest shepherding of people in this noisy age can afford to omit reading this book. With tremendous weight of scholarship behind it, it is yet written simply and with real fervor. The essential justice of the author appears in his equal condemnation of those who take the Bible as "magic oracles independent of local and temporal environment" and those who demand the right to interpret all doctrines to suit themselves. As a cure for these excesses he calls for careful and honest historical study.

If any one thinks that the use of the Bible for teaching purposes is natural to the untrained mind, let him read the first two chapters of this book: "Primitive Ideas of Divine Revelation" and "How Christian Writers Conceive of their Own Inspiration." There is a fine historical presentation of the use of Scripture by Jesus and Paul. "Whether Jesus speaks of 'the signs of the times' or the working of God in nature, or in penitent human hearts melted in believing gratitude, the difference between him and the scribes in their interpretation of Scripture is that for them there is a great gulf between the God of whom they read and the God who lives and moves around them, while to Jesus there was none. He makes actuality the interpreter of the past."

The final chapter, "The Witness of the Spirit," is without doubt one of the most valuable contributions to the present need for clear thinking on the Bible to be found anywhere to-day. "The Church has not yet fully formulated its Christian doctrine of sacred Scripture because the issue has not as yet been squarely joined. Great principles of the faith lie latent until their time is fully come. But there are indications that in our day that time has come." "The New Testament supplies not the finished product but the ferment out of which must come the next great secular development of religion, the advance from letter to spirit, from the use of the records and documents of religious experience in the past as if conformity to their standards guaranteed eternal life, to a use of them as means of contact with the life of God in man." We cannot have enough of such thought and writing. If every Sunday-school teacher could read and meditate on this book it would mean more for religious progress than any single reform we know of.

## THE RESURRECTION OF THE BODY

By W. W. WHITE. *George H. Doran Company, New York.* \$1.

Dr. White has written a most interesting little book with several flashes of his poetic and prophetic spirit. He bears a fine witness to the vital character of faith in the resurrection of Jesus, but in so far as his book is a polemic against Harnack and other modernists he fails lamentably to present a case. His thesis is that "the body of the resurrection is nothing other than God's volitional repetition of the body of the grave—with splendid additions." He insists that the "Easter faith" depends on the "Easter message," but he de-



# THE LITERARY SUPPLEMENT

finds neither one. "If Jesus is not alive according to the Easter message, of what special value to us is the faith that he is alive?" So far it is simple; but now comes the special pleading: "Surely according to the Scriptures the body of Jesus came out of those grave wrappings in a supernatural manner." What Dr. White has to say on the evidence of the Gospels and the Epistles to the fact of the resurrection of Jesus, is incontrovertible; but when he proceeds to give a detailed account of the precise nature of the event on the basis of the fragmentary and even inconsistent records of the Gospels, he launches out into the realm of private interpretation—no matter how often he says "facts." Dr. White declares himself "as fully and heartily in sympathy with all scientific investigation and advance of knowledge," and sagaciously adds, "Of some of the new knowledge we are not by any means sure. We are compelled sometimes to substitute for the words 'Every scholar knows,' these more conservative ones, 'Some scholars think.'" How then can he say so flatly: "It is thus seen that the modernist boldly rejects the documentary evidence (for the bodily resurrection). We frankly accept it, not blindly, but with fairly complete knowledge of the situation." After all, Christian faith is not only acceptance of the historic facts, but the translation of them into life to-day.

## Miscellaneous

### CLASSICS OF THE SOUL'S QUEST

By R. E. WELSH, M.A., D.D. *George H. Doran Company, New York.* \$2.

Dr. Welsh is the Professor of Apologetics and Church History in the Presbyterian College, McGill University, Montreal, and he is also one of the most profound students of the world's great literature. He has been in the habit of gathering a group of earnest young men about him at McGill University and studying with them the great classics of spiritual experience. The talks he gave met with such appreciation that he was led to write this book. It is a very beautiful and enriching piece of writing—one every preacher ought to read, one every student of the deeper meaning of literature will thoroughly enjoy. The great classics whose spiritual endeavor and whose message he has sought to fathom and give us here are St. Augustine, Dante, Tauler, the "Theologica Germanica," Thomas à Kempis, Bunyan, Law, Wesley, Bachman, Tolstoy, Marcus Aurelius in Walter Pater's "Marius the Epicurean," Tagore, Omar Khayam, Pascal, Amiel, Madam Guyon, Newmans' "Apologia Pro Vita Sua." It is a rare book of interpretation. The reviewer is grateful for it.

### THE GREAT DREAM

By MARGUERITE WILKINSON. *The Macmillan Company, New York.* \$1.50.

This volume takes its title from the first poem, which is a vision of the transformation of Manhattan. The poem does not seem to be as clear and meaningful as others, but it is a fine illustration of the beautiful use of language and of poetic form. In the reflective and religious lyrics the author does her best work, and among these there are many which are well worth reading. In our opinion, "My Soul Makes Her Prayer" is one of the best of all the poems because of the very strong feeling which obviously permeates the verses. The author is a great lover of Nature, and in a way a sort of pantheist, as all good poets are:

"Then to the world outside the door  
I would be less—I would be more—

Through the dumb passion of the throng,  
Let me be song, and only song,  
A voice to sound through life again  
For love and sun, for death and rain!  
And through my song may my soul be  
Scattered upon eternity  
In atoms like the body's dust,  
Vanishing silverly, as must  
Light bird-notes, only vaguely heard,  
So that we ask, "Was that a bird?"  
And let the scattered spirit wake  
Again, again, for life's dear sake,  
In chemistry far more divine,  
In souls more excellent than mine."

Another verse of great beauty is "Shelter":

"I had reared a roof for shelter from the sky;  
The strong light of Heaven broke through from on high

I had shut my door to keep quiet and warm;  
The strong word of Heaven came in like a storm.

I had built me walls and thought that all was well;  
The strong wind of Heaven blew on them and they fell.

Blessed are the shelterless unto whom are given  
The strong light, the strong word, the strong wind of  
Heaven."

Now and again Miss Wilkinson writes lines that are distinctly memorable. In the poem entitled "In the Berkshire Hills" she speaks of the strong emotion aroused by standing on some mountain height and looking over great stretches of landscape.

"And all of us are silent. Who would speak  
When he has found more than he came to seek?

"We pause, and catch our breath, and gaze again,  
And wonder whether we are gods, or men  
Who share a swift redemption of delight  
In the dear revelation of height to height."

In the poem "On Plover Hill" she makes a most delicate description of the sudden return of the spirit from a mood "rapt from earth away" to the appreciation of life in this world.

This is not great poetry, but it is simple and true and fresh and written in melodious forms.

### FIVE-MINUTE SERMONS IN STORIES

By HENRY T. SELL, D.D. *Fleming H. Revell Company, New York.* \$1.25.

Dr. Sell believes that in preaching to children the proper method of procedure is to tell a story, brief and to the point, and then to make practical applications from the story. In this volume he has gathered together sixty-four sermons on many different themes. As is to be expected, there is considerable variety both in their practical value and in the manner of their telling. There is a sort of tacit community ownership of stories for children, so that some of the stories which appear in this book can also be met with elsewhere. A number of them are very well told and are full of valuable suggestions to those who are following the difficult duty of preaching regularly to boys and girls. This is especially true of "The Steel Bar and Bottle Cork," "Saying and Not Doing," "Wings of Imagination" and "Use Your Eyes." For the most part Dr. Sell has practised his moralizing on the basis of his story with that due restraint which is the essence of strength. But occasionally he seems to take a wild flight of fancy, as in "A Swarm of Bees and Honey,"

which seems to me about as loose and irrational as it could well be. Again, Dr. Sell uses for the most part language and thoughts which are quite within the reach of boys and girls, but sometimes he speaks in terms which would be very difficult for any one except an adult to appreciate, as, for example, in "The Gold Doorknocker." Ever since the days of the early Church Fathers allegory has been for the careless preacher a source of disaster. The reviewer would like to recommend this book to those who are studying the question of preaching to boys and girls, especially because of the fact that it emphasizes the natural teaching qualities of the stories used. It is also a pleasure to find a book of children's stories that exceeds the curious limitation to fifty-two ("one fr every Sunday in the year"), which is so often considered the correct amount in books of sermons for children.

#### THE EVOLUTION OF THE COUNTRY COMMUNITY

By WARREN H. WILSON. *The Pilgrim Press, Boston, Massachusetts.* \$2.25.

The revision of Dr. Wilson's "The Evolution of the Country Community," ten years after its first appearance is a real event. The book is longer by one-eighth than the first edition, but this increase does not represent simply new material. The entire work has been rewritten. Chapter headings have been changed. Some new chapters have been added, old ones have been expanded. The volume opens with an analysis of types of American rural life from the days of the manor and the pioneer to the coming days of the husbandman. The effect of the breaking up of household farming and of the period of exploitation and speculation in land values is interpreted with great insight and with many a suggestive phrase that throws light on the problems with which the rural community worker is grappling to-day. The author recognizes that rural people are played upon by many forces, but chiefly geographical, episodic or historical, industrial and economic in the sense of the economic wants of individuals. The play and inter-play of these forces upon different types of peoples and communities is sketched with vigor and ability. Here again there is much of suggestion

that will help the worker, especially one new to his community, in understanding its make-up and psychology.

Dr. Wilson has modified but little his initial definition of the rural community as measurable by the team haul to and from a given center. He feels that the economic facts which have determined community boundaries are not so conclusive as to social life because there has never been any actual study of the village as such. He believes that the community is limited by its organization for recreation, that, as a rural community, it is composed of the farmers and villagers whose lives center in the town and the business and trade areas which extend out among the farms for a radius of from five to ten miles. This community, the church and social agencies can reach best by reaching the more marginal people. That institution which is successful in attaching tenants and farm hands will also find owners among its constituency. The way to successful ministry, then, lies in an understanding of the life of the marginal man which is social rather than literary. The weakness of Protestantism, Dr. Wilson says, is in its stubborn insistence "upon a literary interpretation of God and upon a Biblical ministry, while the population around these Protestant churches exemplifies the diminished value of literature for spiritual uses." This sentence also gives an insight into the fearless way in which the author criticizes and suggests. Dr. Wilson is no follower of current rural sociological thought. He is its critic and to a large extent its creator. For a decade rural church leaders have been following in his steps and his mature conclusions restated at the end of this time in this thoroughly revised book once again leave those who work in rural fields deeply in his debt. This observation applies particularly to the closing chapters of the volume which deal with the influence upon communities of health, economic conditions, economic co-operation, schools, recreation and morals, and common worship. Through these last chapters especially are sprinkled scores of practical suggestions for the worker who is interested in accomplishing definite objectives in his local community. With all the theory and philosophy it does contain in many a brilliant paragraph, the author's feet never leave the earth and his eyes constantly regard the commonplace work of the day. It is easy to believe that this book will be as much a standard for the decade ahead as the first edition was for the decade which has closed.

## COUNTRY CHURCH DEPARTMENT

### A Community of Contrasts—II.

By Marjorie Patten

And the cloakroom under the staircase must not be forgotten. Remember the old-time church socials when everybody went home in somebody else's rubbers and two-thirds of the folks lost their hats? Nothing of this kind can happen at the Methodist Episcopal community church at Cimarron. "It has a life-sized checkroom."

Upstairs, from the upper hall, you enter the main auditorium, with its simple artistic decoration, its adequate-for-every-occasion stage flanked on either side by dressing rooms. Did you every try to get make-up off after a performance in the church hall and hunt in vain for water? In these dressing rooms there is running water. The stage has a dark blue velvet front drop and the hangings at the windows are of the same material and blend beautifully with the fawn brown walls. The moving picture screen is suspended from the ceiling and on Sunday it is pulled back and in its place is the pulpit. Along the south side of the auditorium there are separate classrooms enough for every class. The moving picture machine is not in a room jutting out into the auditorium, as is the case in so many community buildings, but is built in back of the auditorium and is en-

tered from the hall by a little flight of stairs.

The church land is valued at \$1,000, the church at \$20,000 and the parsonage at \$4,500. The main auditorium seats 200 people and as many as 275 have been present at some of the services. The building is heated by a furnace and owns its own electric light plant.

Good moving pictures are shown every Saturday night in the new community hall and crowds attend them—cowboys, Mexicans, whole families, ranchmen, business men, bankers, children, housewives and all sorts and conditions of Cimarron's population. The money received from the shows more than pays for the running expense of the organization.

There is as yet no public library, but there is soon to be a reading room at the church.

Mr. Traveller has been fortunate, for the leaders of every walk of life in Cimarron have given him 100 per cent. support in carrying forward his work. The church treasurer is a trained auditor and has as fine a set of church books as any business concern. All money for denominational assessment and for missions and benevolence is raised by subscriptions received in monthly payments. An every-member



canvass is held annually according to approved standard. Eighty per cent. of the total subscriptions are from people who are members of one church or another, but who are not members of this church. Over \$13,000 was raised last year, \$9,151 for the new building.

An annual grant of \$500 Home Mission aid is received to be used toward pastor's expenses. The average per capita contribution to this church is far above that of the average rural organization, \$70.24. During the last eight years support and financial response have increased 200 per cent. and more money has been raised in the last four years than in any ten years before for church work.

The actual membership of thirty-nine represents twenty-seven different households, of which number twenty-one families live within a mile from the church. Two live over five miles away and four live from two to five miles from the church.

"There is to be no morning preaching service to-day—everyone will be off in the canyon this beautiful morning. We'll have Sunday-school and evening service as usual." This from Mr. Traveller on a fine July Sabbath. And as a result what happened? There was a big Sunday-school attendance and an evening attendance of over two hundred. Mr. Traveller believes "in letting folks worship in the mountains if they choose rather than forcing them to come to service wishing every minute they were away." As a usual thing, however, there are four Sunday morning and four Sunday evening preaching services a month, with an average attendance of sixty and 125 respectively. The program changes to suit conditions, however, and if the night is hot free moving pictures are advertised. These are really illustrated Bible lectures or stories dealing with religious subjects, like "Modern Samaritans," but a good many are present who might not be moved to attend if no pictures were to be shown. Old familiar songs are sung. The unique thing about these evening services is that a whole section of seats is often occupied by interested Mexicans, who are always welcomed at services. It is thus that this cowboy preacher seeks to reach every soul in Cimarron.

Thirty families of individuals may be counted on for regular service attendance. Seventy-five per cent. of the attendance is made up of non-church members.

No evangelistic services are held in the community church. Mr. Traveller believes more in personal work, since there are people of so many denominations in this parish. Hand-picked members I'm after; I don't believe in shaking the tree," he will tell you. He is primarily a *preacher*, and he says, "If a man can't preach, he's done for as far as building up a church is concerned."

Ninety per cent. of the Protestant children of Cimarron are in the Sunday-school. The total enrollment is eighty-four and the average attendance sixty-two. Six Mexican children are enrolled in the primary classes.

There are no special organizations in this church excepting the Ladies' Aid. Mr. Traveller is depending on one big community organization, working as a unit with everyone, old and young, included in its program, rather than dividing the work among various age and sex groups. The lack of organizations does not mean a lack of activities. When the Sunday-school has a picnic *all* are invited. When the men give a turkey dinner, *all* are invited. If the young people's classes give a social, *all* Cimarron is invited. The unit plan in church, Sunday-school and social program has worked most successfully in every instance.

There is no definite program in this church. Things happen according to circumstances and the needs of the people. Civic improvement is a very important phase of the work.

Clean-up day was started by the church and resulted in a red-letter day for Cimarron. Plays, athletic competitions, picnics and socials all have their place on the program. Last year it backed a Chautauqua and a professional company was imported to play Ibsen's "Ghosts." Musical, dramatic and literary entertainments are always sure to bring crowded houses. National holidays and local anniversaries are duly observed.

There are five definitely organized committees in charge of the business of the community church, and the best thing of all is that there are people on these committees that *fit*. Besides the house committee there is a moving picture program committee, a finance committee, Sunday-school board, and the official church board.

From a page of the preacher's diary something of the kind of life he lives may be understood:

"Up in good season. Fed the horses. Had a bite for breakfast. Boy came along and wanted me to tack a shoe on his horse so he could go over the hill fishing. Was just finishing when a party came and wanted me to go down the river and conduct a funeral service for an old gentleman who had died suddenly. Hustled into my other clothes and went with them. Prepared the body for burial and shaved the corpse. After a simple service at the house we went to the little burying ground up on the side of the mountain and laid him in his final resting place. Back home a little after noon. At two o'clock a machine came to take me to the mill. A young fellow had been seriously injured by falling off a cliff and needed someone to dress his wounds. Such a looking human being I had never seen—scratched and torn and bleeding. It took me the best part of the afternoon to get him cleaned up. Had just returned home when a man came from the saw mill and wanted me to extract a splinter from his finger. Did the job for him. Had a bite of supper and then went over to the school house and preached to a fine congregation."

This tireless individual is ever on the go—always doing something for someone. After a long Sunday, with services morning and evening and two long trips in the afternoon, he offered to go way off across the prairie with food and bedding to the cowboys when he learned that they had somehow missed the chuck wagon and had been fighting prairie fire all day without food or rest. "It's no wonder the cowboys love him," said one of the men. "He never fails any of us."

Mr. Traveller is a picturesque typical western personality. He is Irish and jolly and free and serious and absolutely consecrated to his work. He fits in everywhere you find him. If you saw him bending over a cook fire in the mountains with a slice of bacon sizzling on the end of his fork you would say, "Is this a pastor—indeed?" And on Sunday, if you heard him preach or went with him to tea in one of those homes where he is always welcome, you would say, "Can this be a cow-puncher—indeed?"

He has traveled much and lectured in many States and is a friend of bishops and leaders everywhere. The responsibility of everyone's welfare he shoulders, and if anyone is in trouble he's right there. If a cowboy friend takes ill he is brought to the parsonage. Mr. Traveller is an excellent physician—a sure cure for bodily, mental and spiritual ills. It was a great day for Cimarron when the Travellers traveled to the Antlers Parish.

It looks as if this church had lassoed its entire parish. It has not been an easy task to minister to this scattered population to get results without over-organizing the church, to train young people of all denominations for future work, to fit the work to the needs of this community so full of contrasts. But the pastor and his people are imbued with the spirit of their great open country. In Mr. Traveller's words, "They have been willing to stay with the proposition long enough to accomplish results."

# International Sunday-School Lesson

June 24, 1923

## John, the Baptist

LUKE 3:3-8; 7:24-28.

*"Blessed be the Lord, the God of Israel; for He hath visited and wrought redemption for His people."—Luke 1:68.*

THE law of contrasts operates both to heighten and to lessen the greatness of John the Baptist. Inevitably, he is compared with Jesus, and as in the case of Peter, John and Paul, something of the supernal greatness of Jesus is reflected back upon his Forerunner. But as Jesus succeeded John in time the radiance of His person so outshone the words and works of John that they are at times obscured. Even when we grasp the historical relation of Jesus to John we are too likely to think of him simply in the light of an advance agent who may be a necessary part of an important enterprise, but who himself is not particularly interesting.

Apart, however, from Jesus and studied solely in the light of what he accomplished John is one of the colossal figures of the ancient world. We have in print only a fragment or two of his sermons. He left no extended letters bearing his name as did Peter, John and Paul. No last words are recorded as spoken in the gloomy dungeon of Machærus as the executioner entered his cell to fulfil a degenerate king-let's command prompted by the vindictive spirit of a dissolute woman. John's most prominent disciples became merged with those of Jesus. John had no epitaph other than that glowing sentence of Jesus', "Among them that are born of women there hath not arisen a greater than John the Baptist."

But though he stood historically on the other side of Jesus and flashed meteor-like in and out of Jewish history, John was a man of might. To draw into the wilderness from busy, noisy Jerusalem the populace to such an extent that Matthew declared that Jerusalem and all Judea sought him was in itself a notable achievement. To be able to pierce the hearts of Pharisees and Sadducees, soldiers and publicans, and the common people is further evidence of his prophetic power. To induce them to undergo what was practically the new rite of baptism accompanied by the confession of their sins was another proof of his dominance. To establish his disciples in the habit of frequent fasting meant that strict oversight which only an acknowledged religious leader is able to exercise. To look guilty Herod in the face and say, "It is not lawful for thee to have thy brother's wife," required supreme courage. To leave behind him such a reputation that after his summary execution the possibility of his still being alive haunted Herod, still further enhances our sense of John's greatness.

His place, indeed, is secure and pre-eminent, with the possible exception of Elijah, in the long line of uncommon, rugged, forceful personalities that have towered above the rank and file of their fellow-men—men of iron and blood and fire who have known how to use the hammer and the sword. Men corresponding to John have emerged from time to time throughout the centuries. In religious circles were such as Peter the Hermit, Luther, Whitefield, Moody, Booth: in political life, Cromwell, Gordon of Khartum, Roosevelt.

For the source of John's greatness we go first of all to his

ancestry. To have had Zacharias for his father and Elizabeth for his mother, ripened saints who had walked blameless all their long lives in the commandments and ordinances of the Lord, was an inheritance which any Jew might have coveted. Blood tells and unto the third and fourth generation, in some form or other, is felt the touch of ancestors upon their posterity. "In the man whose childhood has known caresses," says George Eliot, "there lives a fiber of memory that can be touched to gentle issues." John grew up in an atmosphere of prayer and faith, becoming familiar from childhood with the great traditions and hopes of the Israelitish people, and saturated with the thought of their being set apart from all the peoples of the world for God's special uses.

In the pleasant hill country of Judea the boy grew to manhood. The changing seasons, the shadows on hilltop and valley, the free life of the country, away from the din of populous centers, must have made its due impression upon John. Trained to draw from nature what it has to give to responsive spirits, he was all the more susceptible, when the time came for him to take up his official work, to the influence of a new environment—the gloomy, rocky deserts of Judea between Kedron and the Dead Sea. In those solitudes he nourished the religion of his fathers already burning in his own heart. He grew to be a son of the wilderness, becoming more and more of an anchorite and ascetic outwardly and inwardly.

This carries us to the third and most important source of his power, namely, the consciousness of his mission. It was so vivid that when at last he began to preach, his words flamed forth as a consuming fire. Searching though they were, he had no lack for hearers. Soon the people, who knew that for four dreary centuries there had been no Elijah or Hosea or Micah, believed that here was another Elijah similar to him in outward demeanor and in the character of his message.

John had the power that always arises from the consciousness of being sent by some one higher for some particular errand. "I have a plough on my hands," Joseph Neesima, a founder of the Christian movement in Japan, used to say, "and I cannot leave it." Negatively, this consciousness made John aware of what he was not, so that he could promptly tell the committee from Jerusalem, that came down to see what all the hubbub was about, that he was neither Elijah nor Messiah, but just himself, the Voice calling out to anyone who would hear that he get right with God through repentance, confession and baptism. No one can crave a greater boon than to know what he is not meant to do in the world, to learn with Emerson, "that imitation is suicide," to keep out of the trap that ensnares unwary persons when they attempt slavishly to copy some outstanding person instead of finding out that God would have them develop their own individuality and do their own work.

Along with this clear-cut conception on John's part of his particular mission was the equally strong consciousness that



One was coming who would take up and complete his work. Thus we reach the point where we must think of John not as a solitary preacher of repentance and righteousness, but in the historic sequence in which he stands, coming "to bear witness of the light." That was the crowning source of his strength, the reason why he could speak so clearly, boldly and scathingly. He knew that the One was already at hand for whom his people for centuries had been waiting. He knew that it was time for him to begin to decrease, that while he was only a witness, Jesus was the Lamb of God who could do something for sinful men that they could not themselves accomplish simply by repentance and by submission to an outward rite.

We have now to register a limitation in John's equipment. As the dreary days of confinement in the fortress, to which Herod committed him, went on a moment came when he could no longer wait for the confirmation of the kingdom whose coming he had proclaimed. So some of his faithful disciples were deputed to carry to Jesus John's misgivings in the form of a direct question. Jesus meets the inquiry by pointing to the effects of his ministry upon the blind, the lame, lepers, the deaf, the poor and the dead. The message taken back to the lonely, troubled man languishing in prison, must have revived his faith and brightened the short period that remained before he went up the shining path of martyrdom.

One other limitation on John's greatness we must impose. Jesus himself pointed it out. That was John's necessary non-participation in the new era which began with Jesus himself. "Fortunate," says Jesus in substance, "is the person who has entered to any degree into the scope and sweep of my teachings and spirit." These are difficult words to interpret unless we see in Christ and the impulses and motives which he set at work in many hearts something

**COLLECTION ENVELOPES**—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

**THE AMERICAN SEAMEN'S FRIEND SOCIETY**  
76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.  
Maintains a Sailors' Home and Institute at 507 West Street, New York City.  
Places loan libraries (\$25) on vessels sailing from New York.  
Publishes the "Sailors' Magazine," \$1.00.  
Supported by contributions and legacies.  
JOHN B. CALVERT, D.D., President.  
GEORGE SIDNEY WEBSTER, D.D., Sec'y.  
Send contributions to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York.

**AMERICAN TRACT SOCIETY**

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

## The **SPEAKER'S BIBLE**

*Edited by the REV. JAMES HASTINGS, D.D.*

Editor of THE EXPOSITORY TIMES, THE DICTIONARY OF THE BIBLE, THE ENCYCLOPAEDIA OF RELIGION AND ETHICS, THE GREAT TEXTS OF THE BIBLE and other Works.

This is THE PREACHER'S CHANCE

to secure A MAGAZINE FOR PREACHERS

edited by ONE OF THE GREATEST PREACHERS

and certainly THE GREATEST BIBLICAL EXPOSITOR OF THE AGE.

This Magazine is issued in Monthly Numbers of 96 pages, 192 columns, or 76,800 words, at 50 cents per month (postage included). The recent reduction in Home postage enables the Publishers to give six-monthly and yearly subscribers the following terms: six months \$2.75; one year \$5.50. The Monthly Issue may be had only direct from THE SPEAKER'S BIBLE OFFICE, ABERDEEN, SCOTLAND. Binding cases are supplied for 50 cents (postage included). Orders should be accompanied by payment preferably in foreign money orders. U. S. stamps are of no value.

The Numbers issued up to date are four completing the Epistle to the Hebrews, and four dealing with St. Luke's Gospel.

Here is what some of our Subscribers, *Preachers themselves*, say about the Magazine.

"THE SPEAKER'S BIBLE needs no words of praise—it is unique."

"This book is a treasure."

"It is 'The Book' for Ministers."

"It is not only the best Commentary on the Epistle to the Hebrews I have ever come across, but it contains a veritable mine of wisdom."

"I am always glad to receive the new parts for they are so suggestive, and the promise of the first parts is being splendidly fulfilled."

"I find THE SPEAKER'S BIBLE most suggestive and stimulating. It is a perfect boon to ministers placed as I am far from theological resources."

"I am impressed with the equality of the material. I believe the same will be of no little value in throwing light on the text of the Bible, besides being a mine of inexhaustible suggestion for the building of sermons."

"It is the best thing of its kind I have met with—most suggestive and helpful to the busy pastor."

Dr. McClure, President of the McCo-mick Seminary, Chicago, writes in the Book-list for Alumni, published by that Seminary: "The numbers that I have seen of 'THE SPEAKER'S BIBLE' are to my mind the most suggestive and helpful material bearing upon lessons from the Hebrews that I have ever seen. I am positive that if I were a pastor to-day I should secure 'THE SPEAKER'S BIBLE,' 'The Epistle to the Hebrews.'"

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



**The Pilgrim Press**

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

which while connected historically and logically with the old order, was so much finer and deeper as to be a totally new order of things. As Jesus saw God and man and the way in which God's children should carry themselves toward him and toward one another there was place for repentance and confession and baptism. But

When answering advertisements please mention The Christian Work

those rites marked only the beginning of a new era. It was not to be characterized by strong-arm methods—the axe laid at the root of the trees, the winnowing fan, and the consuming fire—but by the constant play of those gentle but mighty forces that love begets—reason, kindness, patience, forbearance, meekness, self-sacrifice. These fruits of the Christian spirit were at the same time to be foundation-stones of the new order.

John went as far as he could. He spoke the word needed for the hour. He lived the life that could best reinforce his message. But in due time, as Dr. William J. Dawson says, "The true bent of Christ's nature asserted itself and the pressure of John's example ceased to be effective. To tread the dusty pathways of the commonplace in the lofty spirit of duty; to seek comradeship with ordinary men and women; to be free, familiar, kind in social intercourse; to accept life as in itself good and capable of being better; to live as a man with men, this was to help the world after a fashion much superior to John's."

Well would it be for us and the world if as children of the larger light and of the new day we follow the path marked out for us with something of the same persistence and fidelity which John, the last of the prophets of Israel, "the man sent from God," exhibited at the dawn of Christianity

.HOWARD ALLEN BRIDGMAN.

#### BOOKS RECEIVED

A Moneyless Magnate. By Frederick F. Shannon. George H. Doran Company. \$1.50.  
Letters of Principal James Denny. Edited by James Moffatt, D.D. George H. Doran Company. \$3.  
If I Miss the Sunrise. By Rev. J. H. Chambers Macaulay. George H. Doran Company. \$2.  
Our Faith in God Through Jesus Christ. By J. Ernest Davy, M.A. George H. Doran Company. \$1.75.  
Here and There Among the Papyri. By George Milligan, D.D. George H. Doran Company. \$2.  
Ancient Hebrew Stories. By W. G. Jordan, D.D. George H. Doran Company. \$2.  
Prayer as a Force. By A. Maude Royden. G. P. Putnam's Sons. \$1.50.  
The New Testament in Modern Education. By J. Morgan Jones. George H. Doran Company. \$4.  
Back to the Long Grass. By Dan Crawford. George H. Doran Company. \$4.  
Classics of the Soul's Quest. By Rev. R. E. Welsh, M.A. George H. Doran Company. \$2.  
Nature in American Literature. By Norman Foerster. Macmillan Company. \$1.75.

#### ANSWERS MR. BRYAN

## The Spark in the Clod

(OR RELIGION AND EVOLUTION)

By J. T. SUNDERLAND, D.D.

- I. The Evolution of the World.
- II. The Evolution of Man.
- III. The Evolution of Religion.
- IV. The Problem of Pain and Evil in the Light of Evolution.
- V. Immortality in the Light of Evolution.
- VI. The Bible, Jesus and Christianity in the Light of Evolution.

The author claims that Evolution is the greatest modern illuminator and emancipator of religious thought. Many judges pronounce this book the clearest and most effective answer yet made to Mr. Bryan and others that fear Evolution.

"A work of profound scholarship."—Boston Journal.

"A remarkably lucid statement of the bearing of Evolution upon religious thought."—St. Paul Dispatch.

Beacon Press, 25 Beacon Street, Boston.  
\$1.15 postpaid.



## Get in On the Ground Floor

EVERY essential of service and satisfaction, from pure loomed fabrics to lasting tailoring, is incorporated in our \$40 mixture sack suits for men.

Modeled with enduring dignity and designed to fit accurately.

Other sack suits priced within the scope of your limitations, upwards of \$40.

Unrestricted choice of colorings and patterns.

## BROKAW BROTHERS

BROADWAY AT FORTY-SECOND STREET

FOUNDED 1856

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

#### PRICES FOR ROOMS

100 single rooms.....	\$2.50 per day
250 double rooms.....	\$4.00 per day and upward
Single rooms with bath.....	\$4.00 per day and upward
Double rooms with bath.....	\$5.00 per day and upward

#### POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.

GEORGE C. BROWN, Proprietor.

Man and the Attainment of Immortality. By James Y. Simpson, M.A. George H. Doran Company. \$2.25.

The Life and Teaching of Jesus the Christ. By Rev. A. C. Headlam, D.D. Oxford University Press. \$4.50.

The Idea of Immortality. By A. S. Pringle-Pattison, LL.D. Oxford University Press. \$3.25.  
Hymns for the Living Age. By H. Augustine Smith. The Century Company. \$1.75.

Between the Lines in Asia Minor. By Mary C. Holmes. Fleming H. Revell Company. \$1.50.  
Learn to Live. By Daniel A. Poling. Fleming H. Revell Company. \$1.50.

Side Lights on the Daily Vacation Bible School. By E. C. Knapp. Fleming H. Revell Company. \$1.

The Evolution of the Country Community. By Prof. Warren H. Wilson, D.D. The Pilgrim Press. \$2.25.

Can We Dispense with Christianity? By F. W. Butler. George H. Doran Company. \$2.  
The Authority of Jesus. By Rev. R. Wimbolt Harding. George H. Doran Company. \$2.  
History and Progress. By Hilda D. Oakeley. George H. Doran Company. \$3.  
Ten Minutes by the Clock. By Alice D. Riley. George H. Doran Company. \$1.50.

When answering advertisements please mention The Christian Work



# Two Irresistible Travel Opportunities

With Select Parties of "Christian Work" Readers

## Two De Luxe "Clark" Cruises

### AROUND THE WORLD

### To the MEDITERRANEAN

4th Cruise

#### 120 Days of Luxurious Travel

on the superb, Oil-burning S. S. "LACONIA" (20,000 tons) of the famous Cunard Line.

Sailing January 19, 1924

\$1,000 and up, (according to size and location of stateroom), including regular ship and shore expenses.



**AN ALLURING PROGRAM** — Havana, Panama Canal, Los Angeles, Honolulu. Ten days in Japan, Shanghai, Hong Kong, Manila, Java, Singapore, Rangoon. Option of 18 days in India, Ceylon, Red Sea, Suez Canal; 3 days in Cairo, Port Said, Haifa, Jerusalem, Athens, Naples, Monaco, Cherbourg, New York.



GRANADA, FROM THE GENERALIFE

21st Cruise

#### 65 Halcyon Orient Days

on the Great White Star S. S. "BALTIC" (23,884 tons).

Sailing February 2, 1924

\$600 and up, (according to size and location of stateroom), including regular ship and shore expenses.



**A FASCINATING ITINERARY** — Madeira, Cadiz, Seville (Granada and the Alhambra), Gibraltar, Algiers, Athens, Constantinople, The Holy Land and Egypt, Naples, Rome, The Riviera, Cherbourg, Liverpool, New York.

## Stop Overs in Europe Can be Arranged for Both Cruises Unsurpassed Cuisine and Service Throughout

### GREAT INSPIRATIONAL FEATURES

Shipboard Services and Lectures, Travel Club Meetings, Entertainments, Deck Sports, Musical Programs. Trained Directors for Shore Trips, Lady Chaperones, Physician and Trained Nurses.

Dr. D. E. Lorenz, author of "The New Mediterranean Traveler" and Managing Director of Clark's "Round the World" Cruise, will have charge of our "CHRISTIAN WORK" parties.

*Illustrated Book and Ship Diagram Sent Free Upon Request.*

**Please State Cruise Preference**

**Secure Your Reservation Now**

**ADDRESS: THE CHRISTIAN WORK, 70 Fifth Avenue, New York, N. Y.**

When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

A Religious

San Francisco Public Library  
2223 Atherton St.  
Berkeley Calif.  
JUN 24-25 1923

W

JUNE 10, 1923

Three Lands of Promise

Charles E. Jefferson, D.D.

The Lantern Bearers

Rev. Raymond C. Knox

The Conflict Between Evolution and Christianity

William Jennings Bryan

The Soldiers' Way to Peace

William T. Ellis

The Persians

Edwin M. Dodd, D.D.

A Letter from France

Rev. J. E. Neel

Three Dollars a Year

Ten Cents a Copy



## GETTING RESULTS FROM CHURCH ADVERTISING

By Rev. P. B. Hill, D.D.,

Pastor First Presbyterian Church, San Antonio, Texas.

The business end of the church is not different from the business end of any other organization. If other organizations can sell through proper advertising it stands to reason that the church, with what it has to offer to the world, can likewise obtain results. The church has lost no little in the past by its failure to properly present its appeal to the public through the press and through the media of advertising. The church has more to offer the human race than any other organization on earth, and it is a fearful loss to the organization and to the world not to publish the glad tidings.

I have always believed in the church advertising in every legitimate way, and wherever I have seen this tried it has been characterized by good results. My church has a contract for space each week in the morning and one of the evening papers, and is also using other methods of publicity.

There are two things to be considered in the matter of getting results from church advertising.

I. The results to be expected. These are, generally speaking, five.

1. Increased attendance upon the services. This may not come in one grand rush, but it would be unfortunate were the increase to come that way.

2. Increased gifts. Where a church has entered in a real way into an advertising program, the offerings have invariably in-

creased. The business-like aspect of such advertising naturally prompts men to give to such a church in a business-like way.

3. Increased enthusiasm.

4. A general interest in religion and in the church. Apart from the direct results accruing to the individual church that is advertising there is a reaction on the rest of the churches of every faith and order. The man or woman who is inspired by an ad to become a Christian, to unite with the church or to lead a better life will often go to the minister of the church or faith of his or her parents or friends.

5. There are also intangible results such as the inspiration that goes out to all sections of the country through the ads in the newspapers. Other churches are aroused to use practical methods, and individuals are challenged to think of the things for which the church stands.

II. Four things must be kept in mind if you would get results from advertising.

1. The truth. Robert Burns says in one of his poems:

"Even ministers ha'e been kenned in holy rapture  
A rousing whid to vend and nail it wi' Scripture."

If truth is essential to advertising in general it is peculiarly so to the church.

2. The character of the advertisement. There is a dignity that should characterize all ads, and this reacts with telling force upon the people you are hoping to reach. The form of the ad should be studied with care if it is to make an impression. The type to be used should be carefully con-

sidered, and crowding, over-wording and misplaced emphasis should be avoided in newspaper ads. In other forms of advertising poor printing, unattractive covers and too lengthy presentation should be avoided. This phase of advertising takes time and thought, but it surely repays every effort.

3. The place of the ad is important. Do not put your display ad on the church page. Only the ripe saints read that. Get it on the editorial page or on the sport page or wherever the people you want to interest are accustomed to read.

4. The kind of advertising. Each church must discover what form of advertising is best adapted to its needs. I use the "direct by mail method" with good results. The newspaper display ad is also effective. Blotters, attractive folders, free lithographed postcards of the church and the billboards as well as other methods are open. Our church contemplates the use of the billboard, special paper and other forms of advertising in the fall.

Wonderful things are in store for the church that has a vital spiritual message for the age and that makes this fact known to the public by every form of legitimate advertising.

## A SCIENTIFIC EXPLANATION

One of our eminent scientists now announces that within every atom, of which there are millions and millions in the human body, the electrons revolve with almost incredible swiftness, say about 170,000 miles per second, around a common center, and no wonder we itch!"—*Ohio State Journal*.

### Genesee Wesleyan Seminary

LIMA, N. Y., near Rochester

Co-education—College Preparatory, Music, Domestic Science, Business, Arts and Crafts, Elocution, Steam, Electricity, Gymnasium, Athletic Field. Rates \$450 a year up. Address

President Frank MacDaniel, D.D., Lima, N.Y.

**COLLECTION ENVELOPES**—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

### THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y. Send contributions to CLARENCE O. PINNEO, Treasurer, 76 Wall Street, New York.

### AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec. WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

## THE MONDAY CLUB SERMONS

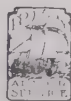
FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of *THE CHRISTIAN WORK*, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in *THE CHRISTIAN WORK*, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



## The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

When answering advertisements please mention *The Christian Work*

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 24.

New York, June 16, 1923.

Whole No. 3027.

### CONTENTS

THE WORLD OF TO-DAY.....	739
EDITORIALS:	
Three Lands of Promise: Rev. C. E. Jefferson, D.D.....	743
God's Way in the Sanctuary and the Sea: Rev. T. Rhonnda Williams .....	744
OBSERVER'S LETTER:	
Two Interesting Testimonials.....	746
THE WEEKLY SERMON:	
The Lantern Bearers: Rev. Raymond C. Knox.....	747
GENERAL ARTICLES:	
The Conflict Between Evolution and Christianity: William Jennings Bryan .....	749
The Soldiers' Way to Peace: William T. Ellis.....	751
The Persians: Edwin M. Dodd, D.D.....	752
We Have Put Our Souls Into the Blouses: William Willard Howard .....	755
The Present Crisis: A Response to the Federal Council: Rev. Alfred E. Garvie, D.D.....	756
The General Synod of the Reformed Church in the United States. ....	757
Prodigal Daughters: Joseph Hocking.....	759
INTERNATIONAL SUNDAY SCHOOL LESSON FOR JULY 1... ..	762
FOREIGN CORRESPONDENCE:	
A Letter from France: Rev. J. E. Neel.....	763
ONE BOOK A WEEK:	
Four Collaborated Books on Religious Foundations.....	765

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### DR. FOSDICK'S RESIGNATION NOT ACCEPTED

As a result of the vote taken at the Presbyterian General Assembly regarding the preaching in the First Presbyterian Church of New York on May 23rd, Dr. Harry Emerson Fosdick offered his resignation as stated preacher for the church. Dr. Fosdick said in his letter that he had no personal reason for giving up the position, but that he was will-

ing to withdraw if thereby the welfare of the church might be promoted. The session of the church, however, chose not to accept the resignation. The correspondence follows. Dr. Fosdick's letter of resignation to Mr. Henry N. Tift, the clerk of session, read thus:

I hereby hand you my resignation as stated preacher at the First Presbyterian Church. The action of the General Assembly in Indianapolis is such as to present a perplexing problem which centers around my preaching. I am very desirous that I shall never in any way be an obstacle to the best interests of the church. Those interests are paramount, and to protect them I wish you to have my resignation in your hands so that the session may act upon it at any time, severing my relations with the church.

Let me add, for the just expression of my position, that personally I have no reason to desire the severance of these relations. I am strongly bound by ties of warm affection to the ministers, officers and members of the church; I have rejoiced in my opportunities of service among you; I have deeply appreciated the friendship and support which I have received on every side, and I believe profoundly in the future of your growing work.

My sole reason in presenting this resignation is the welfare of the church. I wish my relations with you handled solely with that in view, and at any time when it will ease your perplexity or conduce to the better solution of your problem I wish you freely and without hesitation to accept this resignation.

With fraternal good-will, and affectionate wishes for the work of Christ among you, I am sincerely yours,

HARRY EMERSON FOSDICK.

The reply of the session was as follows:

The session of the First Prebyterian Church has received your letter dated May 24 in which you tender your resignation as one of its ministers. They appreciate profoundly the unselfish motive which prompts your action, but are confident that they express the mind of the congregation when they decline to release you.

Four years and a half ago, relying upon the unanimous vote of the General Assembly declaring their profound conviction that the time has come for the organic union of evangelical churches of America, you consented to enter with us upon an unusual experiment. We desired to prove whether in a far downtown church it is possible for several ministers, chosen without regard to denominational lines, to work together harmoniously and effectively. Your only stipulation was that your compensation for service should be no more than the equivalent of what you had been receiving for your ministry-at-large. The arrangement was immedi-



# THE WORLD OF TO-DAY

ately reported to the Presbytery of New York and received its unanimous endorsement.

With great ardor you threw yourself into the effort to unite in a gracious fellowship three Presbyterian churches diverse in tradition and with varying shades of theological opinion. This venture has been attended with signal tokens of divine approval. The lines of demarcation between the constituent bodies have disappeared, and the united church, with no impairment of its loyalty to the great communion to which it historically belongs, has girded itself for the task of making Christ known and loved in the midst of a crowded and heterogeneous population.

We gratefully acknowledge that your ministry has expanded our own vision and kindled in our own hearts a warmer desire to advance the kingdom of our Divine Redeemer and "to keep the unity of the spirit in the bond of peace."

We rejoice greatly that a multitude of educated youth, bewildered in their thinking and estranged from the house of God, have been recalled by your message and restored to the fellowship of Christ and His Church.

We deeply regret that certain of your utterances, divorced from their context and misinterpreted, have provoked the fears and protests of not a few who have lacked the opportunity to know the fulness and the winsomeness of the gospel which you proclaim. We confidently believe that sincere critics will in due time be convinced of your full acceptance of the evangelical faith.

We need not assure you that your expressions of personal affection are heartily reciprocated. You have a large place in our hearts, and we devoutly pray that your ministry among us may be continued with increasing power and more abundant fruitage.

## THE ROCKEFELLER FOUNDATION DURING 1922

During the year 1922 the Rockefeller Foundation, among other activities, endowed chairs of medicine and of surgery in Hongkong University; pledged \$1,125,000 toward new buildings for the College of Medicine of the State University of Iowa; contributed to the current maintenance of two medical schools in Canada; completed the buildings, strengthened the faculty and wholly financed the Peking Union Medical College; agreed to appropriate \$300,000 toward laboratories and pre-medical teaching in two Chinese institutions and in one missionary university in Peking; helped nineteen hospitals in China to increase their efficiency in the care of patients and in the further training of doctors and nurses; made a survey of medical schools in Austria, Czechoslovakia, Germany, Hungary, Poland and Switzerland, and studies of English and Scotch methods of clinical teaching; pledged \$2,000,000 toward the site, building and equipment of a school of hygiene in London; shared in malaria control in thirty-four country-wide and thirty-two town demonstrations in ten Southern States and continued field studies and surveys in the United States, Porto Rico, Nicaragua, Brazil, Palestine, Australia and the Philippines; co-operated with the Mexican and other governments in steadily restricting the prevalence of yellow fever; resurveyed centers of hookworm infection in four Southern States and carried on control work in twenty-one foreign governmental areas; took part in promoting full-time health service in 163 counties in eighteen States of the United States and in several counties in Brazil; agreed to support for five years the disease reporting service and for three years the international exchange of health personnel program of the Health Section of the League of Nations; provided fellowships in public health, medicine, nursing, chemistry and physics to 237 advanced students from twenty-three countries.

## THE FEDERAL COUNCIL APPEAL FOR THE WORLD COURT

Church leaders are organizing their forces to support President Harding and Secretary of State Hughes in their effort to have the United States enter the Permanent Court of International Justice. They believe participation by the United States will mark a great step towards an eventual "warless world," which is their ideal and which they believe will be brought about step by step. As a first move in the fight the Federal Council of Churches is sending a call to church organizations and to congregations throughout the country urging educational work along these lines as a step towards permanent peace. As many of the denominations through their official bodies have urged the entrance of this country into the Court, and as the Federal Council of Churches in May, 1922, petitioned President Harding and Secretary of State Hughes to open the way for the United States to enter the Court, the line-up of the churches for the Court has no partisan political significance. With the Federal Council of Churches are affiliated thirty communions, with an adult membership of more than twenty million persons.

## THE MOVIE COMMITTEE ON PUBLIC RELATIONS

The Committee on Public Relations, co-operating with the Motion Picture Producers and Distributors of America, Inc., Mr. Will H. Hays, president, invites church organizations to use the committee in any way that occurs to them in their desire to increase the value of the motion picture. The Committee on Public Relations had its beginning on June 22 of last year, when representatives of various civic, religious, educational and welfare organizations met at Mr. Hays' invitation to discuss the problems of the motion picture industry and to suggest ways and means of bringing about a better situation concerning it. In September last the committee began to function. During the short space of its existence eleven meetings of the committee have been held, and there have been hundreds of informal conferences with representatives of the various organizations. It is made up of leading members of some sixty-odd national, civic, religious, educational and welfare organizations for the purpose of giving counsel to the motion picture industry in its declared proposal to "attain and maintain the highest possible moral and artistic standards in production and increase the general usefulness of motion pictures. The committee is able to do this by acting as a channel of communication between the public and the industry, bringing to the attention of the industry the constructive and adverse criticism of the public as represented on the committee, and in turn advising the public of the problems involved in bringing about the results desired. In this flow of comments many suggestions are received which are readily accepted by the industry and other suggestions are having a wholesome effect upon future productions. The committee's address is 522 Fifth Avenue, New York City.

## THIRTY-TWO YEARS AFTER POPE LEO'S ENCYCLICAL ON LABOR

The thirty-second anniversary of Pope Leo's Encyclical on the Condition of Labor, finds the elements of the labor problem unchanged and the solution which Pope Leo laid



# THE WORLD OF TO-DAY

down for the labor problem still waiting to be applied. Some improvements during the past generation have been registered and in some matters affairs are worse, but in all the fundamental parts of the labor problem conditions remain the same. The United States still engrosses itself in searching for ways to patch up the more serious evils while delaying a real settlement. The solution proposed by Pope Leo centers in the practise of religion and the injection of Christian morals into industrial life. Rev. John A. Ryan, D.D., Professor of Moral Theology in the Catholic University and Director of the Social Action Department of the National Catholic Welfare Council, summarizes the specific teaching of the encyclical under four heads, wages, labor organization, the government and industry, and the diffusion of property. Quoting Pope Leo's statement that while free contract should decide wages, "there is a dictate of nature more imperious than any bargain between man and man." Dr. Ryan goes on to state that Pope Leo affirmed the fundamental justice of the family living wage. He adds that this is only the minimum of justice and Pope Leo did not bring up the question of complete justice in wages. Pope Leo strongly defended the right to form labor unions. Dr. Ryan quotes him as follows: "We may lay it down as a general and lasting law, that working men's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, mind and property." Dr. Ryan goes on to say that Pope Leo's frequent commendation of joint associations of employers and employees indicates approbation of "joint conferences for the establishment of trade agreements, shop committees, workers' councils, and other arrangements for increasing the control of labor over employment conditions and industrial operations." Repeating the Pope's statement that "whenever the general interest or any particular class suffers or is threatened with injury which can in no other way be met or prevented, it is the duty of the public authority to intervene." Dr. Ryan points out that no more comprehensive authorization of State intervention could be reasonably desired. In closing Dr. Ryan refers to Pope Leo's advocacy of private ownership and says that "to represent this as merely a condemnation of socialism, as merely concerned with the *institution* of ownership and not with its *distribution*, is highly misleading." Dr. Ryan goes on to say that the whole argument of the Pope on this question "manifests a strong appreciation of the benefits which private property brings to the individual workingman."

## CHURCH GROWTH IN CHICAGO

An increase of 40,394 members of the Protestant churches in Chicago as the result of an evangelistic campaign is announced by Walter H. Mee, secretary of the Chicago Church Federation. The Commission of Evangelism, of which Rev. C. K. Carpenter, D.D., pastor of Ravenswood Methodist Episcopal Church, is chairman, at the beginning of the evangelistic drive six months ago, set the goal at 40,000. Last year the goal was set at 30,000 and the increase was 37,000. This year the goal was 40,000 and the increase 40,394. The Lutherans, with 175 churches reporting to the Chicago Church Federation, had the largest increase, which was approximately 10,000. The Methodist Episcopal churches, which number 217, report an increase of 9,099; the Presbyterian churches, numbering 105, report an increase of 5,880;

ninety-eight Protestant Episcopal churches report an increase of 2,955; 110 Congregational churches report an increase of 2,720; the Evangelical Synod of North America, with thirty-six churches, reports 2,007; ninety Baptist churches report 2,000; the Disciples of Christ, with twenty-three churches, report 1,000 increase. Thirty-five churches without denominational affiliations report 1,830 increase. The Swedish Mission churches in Chicago report 1,500 increase. Practically one thousand Protestant churches have reported to the commission and the total increase 40,394 does not include the conversions and increase of the Salvation Army and other missions which are Protestant. "There has been a remarkable spiritual revival in the churches under the auspices of the Chicago Church Federation which accounts for this extraordinary increase," says Rev. C. K. Carpenter, chairman of the Commission on Evangelism.

## THE STEEL MEN AND THE TWELVE-HOUR DAY

The steel interests have decided again to keep the twelve-hour day by adopting a committee report presented by Judge Elbert H. Gary of the United States Steel Corporation. The reasons advanced are that the employees prefer to work twelve hours a day at their present hourly wage rate; that there are not enough men in the country to manufacture the steel demanded on an eight-hour day basis, and that the twelve-hour day keeps prices of steel at least fifteen per cent. below what they would be under the eight-hour day. In its report the committee declared that they have investigated the question and are convinced that the twelve-hour day has not of itself injured any employee physically, mentally or morally. They question whether or not the men who work eight hours a day spend more time with their families than the twelve-hour men. But in addition the committee says there is an economic conflict between the employees and the consuming public, and that the investors in the steel companies stand as arbitrators in this conflict to deal fairly by both sides. In this case the investors represented by Judge Gary and his committee, have decided that the eight-hour day will cut production and raise prices. This will harm the public, and since the employees, they say, are not harmed by the twelve-hour day and do not want the eight-hour day, the committee easily reached a decision. But against these arguments stand the following contentions. We present these as they have been outlined by the Department of Social Action of the National Catholic Welfare Council: 1. If the steel workers want a twelve-hour day, they are different from other men. 2. If they are not hurt "physically, mentally or morally" by such long hours, they are different from other men. 3. They showed during the steel strike that although unable to get it they want an eight-hour day. 4. If they prefer the longer hours at the present wage rate, they would not want it if their hourly wages were enough to give them and their families a living wage on an eight-hour basis. 5. If there are not enough men now to produce the present output of steel on an eight-hour basis, this condition is temporary, did not exist a year ago, and will not exist when the present boom passes. 6. If wages were good in the steel industry, the men needed for the eight-hour basis could be easily drawn to the steel mills from the country as a whole even during the present boom. 7. An independent committee consisting of economists and engineers has decided against the twelve-hour day. 8. If the price of steel



# THE WORLD OF TO-DAY

should increase fifteen per cent. by reason of the eight-hour day, it should be adopted anyway, because of the serious harm the twelve-hour day does to employees. 9. Prices need not go up fifteen per cent. Steel investors could reduce their own dividends and the steel companies their surplus. 10. Prices might not go up fifteen per cent. because of the greater efficiency of men on an eight-hour basis. 11. Prices might not go up fifteen per cent. if the iron and steel industry at the same time that it introduced the eight-hour day placed itself at a high rate of efficiency. This judgment is reached from investigations by a committee of engineers in six other large industries, all of which were found to be on an inefficient basis and most of the inefficiency due to the management.

## THE UNITED PROTEST ON THE TWELVE-HOUR DAY

Protestants, Roman Catholics and Jews joined forces last week in rebuking the committee of the American Iron and Steel Institute which recently reported unfavorably on the proposed elimination of the twelve-hour day in the steel industry. The report of the committee was made through its chairman, Elbert H. Gary, at a meeting of the institute in New York on May 25th and was adopted by the institute. The statement issued is put forth in the name of the Commission on the Church and Social Service of the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Council, and the Social Justice Commission of the Central Conference of American Rabbis. In round figures, these groups represent fifty million members. The statement declares that the report of the Iron and Steel Institute "shatters public confidence" and advances an "unworthy and untenable argument." The churches pronounce the twelve-hour day régime "morally indefensible" and demand that it shall cease. The full statement follows:

"The report of the Committee on Proposed Total Elimination of the twelve-hour day appointed by the American Iron and Steel Institute shatters the public confidence that was inspired by the creation of the committee a year ago at the request of the President of the United States. It is a definite rejection of the proposal for the abolition of the long day. The public demand in response to which the committee was appointed is set aside as a 'sentiment' which was 'not created or endorsed by the workmen themselves.' The testimony of competent investigators, including eminent societies, is ignored, and the conclusion is put forth without supporting data that the twelve-hour day 'has not of itself been an injury to the employees, physically, mentally or morally.' This statement is made in face of the fact that the committee of stockholders of the United States Steel Corporation, appointed in 1912 to investigate this matter, expressed the opinion 'that a twelve-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and lessening of the vigor and virility of such men.' Objection to the long day because of its effect on the family life of the twelve-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy and untenable argument which will be bitterly resented by the millions of home-loving workmen in America. The Steel Institute's committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the committee's contention is chiefly significant as showing that workmen whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative. The plea that a shortage of labor makes impracticable the change from two to three shifts of workmen affords but a meager

defense. The shortage of labor was not the reason for the failure to abolish the long day two years ago when the public waited expectantly for such a salutary step on the part of the United States Steel Corporation. At that time there was appalling unemployment which could have been in large measure relieved in steel manufacturing districts by introducing the three-shift system in the steel industry. The task may be more difficult now than it would have been then, but a past delinquency affords no release from a present moral obligation. The Steel Institute's committee finds that the entire cost of a change to the eight-hour day would have to be paid by the consumers of steel, disregarding the possibility of some proportionate contribution out of the earnings of the industry. Thus the safeguarding of profits becomes a consideration superior to that of the wages and hours of the workers, and the willingness of the public to pay higher prices is made a condition of the accomplishment of a fundamental reform. The Steel Institute's committee finds that there are 'questions of high importance' involved in this whole matter which they assert have no moral or social features. 'They are economic,' say the steel manufacturers; 'they affect the pecuniary interest of the great public, which includes but is not confined to employers and employees.' This divorce between the 'moral' or 'social' elements of a problem and its economic aspects runs counter to the teaching of religion. It exalts a misconceived 'law of supply and demand' to a position of equal authority with the law of justice. It excuses inhumanities in the name of economic necessity. Furthermore, it overlooks an important series of demonstrations within the steel industry and elsewhere of the practicability and superior advantages of the three-shift system. These demonstrations confirm in practice what no honest mind can question in principle—that bad morals can never be economics. The one redeeming feature of the committee's report is the intimation that it is not final. The public has waited long for the fulfillment of a virtual promise from the industry that the twelve-hour day would be abandoned. The public expects the initiative to be taken by the United States Steel Corporation. It is a task that presents admitted difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find insurmountable. The forces of organized religion in America are now warranted in declaring that this morally indefensible régime of the twelve-hour day must come to an end. A further report is due from the Iron and Steel Institute—a report of a very different tenor."

William H. Anderson, of the New York Anti-Saloon League, charges that there are bankers to-day who are lending money to finance bootleg operations, just as there were bankers who gambled on warehouse receipts for whiskey after prohibition was a certainty. They belong to the stripe that is trying to kill off the Anti-Saloon League because, unless they can bring to naught the effort of the people to compel the Government to be responsive to their moral convictions, these wealthy purchasers of politicians of both parties will find they have come to the end of their political overlordship. "The kind of men who will pay bootleggers \$150 a case for whiskey, running the risk of damning the souls of their children as well as corrupting them into outlaws," we quote Mr. Anderson, "would make a scrap of paper of the Constitution of the United States, a failure of self-government, and a mockery of the moral leadership of the churches"—if they could.

The Silk Show of New York seems rather far from missions. It was hard to see any connection between them and the powder bedaubed and berouged young clothes racks who displayed the latest novelties in silk. But the Canton Christian College was shrewd enough to use the Silk Show to make its own work in behalf of Chinese silk better known. The college's agricultural department is leading in the working out of better methods in the care of the eggs in the selection of the moths, and in mulberry cultivation. The college has just printed a bulletin on sericulture in South China. The pamphlet is of general interest. It can be secured from the office of the trustees, 156 Fifth Avenue, New York City.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

but every people does that also. That is the experience of all mankind.

There are now before us three lands of promise. The first of these is the land of sobriety, the land freed from the awful curse of drink, the land in which mothers do not sob themselves to sleep because their son is going down into a drunkard's grave—the land in which wives do not tremble when they hear their husband's footfall on the stair, not knowing whether they will receive another beating—the land in which children never go to bed hungry because their father has spent his wages on drink—the land in which the community is not terrorized by frenzied men who have put an enemy into their mouth to steal away their brains—the land in which society is not blasted by an institution which is the rendezvous of harlots and thugs and scurvy politicians—the land in which industry is not crippled by wage-earners failing to report on Monday morning because they have not recovered from their Sunday debauch—the land in which jails and asylums and almshouses are not crowded with the human wreckage piled up by the demon of drink. That is a beautiful land, and every Moses has carried it in his eye. That is a land which God has promised, and toward that land humanity is moving. It was William E. Gladstone who years ago said in the House of Commons that the ravages of drink were equal to the combined ravages of famine and pestilence and war. Men of vision have long looked toward the land of promise. A few years ago our people set their faces in that direction. They put an amendment into the Constitution prohibiting the manufacture and sale of intoxicating liquors to be used as a beverage. The promised land seemed near. Jubilant souls cried, "Now we are going in!" The Volstead Act was passed. "Now we are sure to go in!" The Mullan-Gage law was passed. "We are going in at once!" So did many think. But, alas, we are not in. We are still in the desert. We are likely to be there forty years. The land of promise is near, but we cannot go in. We have not enough character to take possession of this promised land.

We have the disposition and mental habits of slaves. It is not enough to pass laws. We must enforce them. The character of a nation is not revealed in the laws it writes. That character is revealed in the laws it enforces. It is in the enforcement of the law that moral character receives its severest test. And we are a nation of lawbreakers. What laws do we ever enforce, except in a desultory and procrastinating and lukewarm manner? We do not enforce them because we have not manhood enough. We allow them to be broken because our character is weak. Why do we not go into the promised land? Because we have so little moral stamina. See the men falling here and there, everywhere, going to pieces because their character is rotten. That is the rotten spot in our American character. If our Republic goes down, it will go down because we are rotten at that point. We have scant reverence for law, and we have not moral character enough to enforce the laws which we pass. In the presence of the lawbreakers we act like so many grasshoppers.

A second land of promise is a warless world. "They shall beat their swords into ploughshares and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more." That is the promise. Moses has carried that beautiful land for centuries in his eye. The world in which there are no battleships, no

## Three Lands of Promise

ONE of the best known stories in the world is that of the Israelites and the Promised Land. They had been slaves in Egypt and they had been delivered and were on the journey to the promised land, a land flowing with milk and honey. But God kept them outside this land of promise wandering in the wilderness for forty years. Here we find ourselves face to face with a strange contradiction. God had promised the Israelites to give them this land, yet He kept them wandering in the wilderness forty years. If one asks why they could not go in, the answer is that they were not the kind of men who would take possession of a promised land or hold it even if they should get it. They had the disposition and the mental habits of slaves. They were easily discouraged. An obstacle made their hearts faint. They had religion, but it was not a power in their lives. They had no capacity for engaging in co-operative effort. They were not fit for anything better than the wilderness. The Israelites did not go into the land flowing with milk and honey because they were lacking in character. It was their character which kept them out. Being what they were, there was no place for them but the wilderness, and there they lived and died.

What gives this Hebrew story perennial significance is that it is a picture of human experience constantly repeated. Not only did Israel wander forty years in the wilderness,



# EDITORIAL

submarines, no target practice on the water, no bayonet drill upon the land. Think of a world without a bayonet, and without poison gas, and without an airplane putting a blot on heaven by its antics in mastering the art of dropping bombs upon sleeping cities. All men of vision see that world. They catch the gleam of its glittering spires, they feel the uplift of its joy and peace and singing. A world in which munition-makers do not grow fat at the expense of the toiling millions, a world in which humanity is not terrorized by poisoned gossip and lying rumors of wars that are about to come, a world in which nations do not groan under budgets created by the lords of war while all the establishments of peace are handicapped and crippled because the resources of the people are squandered on the instruments of blood. That land is not far away, but humanity does not enter in. Why? Because we are slaves to old traditions, older than the times of Ramesses II. We are the victims of old suspicions and ancient hatreds, older than the oldest of the Pharaohs. We wander in the wilderness because we are not men of religious faith. We have a religion, but it is largely a religion of ritual. We go through religious forms, but we do not believe in God. We do not believe in love. Our religion is not a moving, all-conquering power in our lives. Like the ancient Israelites, we have the name of God and the decalogue, but the law of God is not written in our hearts, and therefore we are cowards in the presence of the giants who are determined that the policy of preparedness shall be continued everlastingly, and that nations shall keep on practising the art of war. In the presence of the old ideals and customs we feel ourselves grasshoppers, and that is why we must stay forty years in the region of sand and rock where the serpents hiss and the wild beasts roam.

The third promised land is a united world. God has made of one all the nations to live together. Humanity is on the way to an organized international life, a life so complete and beautiful that it lies before the imagination like a city with walls that flash like jewels. All the kings of the world are going to bring their wealth into this city. All the kingdoms are going to become the Kingdom of the King of Love. Every knee is going to bow to Him and every tongue is going to confess that He is Master. That is the promised land. Toward that land mankind is marching, but as yet we are in the wilderness. We cannot enter in. Two thousand years ago Paul declared that the whole creation was groaning and travailing in pain waiting for the appearance of a nobler type of men. What is the world groaning for to-day? The emergence of a higher type of men. We are timorous and fumbling creatures. We are afraid of Anak and his blustering sons. We shrink from going on ahead and taking part in the organization of the life of the world. There must be a League of Nations, a society, a federation, a family of nations, and this must be the creation of the human brain and heart. In this great work America should have a foremost place. How can we ever do our work so long as we persist in acting like children? Some people despise the idea of a League of Nations, because it was, as they think, Mr. Wilson's idea. They call it a Democratic idea, and for Democratic ideas they have no place in all their thought. They do not know that Mr. Taft had the idea before Mr. Wilson had it. Many Democrats despised the idea in the earlier years because it was a Republican idea. It is not a Democratic idea, nor is it a Republican idea; it is an American idea, and every American ought to be

loyal to it. The idea of leaguening nations is the brightest idea we have ever given to the world. The work of leaguening nations is the one work of supreme significance which God has permitted us to perform. We began this work in the eighteenth century. We leagued thirteen nations. It was a difficult thing to do it, but we did it. There were many giants to oppose, but thank God they all were conquered. Our forefathers were not grasshoppers. They had no fear of giants. We forget sometimes that Europe is only a little larger than the United States, and that our States are as large as nations. Now if we can league Maine and Oregon, Massachusetts and California, Rhode Island and Idaho, why cannot nations be leagued separated by three thousand miles of water? Why cannot Great Britain and the United States be leagued, the United States and France and Italy and all the other nations of Europe, all the other nations of the world? Why cannot we have a federation of nations all of which are bound to submit their disputes to the arbitrament of a World Court? The world cannot get on without a League of Nations. There must be a league, and we must be in it. Let us put away our childishness and cease to indulge in mutual recriminations. No matter whose fault it was that we are not in the present League, let us see to it that we go in—if not into the present League, at least into some other league which shall take the place of the League in its present form. Let us put an end to the present tragedy of lagging behind with Turkey and Mexico when we ought to be in the forefront of those who are engaged in organizing the life of the world. In a crucial hour when the whole world expected our help we have held aloof to our everlasting disgrace!

But the world will be leagued. All these men who oppose a leagued world, and who whimper about the giants, are only for a day. They will die in the wilderness. They are not fit for a land of promise. Our only hope is in the cemetery. If men did not die, humanity could make no progress. Thank God then for death. The cowards and slaves are buried in the wilderness, but the Calebs and Joshuas press on. They go in. We are on the way to the land of promise. Our generation will die in the wilderness, but other men—nobler and stronger—will come after us, and to them God will fulfil His promise.

C. E. J.

## God's Way in the Sanctuary and in the Sea

ONE of the psalmists declared that God's way was in the sanctuary, and there he knew Him to be great above all gods. The same writer declared that God's way was in the sea, and there His footsteps were not known. We take the sea to represent the world of circumstance, human history, the complex story of this world's life. To trace the ways of God there is a baffling task. We take the sanctuary to mean the sphere of the inner life where there is a scale of values, where you know there is always a difference between right and wrong, and know which you ought to choose. In that sanctuary the way of God is clear. When we have found God in the sanctuary we declare He has a way in the sea, and a path in the great waters of the world's life, even when His footsteps are not known, *i.e.*, not known in particulars.



## E D I T O R I A L

When we look into human history for a revelation of the will and purpose of God we must remember that events are not purely the outcome of the Divine will. The interpretation of history as revelation is full of pitfalls. This was one of the central doctrines of Judaism, and of Hebrew religion before it. But who can read his Old Testament today and be satisfied with the way in which the Jews interpreted providence? When John Milton set out to write "Paradise Lost" he prayed that the Great Spirit who had sat brooding over the vast primeval abyss and brought the world to birth would illumine what was dark in him, and raise and support what was low, so that he might rise to the height of his great argument, and assert eternal providence and justify the ways of God to man. Does any modern student of "Paradise Lost" feel that the task was accomplished to his satisfaction, and that he can grasp the validity of the argument throughout? There are so many things at work in history besides the will of God—the wills of men, and their passions and their ambitions. Jews in the olden time believed that God meant to put them at the head of the nations of the world. Some Germans in recent time believed the same of their people. There have been Britishers, too, who have argued about the Empire in the same way, maintaining that its whole history shows that the Divine will is that it should take the greater part of the world under its wing—for the world's good, of course! This is always a dangerous doctrine. What do the Germans who once believed it think of it now? It would be equally dangerous for the Allies to attribute their success to the will of God. We are no more inclined to attribute to God the way in which the war ended than the way in which it began. For one thing is certain, the victory came to men who were not morally and spiritually prepared to make the right use of it.

Some would see Divine justice in the overthrow of pre-war despots. But then what about the new despots who have been put in power? And what about the good men who have been overtaken with calamity, and the little children, many of whom have died and many others who have been incapacitated for life as the result of the wicked war and the unjust peace? If we begin to interpret what befalls men and nations as a revelation of the will of God, it is hopeless to get any satisfactory theology out of it. Somebody said it was evident that God had intervened in the battle of Mons to save the British. Somebody else immediately asked, "Why did He not intervene at Gallipoli?" If parents tell me that their boy came through the war unhurt because they prayed constantly and earnestly to God for his safety, and are sure now that his safety is an answer to prayer, we think about the thousands of other parents who prayed just as earnestly and just as constantly but whose boys were killed. The attempt to theologize events is always a precarious business. The external fate of good men is often in the hands of wicked men—a Pilate can deliver up a Jesus to be crucified. A man may kill a child or maim it for life. A few men can hurl nations into war. A child is born in a slum, with all the physical and moral handicap that that means, whereas by the will of God there would have been no slum at all. So far as particular events are concerned, it is safer for us to say regarding history, "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known," the way is not known in exactness, not known in particulars. In large broad outlines, there is no doubt that the history of creation and the history

of mankind do give indication of what Tennyson calls "The drift of the Maker." Creation is upward from lower to higher forms, and it is a fair inference that the Creator's mind is toward upward things. Human history is a much more difficult subject. There are not a few among our leading thinkers who even deny the reality of human progress. They have used the horrors of the recent war to support their argument. We believe it is a false argument. It would be quite safe to say that only a very small proportion of the men who have to do the horrible things done in war could be described as bloodthirsty or savage, even temporarily. The immense majority of them hated the whole business, and all through it large numbers of them kept their eye on the possibility of a better world. The intellectual and moral progress of humanity is a fact. And in that fact one may read the purpose of God. The subject has immense difficulties. The way of God in history is a way in the sea, and a path in the deep waters where the footsteps cannot be traced. Indeed, we are not likely to believe that He has a way there at all until we can first of all say, "Thy way God is in the sanctuary." When we have found Him in the sanctuary we shall believe that He has a way even in the sea of obscure history which we do not understand, and a path in the deep waters which we cannot fathom. It is in the soul of man that the primal and sure revelation of God is to be found. When we know ourselves we cannot doubt Him. By the very structure of the soul life is presented to us with a moral alternative, and there is a moral obligation attaching to the right and the higher. This is our surest clue to the nature of God; He who made us so must be righteous. His will is that we should be. The fact that there is in the mind a scale of values makes every attempt to explain man by physical or biological theories inadequate. The attempt has been made to explain the moral sense by saying that it is the register of the experience of the race, but this theory breaks down on the fact that the best men have often made their choice when they knew that the line they would take would bring pain and trouble and hardship. It will be said that such men would have more pleasure in bearing pain and hardship and trouble through being true to their convictions than they could possibly have by setting those convictions aside and taking pleasant courses. But the point is that they took their choice on the course because they felt it right, not because it would give them satisfaction and pleasure. To do the right because it was right whatever they might have to suffer was the line they took. Here the theory of racial experience of pain and pleasure does not work. We are up against a divine endowment of the human soul, something in its very nature that reveals the purpose and the will of God. If we obey this will it does not follow that we shall do what is best, but we shall do what we sincerely think is best. Man's knowledge of what is right is a growing thing, but his sense of obligation that the right must be done is a constant factor. If God is our Maker, He is the source of this persistent emphasis on righteousness. None of us can doubt that love is better than hate, and this is a revelation in the soul that the nature of God is love. Whatever may be the outward fortune of the man who obeys this inward demand, there can be no doubt about his inward fortune. The outward fortune will be affected by many factors—he may suffer much from the sins of other men, or he may be overtaken in some natural calamity from storm or fire, but in his inward character the way of God is clear enough, where obedience to the sense of right always pro-



notes the true growth and strength of the soul, and where the cherishing of love issues in the enrichment of life. The man who lives from love as a main motive, whatever his outward fortunes may be, never doubts the superiority of the love-life. And he holds the assurance in himself that the supreme power in the universe is love. The way of God is well marked in the sanctuary.

In general history we may not be able to trace the par-

ticular footsteps, though we may discern the direction of the path. The greatest sufferers may not be the greatest sinners, and there may be little difference between the happenings to saints and sinners, but in the large outcome there is no question that selfishness and wrong create disorder and ruin, where unselfishness and love make a paradise. So far the way of God may be discerned in the sea, and the path found in the deep waters.

T. R. W.

## THE OBSERVER

### Two Interesting Testimonials

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

It is very seldom that two such interesting and significant testimonials occur in one day as two given in New York last Thursday, the 31st of May. One was given by the Commission on International Justice and Good-will of the Federal Council of Churches to the President of the League of Nations and the other by the Clergy Club of New York City to Dr. Harry Emerson Fosdick. Both luncheons were in the nature of testimonials of admiration and affection to two really great men, men who have rendered most conspicuous service to humanity.

President Edwards is a very interesting personality. His ancestors on his father's side were English who settled in Chile many years ago and amassed large wealth. His mother was a descendant of one of the fine old native families, so he has both British and Spanish blood in his veins. The President of the League of Nations has devoted his life to the service of his country and for several years has been Minister to the Court of St. James from Chile. Last year he was elected President of the League of Nations Assembly and is spending a few days in New York on his way to Geneva. Many functions have been arranged for him, but inasmuch as the League of Nations is the great endeavor to apply the Christian principle to international relationships, it seemed fitting that the Federal Council of Churches should be the first to welcome him. A large company was present to greet him and listened with intense interest to one of the most lucid addresses heard in New York for a long time. President Edwards speaks English, Spanish and French equally well, and it is seldom that one hears the English tongue spoken so perfectly as when Señor Edwards uses it.

In addressing the welcoming group he said that perhaps an American could speak more frankly to Americans than could a European, for surely no one could even imagine South America having any selfish interest in placing the excellencies of the League before the people of the United States. He then dwelt for some time on the fact that one of the chief objections to the League which he had heard in America was an utter illusion, namely, that it meant a super-state. No sign of it in these three years of the League's existence had appeared. No one in the League ever gave it a thought. The League acts only upon request, and there had been no instance yet where the League has taken a step to interfere in politics or with relations of neighboring states. There were, on the other hand, many instances in which the

League had settled great questions upon request of the nations. These requests would come oftener and oftener, and that would become the great function of the League. Another thing that should be said was that the humanitarian work of the League was one of its most outstanding functions. It has also brought together all the experts of the world on every social and humanitarian question and amassed a lot of most valuable knowledge. Then, too, in judging the value of the League, one should recall all the things that could not have been done had the League not been in existence. For instance, Austria could not have been helped in the way it has been without the League. It would have been impossible to have raised a cent for Austria unless the reforms had been carried out which the League undertook to superintend and direct. Any group of nations acting in Austria would have been under suspicion, but all acting together none can be suspected. The World Court is another instance of what the League could do. It did in three years what the unorganized nations have been trying to do for half a century.

But it was the League as an experiment in co-operation that President Edwards stressed most. It was inviting the nations of the world to test a new method and as they tried this new method more and more it would become a habit. I would like to quote the passage in which Señor Edwards emphasized this point, calling especial attention to the words where he summed up the real work of the League: "We are trying to educate the world to the idea of co-operation." The passage is as follows:

"There is no lack of burning political questions—in fact, we all know that Europe is at this moment tortured by innumerable problems—yet the League of Nations has not attempted, and does not attempt, to interfere with them unless it is asked to do so. Well, some people may say that this is a sign of weakness or impotence. I believe that is a very superficial way of looking at it, because really what happens is that all those who belong to the League have the consciousness of the necessity of preserving this newly created instrument for the work of international co-operation, which is its prime and essential object. The League cannot run the risk of blunting this kind instrument which it cost so much sacrifice to create, and, as I think I have said already, the League is more a state of mind than an organized body. Until the principles for which the League stands are instilled into the

minds of the people of the whole world, it must be content with promoting international co-operation following the lines of least resistance. We are trying to educate the world to the idea of co-operation; we are giving the world an opportunity to try, to test his new method, this new system, in all the questions of international interest, and in this work of preparation, which at the bottom is a great revolution, a conception of international intercourse. As you all know, we hope that all the nations of the world will by and by come and participate, when they become convinced, as we are certain will be the case before very long, that no surprises, no unexpected and overwhelming engagements will all of a sudden be sprung upon them, but that only specific commitments arrived at of their own free will can be the outcome of their decision to join."

The luncheon given by the Clergy Club of New York to Dr. Fosdick was at the Hotel Astor and was a spontaneous tribute to Dr. Fosdick for the remarkable help he has rendered to the world, especially to the youth of the world, by his writings and his preaching. His little books on "Meaning of Prayer," "Meaning of Service," and "Meaning of Faith" have been read by hundreds of thousands of people. At the various student conventions he has been listened to by many large assemblies. He combines as few men the evangelical fervor of the gospel with liberal interpretation of the doctrines. He has been a constructive thinker as well as a

brilliant teacher of the gospel. The only time when any note of iconoclasm has crept into his preaching has been when certain groups within the Church have tried to hold up as fundamental doctrines those which are not fundamentals. Thus in the matter of the Virgin Birth, Dr. Fosdick was never interested in denying it; but when a certain group within the Church said the Virgin Birth was the fundamental doctrine of Christianity Dr. Fosdick objected and said it was narrowing the faith and insisted that the doctrine of the Incarnation was the fundamental doctrine of the faith.

The luncheon, however, was given as a testimonial to the great work Dr. Fosdick has done for the Church and not to endorse any particular doctrinal position. There were two hundred present, representing all denominations. Dr. Milo Gates presided and the speakers were Dr. Henry Sloane Coffin, Dr. Cornelius Woelfkin and Dr. Robert Rogers. They all bore eloquent testimony to the fine work he was doing for the Kingdom of God. Dr. Coffin called him the real conservative. "Dr. Fosdick," he said, "is an outstanding conservative. He conserves to the Church many thinking men and women who would otherwise be lost to it. He conserves the central doctrines of the faith by interpreting them in forms which appeal convincingly to the mind of to-day. He conserves the Church as an institution, building it up and rendering it far more powerful in our city and land."

FREDERICK LYNCH.

# THE WEEKLY SERMON

## The Lantern Bearers

By Rev. Raymond C. Knox

Chaplain of Columbia University

[Following is the baccalaureate sermon preached at Columbia University, June 3, 1923.—THE EDITORS.]

*"Wherefore I put thee in remembrance that thou stir into flame the gift of God which is within thee . . . for God hath not given us the spirit of fear, but of power, of love, and of a sound mind."*—2 Tim. 1:6, 7.

IN Stevenson's charming essay, "The Lantern Bearers," he describes a boyhood game in which he later saw a significant and stimulating parable. The game consisted in carrying beneath one's coat a bull's-eye lantern. To be the possessor of a lamp was the acme of happiness. It gave one the sense of having within him a secret power, of being entrusted with no ordinary treasure which he was carefully to guard. With his lantern securely fastened beneath his jacket he would set forth on a strange mission to meet his comrades, all similarly equipped, in the hull of a deserted boat, or to gather with them on the lea of a wind-swept dune, there to plot more stirring adventures. The ownership of a light was the bond of fraternity. It united one to his companions as by a sacred cause. "Have you got your lantern?" was the anxious query upon meeting. And when there came a grati-

fied, "Yes," the coats were unbuttoned and the glory of the lights revealed.

From this play of his youth Stevenson derived his life-philosophy: that within every man there is some gift, some talent, which though not always externally visible, is yet the inner light by which he lives, the joy of his being, the strongest motive of his behavior. It sends him forth to seek a career, it joins him in fellowship with those who share a like endowment; and when in the company of the comrades of light, the gift is disclosed and there is mutual recognition.

As we gather in this chapel to mark the day of your graduation, we think of you, each one, as the possessor of a unique gift. By its light you have been led to seek an education, to come to this university by varied paths that its flame might here be trimmed and brightened, and with your comrades you are setting forth upon a career of high adventure.

We trace back that gift to the "Father of Lights," the Author and Giver of every good and perfect gift, and to whom every one is accountable for the use he makes of his stewardship. In its nature and character the gift which is yours is like that of the early followers of Christ. As exhibited in them it fired their hearts with a fresh courage; it filled them with a new spirit of service and brotherhood, it



illuminated their intelligence. "Wherefore, I put thee in remembrance that thou stir into flame the gift which is within thee; for God hath not given us the spirit of fear, but of power, of love, and a sound mind."

Not of fear but of power! As we look out on the world in which you are now to have your part how evident it is that men are handicapped and suffering because of fear. Most conspicuously we see the prevalence of fear in the attitude of nations toward one another. In some instances it seems to be the controlling motive of national policy, and to a more or less degree it enters into the acts and plans of every country. It is fear that is responsible for the enormous armaments—that distressing spectacle of peoples still bleeding and exhausted from a terrible war, requiring all their resources and strength for recovery and peace, yet taking upon themselves the crushing burden of our modern, costly, destructive weapons, to be ready if need be for another conflict. The remedy is not for us who are more securely situated to censure and condemn those less fortunate than ourselves—that is only an aggravation. But it is for us to join with them in the common task of removing fear.

We see the corroding action of fear upon the minds of men wherever there is cynicism. It is the cynicism of fear that discourages effort by calling it useless. It chills the nobler aspirations of men by impugning their motives and by magnifying their follies. The cynic may try to conceal his timidity beneath the cloak of fairer phrases, but at heart he is craven. Whoever sneers, fears. He lacks the courage and skill to lead men to achievement, he can only follow in the rear and blame them. He "faints when hard service is to be done, and shrinks at every blow."

No less is fear the foe that every man must overcome in his own heart. Whoever fails to bear witness to the truth, whoever keeps silent in the presence of wrong, whoever yields his principles of honor under the pressure of circumstances, whoever stands faltering and faithless before some lofty enterprise, is the slave of fear. And it is this same weakness which holds a man back from the full exercise of whatever capacity God has given him and from his utmost accomplishment. In that matchless parable of the talents there is a striking comment made of the man who put to no service the sum entrusted to him. When called upon to render an account, this was his answer: "I was afraid, so I hid thy talent in the earth."

Over against this blighting fear in all its manifestations we look to you. We look to you because we believe that within you is the gift not of fear but of power. However, stubborn may be the physical obstacles that stand in the way of ideal aims, you know that "no man ever fails till he fails inside." Like the Roman commander who was cut off in a wilderness and outnumbered by the enemy, you will "take counsel of your own valor." In contrast to the prophets of pessimism who despair of men and predict only disaster, you are to have that finer insight like

"One who never turned his back but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

This gift of power is in the last analysis and in the true meaning of the word of the essence of faith. Faith is never opposed to knowledge and enquiry. Its opposite is fear. Shakespeare understood it when he declared, "Our doubts are traitors and make us lose the good we oft might win by

fearing to attempt." Doubt raises spectre which it cannot quell; while faith, clear-eyed and ever-seeking, "greet the unseen with a cheer." Lasting valor is always the fruit of the life of the spirit and "to conquer fear is the soul's triumph."

The book of Ecclesiastes is given a place in the Bible because it illustrates the emptiness and the weakness of a life without purpose and without faith. In depicting the lives of those so limited the author says of them, "they shall be afraid of that which is high."

Assuredly, you have here learned to lay firm hold of the might of the spirit shall not be afraid of that which is high!

But the gift which is yours is not only power; it is also love, a virtue which elsewhere in the New Testament is sometimes called charity and in places good-will.

The virtue of love, or charity, or good-will—it's the thing that is important, not the name—was esteemed by Christ the supreme necessity because it is the bond by which men are united in fellowship. In the affairs of men it is literally true that this is the force which makes the world go round. Wherever it is not, man lives as Cain, his hand raised against his brother and the devil take the foremost as well as the hindmost.

A Church may have the most appealing ceremonies, its teachings be founded upon the traditions of the past and acceptable as well to the critical intelligence of the present. But if the Church is not a constant source for the increase of charity, it becomes as sounding brass and a tinkling cymbal.

Charity, or love, holds the key to the solution of our social problems. For if the minds of men are beclouded by prejudice, by passion, or ill-will, they shall never be able to understand one another, and no system, however theoretically perfect, can be made to work.

Again, how imperative is the necessity that you stir into flame the gift within you. Wherever darkness now overshadows the world, of discouragement, of disorder or of violence, the fundamental cause is our lack of the spirit of co-operation and charity. What bloodshed, bitterness and threats might there not have been avoided if only the nations which but recently fought shoulder to shoulder in a common cause had been able to strive together with equal vigor for the cause of peace! Who can estimate what even yet may be achieved if we can increase among men the stock of charity and then give it expression in some wise plan that will include in its scope all nations of the earth!

Your task is therefore clear: you are to contribute your gift. If the supply of good-will is to be augmented and made adequate, it can come, and come only, from lives that are dominated by it. It is out of the heart of man whence rancor and strifes and wars arise, and it is out of man's heart whence also proceed generosity and sympathy, friendliness and peace. You are to help men, and help them by example, not to pull apart but to pull together. You will find ready place for the display of this spirit, in your business or profession, in your community, and in your larger influence upon city and State. As you exercise your gift it may pass as an emotion, but as a motive it will grow stronger and abide.

Then, this gift which you have received has as its crowning glory a sound mind. Upon the use you make of your mind all else depends. Without intelligence, rigorously trained, even your virtues will amount to little; power may be misapplied, courage and faith degenerate into obstinacy and superstition, love becomes a soft and cooing sentimentality.

When Christ was asked as to the great commandment He quoted a passage from the Old Testament: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy strength." But to it He added a requirement peculiarly and characteristically His own, "Thou shalt love the Lord thy God with all thy *mind*." To love God with all your mind means to use it. For no other purpose was it given you. It means so to discipline and develop it that it may become a fit instrument to seek the truth that sets men free. It demands that you are so to consecrate your gift that you dare affirm as did Christ Himself, "To this end was I born and for this cause came I into the world, that I should bear witness to the truth."

When evil and error often deceive because they cleverly lip the phrases and ape the actions of liberty, of progress, and of peace, how inestimable is the service of Him who can strip off the mask and expose the sham.

When religion is by some to-day so misconstrued that in its name they would prohibit scientific discovery by law, and brand as heresy the thorough, accurate study of the Bible itself, how urgent it is that you show to men the true import of the wonders of God's creation, and the light He hath still to break forth from His Word!

But the greatest service you can render by the use of your mind is in creative thinking, that is, as you perceive yourself and can proclaim to others those majestic conceptions of life and its meaning by which all mankind is lifted up to higher levels. "Nothing on earth," says Victor Hugo, "is so powerful as an idea whose hour is come."

Standing on the threshold of a new age, amid the wreck and confusion left by a world-wide catastrophe, with the crude materials of civilization ready to be rebuilt into an enduring edifice, to you it is given to keep yourself "on the line of discovery," to be so responsive to the guiding spirit of God, that you envisage that truth whose hour is come and thus be able to lead men forward into the ampler inheritance which He hath prepared for those who seek Him!

Students of Columbia, members of the graduating classes: In the months and the years which now have their close you have become increasingly aware of the gift committed to you. We have seen the light proceeding from it steadily grow. We believe that here it has been touched with fire from on high, that "in light you have seen light." In the use of your gift may you never fail! For it is the thing for which all the world's a seeking. It is needed to overcome men's weaknesses and fears. It is needed to draw men together in a new spirit of co-operation and brotherhood. It is needed to guide them into the way of truth and to inspire them with an unfading vision.

"Wherefore I put thee in remembrance, that thou stir into flame the gift which is within thee; for God hath not given us the spirit of fear, but of power, of love, and of a sound mind!"

## The Conflict Between Evolution and Christianity

By William Jennings Bryan

[The following is Mr. Bryan's evolution speech at the Presbyterian General Assembly at Indianapolis, as given out to the press, with one or two corrections. Mr. Bryan was speaking in behalf of his resolution to forbid the funds of the Presbyterian Church to go to the support of any institution that "teaches or permits to be taught as a proven fact, either Darwinism or any other evolutionary hypothesis that links man in blood relationship with any other form of life." The Assembly, by a vote of two to one, adopted a very different resolution, directing synods and presbyteries to withhold their official approval from institutions where any teaching is given "which seeks to establish a materialistic evolutionary philosophy of life or which disregards or attempts to discredit the Christian faith." Although he was defeated in the General Assembly, Mr. Bryan is meeting with considerable success in his campaign to suppress the teaching of evolution. Although it seems unbelievable, nevertheless it is a fact that the Legislature of Florida has already adopted his idea. Other States are seriously flirting with it. However mistaken, to our minds, Mr. Bryan may be in the means by which he would accomplish his ends, he nevertheless has also something noble in mind—to conserve the Christian conviction of our young people. Although we earnestly disagree with Mr. Bryan's position, for the reasons suggested we consider it well worth while to print his address.]

MR. MODERATOR AND FELLOW COMMISSIONERS:

I appreciate the courtesy of the Committee on Education in asking time for the consideration of this resolution and

the courtesy of the Assembly in granting it. I beg to offer the following resolution:

*Resolved*, That no part of the Educational Fund of the Presbyterian Church of the United States of America shall be paid to any school, college, university or theological seminary that teaches, or permits to be taught, as a proven fact either Darwinism or any other evolutionary hypothesis that links man in blood relationship with any other form of life."

I recognize that many regard the introduction of this resolution as a disturber of harmony. I regret to be subjected to such a charge, but I am not the first against whom such an accusation has been brought. In the seventeenth and eighteenth verses of the eighteenth chapter of First Kings I read:

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

I answer the charge with the words above quoted. We who favor this resolution are not the troublers of Israel. We stand upon the time honored doctrines of the Church. We plead as our defense the Apostles' Creed, which has been the basis of orthodox Christianity for fifteen hundred years: We believe in God, the Father Almighty, Maker of heaven and earth. We believe in Jesus Christ, His holy Son, our Lord. We believe that Christ was conceived by the Holy Ghost, born of the Virgin Mary and crucified, dead and buried; that He descended into hades. We believe that He rose from the dead, ascended into heaven and sitteth on



the right hand of God, the Father Almighty, from whence He shall come to judge the quick and the dead. We believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting.

Those who reject any part of the Church's creed are the aggressors. We are the defenders of the faith. Those who dissent from these time-honored principles should be willing to take upon themselves the responsibility for disturbance of harmony in the Church. Those who believe in orthodox Christianity cannot be asked to surrender without a struggle merely because a struggle may cause discord.

Where do the evolutionists find authority for the suppression of issues? Certainly not from Christ's teachings. Did He not drive the money changers from the temple because they made His house a den of thieves? Should He have whispered to them, expressing the hope that they would find it convenient to remove from the building? Have we not a right to protest against those who would convert the Church from a religious organization into a society for the advancement of science, or turn the Church over to a scientific Soviet government with authority conferred upon the scientists to do the thinking for the Church upon religious matters?

Was it not Christ who advised that one should cut off his right arm and pluck out his right eye rather than that the whole body should be lost? Are the evolutionists more important to the Church than the right eye or the right hand is to the body?

Did not Christ resist the very temptation to which the Church is now subjected? When the rich young man came to him, asking for the privilege of being a follower, did Christ make any concession in order to secure his support? Not by a hair's breadth. He demanded the first place in the young man's heart and he went away sorrowing because he had great possessions.

Now they tell us that we cannot get the college boys unless we eliminate from the Bible many of its vital truths. We must discard Moses because he connects man with the throne of God instead of the jungle. We must then reject the miracles because they are inconsistent with evolution. Then we must reject the virgin birth of Christ because it is a miracle. And then we must reject Christ's bodily resurrection because it, too, is a miracle. This is the process through which evolution is leading a great many students and even some ministers. We have preachers in Presbyterian pulpits who do not believe in the virgin birth of Christ, who assume to accept or reject miracles according to their own judgment and who deny that Christ rose from the dead. If evolution can have this disastrous effect upon the ministers of the gospel, who have taken upon themselves the vows of the Church, what effect must it have upon the young students who are asked to believe that evolution is a proven fact? I believe that we can win more students to a full-statured Christ than to a Christ reduced to the stature of man.

Our first objection to evolution is that it is only an hypothesis, as unsupported in nature as it is antagonistic to the Bible. Many people who call themselves evolutionists do not know what it means. Some speak of evolution as if it were like the development of the automobile or the telephone. Others speak of it as if it were like the growth of a plant from a seed or a chicken from an egg. Neither of these is evolution. The evolutionary hypothesis links all life together and assumes that every plant and animal came up by a slow and gradual change from one of a few invisible germs of life, and came by the action of resident forces

working within. While they have not been able to prove that a single species in the more than a million estimated have come from any other species, they ask students to believe that all of the species have developed one from another. It is not a fact. No intelligent scientist contends that it is a fact. Only those who are reckless of their reputations and who rely upon what they think others believe instead of upon anything they themselves know will contend that evolution is anything more than an hypothesis, which means a guess. If these evolutionists were candid with the students less harm would be done, but they only say a part of what they believe.

If man is kin to any one of the lower forms of life, he is kin to all. Have you considered how much the human family is enlarged by the evolutionary hypothesis? If these evolutionists teach our boys that they are kin to such noble animals as the lion, the horse and the elephant, why do they not tell them that by the same logic they are also kin to the hyena, the jackal and the skunk? If they tell them that they are kin to the tarpon, the speckled trout and the sportive bass, why do they not inform them that by the same logic they are also kin to the slippery eel, the octopus and the devil fish?

If they tell our girls that they are cousins to the mocking bird, the nightingale and the meadow lark, why do they not go further and explain that by the same hypothesis they are kin to the bat, the crow and the buzzard? If they are kin to the butterfly, the humming bird and the honey bee, they are also kin to the horse leech, the housefly and the bedbug. If our children believe what the evolutionists say their days will be so filled with family reunions that they will have no time left for the worship of God or the service of man.

It does not lead all astray, but a large proportion. Darwin's hypothesis led Darwin himself away from the Christian faith. In youth he believed in the Bible. In his old age, in a letter published in his "Life and Letters," he said that he believed that there never had been any revelations. That disposed of the Bible as the Word of God and of Christ as the Son of God.

Darwin began life believing in a first great cause. He began by believing in heaven, and in this same letter said that each one must decide the future life for himself on conflicting, vague probabilities. If Darwin's hypothesis would lead Darwin away from belief in God after he wrote "The Origin of Species," as he says it did, what must be its effect upon the minds of immature youth who are told by a trusted instructor that it is true?

Professor Leuba, a teacher in psychology at Bryn Mawr College, Pennsylvania, has published a book on "Belief in God and Immortality." In this book he says that the belief in God and immortality is dying out among the educated, and so proves it. He wrote to the scientists whose names he found in a book containing fifty-five hundred of them—he said it contained the names of all of any prominence. On their answers, he declared that less than one-half of them believed in a personal God or a personal immortality. Then he wrote to the students of nine representative colleges and universities, and from the answers declared that fifteen per cent. of the freshmen had discarded Christianity, thirty per cent. of the juniors and forty to forty-five per cent. of the boys who graduated. This change from belief to unbelief he credited to the influence of the cultured under whose instruction the students passed. Is it possible that any Christian can be indifferent to these figures? Leuba's estimates are confirmed by reports of parents whose children have lost their faith in colleges.

We do not ask that the teaching of evolution as an

hypothesis be barred, but merely the teaching of it as a proven fact. Christianity is not afraid of the truth. No truth can disturb Christianity, because all truth is of God, whether it is found in the Book of Books or in the book of nature.

Christianity is not afraid of science, because science is classified knowledge and knowledge is power. But Christianity has a right to protect against guesses being substituted for the Word of God to the destruction of the student's faith. Give science a fact and science can render invaluable service to mankind. It has rendered such service when dealing with electricity, with steam, with falling water and with diseases. Let us encourage investigation in every direction and stand ready to accept truth whenever found and from whomsoever it may come, but accepting guesses is another thing, especially when these guesses undermine the Christian faith.

This issue must be met by the Church. Why should it wait until those outside of the Church have led the way?

The State of Florida has already adopted a resolution identical in wording to the one proposed and has applied it to all teachers in schools paid by taxation. The State of Oklahoma has acted along similar lines. The Legislature of Texas has passed a similar measure through the lower house by a vote of two to one. The subject is before the legislatures of other States. Why should the Church be backward in protecting the Bible in church schools? A few

days ago the Southern Baptist Church, in session at Kansas City, adopted a policy identical with the one proposed in this resolution. Shall the Presbyterian Church wait until it is compelled by the action of other churches to come to the support of the Bible and to the defense of the children of the Church?

My friends, I do not ask you to give any weight to my opinion, but you cannot ignore the facts upon which my opinion is formed. I can appreciate the timidity of those who do not want this issue to be raised, but it is already raised. I am simply presenting it to you as it is being presented to the people of the United States. I am simply drawing a line upon which you are at liberty to take position on either side.

Prescott tells us that when the great Pizarro was confronted by mutiny on his ship he called his sailors before him and stated the situation. He recounted the dangers through which they had passed and the perils that confronted them, and then he drew a line upon the stand. He asked those who were willing to share the risks with him to step up to the line. That is my business to-day. I draw a line for the protection of the students in Christian colleges from the teaching, as a proven fact, of either Darwinism or any other evolutionary hypothesis that links man in blood relationship to any other form of life. There is the line, fellow citizens. "Choose ye this day whom ye will serve."

## The Soldiers' Way to Peace

By William T. Ellis

War Correspondent

AMERICA helped win one war for the avowed purpose of establishing permanent world peace.

Nevertheless, there is still serious fighting going on, especially in those parts of Europe and Asia which the victorious Allies treated as spoils of war; and Lloyd George has publicly predicted another great war in the near future.

Heart-sick and humanity-loving Americans are crying aloud, from platform, press and wayside poster, "No More War!"

But they will not halt war by any of the methods yet proposed.

If America is kept from entering another war it will be largely through the determination of the veterans of the World War. The real soldiers know what war means; and they hate it with a perfect hatred impossible to any theorist.

As one who shared the war experiences of the American army in France, and who worked on six national battle fronts, and saw possibly a wider area of the war's sphere and consequences than any other American, I may claim to know a little about the subject. Perhaps I reflect, be it ever so inadequately, the mind of the veterans of the American Expeditionary Force when I indicate some things reasonably sure to ensue in this country should there be prospect of another war.

There will be conscription of labor and of capital as well as of fighting men. Slackers, munitioners and profiteers

will be eliminated, so far as is humanly possible. Fortunes and luxury will not be the lot of the cowards while their betters go off to die. There is a grim purpose in the returned soldiers' hearts upon this subject.

A law will undoubtedly be drafted making proved profiteering a capital offense, ranking with treason. Widespread regret exists among civilians as well as soldiers that none of the profiteers were shot or hanged for their crimes against the people during the war.

Propaganda and censorship will not be permitted to attain their former proportions. In the light of our present knowledge of the universal dissemination of deliberate falsehoods before and during America's entrance into the war, the soldiers, and most other informed persons, have assumed a "Show me!" attitude. The World War caused a heavy mortality of gullibility. Other nations are already finding that all Americans now hail in spirit from Missouri. There will be an amazing amount of free speech ere war is ever again declared by this country.

Politicians, who with the men behind international trade and finance, are the real war-makers, will have to get a new vote of confidence from the public before they can precipitate another conflict. And that vote of confidence the people are far from ready to give to-day. Instead, the veterans, who have come to see the direct connection between political machines and bad big business, seem inclined to throw



on the junk-heap the professional officeholders, and to send a new type of man to represent them in the making and execution of the nation's laws.

In print and in political circles it is rather the vogue to deride the war ideals and aims of America, to which her allies once solemnly and officially subscribed. European statesmen openly flout them.

Not so our soldiers. They risked their all and went into the miry, fiery pit of hell in order to maintain a set of beautiful ideals called the American war aims. These standards lifted the army to new heights of human vision and knightliness. Manhood never before reached so lofty a level.

And still the soldiers think these slogans that bore them into battle were true. They fought for freedom, for national independence, for all peoples, for world-wide democracy, for the breaking of autocracy's power everywhere, for the enthronement of justice and the rights of man over the whole earth, and for the end of war.

They continue to believe that these principles are right, and the only sure basis of a continuing peace. It has been disillusioning to watch the world's big politicians repudiate all their sacred pledges to attain these objectives; but, with characteristic American common sense, soldiers perceive that the failure has been a failure of international statesmanship, and not a failure of the war aims.

A call to another war would find the American veterans distrustful of much in which they had confidence five years ago, but unshaken in their belief that righteousness and goodwill are the only way to peace. They are as loyal as ever to America—more so, in truth—but they have a new discrimi-

tion. Their illusions about war are gone. Many of them have come to share the sentiments of Kipling's grim epitaph, written after he had lost his own son:

"If any question why we died,  
Tell them, Because our fathers lied."

In his extraordinary address, "Courage," at St. Andrews's University, Barrie more deftly touched the same note: "I want you to take up this position: that youth have too long left exclusively in our hands the decisions in national matters that are more vital to them than to us. Things about the next war, for instance, and why the last one ever had a beginning. . . . For fifty years or so we heeded not the rumblings of the distant drum—I do not mean by lack of military preparation—and when war did come we told youth, who had to get us out of it, tall tales of what it really is and of the clover beds to which it leads. We were not meaning to deceive; most of us were as honorable and as ignorant as the youth themselves; but that does not acquit us of failings such as stupidity and jealousy, the two black spots in human nature."

Youth, especially in the persons of the veterans who, having really known war, utterly hate it, will be the ones to make really effective the slogan, "No More War." Peace, like war, is an effect, rather than a cause; and many of our returned soldiers, along with countless others, have quietly been looking into and talking over the causes of things. That is my surest ground of hope that there will never again be another world war.

## The Persians

By Edwin M. Dodd, D.D.

[Dr. Dodd is in charge of the medical department of the Presbyterian Board of Foreign Missions.]

WHAT more interesting sight to watch or more absorbing theme for speculation than the emerging of a nation. We have seen China emerging, and have been watching the process with the keenest interest. The smaller Asiatic countries are having a hard time coming to the surface, and they need all the interest and encouragement that can be brought to bear. Very few people are speculating on the possibilities of Persia's being among those to emerge in this post-war world. Very few realize that there is anything there worth while. To be sure, it would be an enthusiast indeed who could paint a glowing picture of an already transformed or rapidly transforming Persia. Many people would say that Persia scarcely moves, and that the difference between the country in 1922 and in 1914 is negligible, except for the areas of war and famine and devastation. This is an incomplete view. Many of us who have been living and working in Persia believe that we see the beginnings of Persia's emergence. I believe that there are enough signs of change and awakening—straws only though they may be—to say that these years mark a definite turning point for Persia. The quest is, whither will she turn?

The background always helps the perspective. What sort

of people are the Persians? What have been the recent conditions and forces in play which have retarded progress? What changes in conditions have taken place more recently to favor progress? What are the signs of emerging?

I can see some of our good Persian friends perhaps taking exception to any brief generalizations which would attempt to characterize Persia and the Persians, just as we Americans react and bristle to foreign descriptions of America and the Americans. But the characterization is from a friend; and the picture is no more drab than the Persians themselves customarily paint. To begin at the bottom of the appraisal and work up, I would say that the most discouraged remark I have ever heard about the Persians was from a wealthy Persian land-owner of Urumia, who said, "Persia is dead and there is no one to bury her." One runs across a good deal of this feeling of discouragement, even amounting to despair, about their own country among Persians themselves. They realize that it has been a backward, down-at-heels, dispirited country. There is none of the buoyant confidence and high expectation that one finds so refreshing and stimulating on coming home to America. There is very little of the will to die for a cause or a principle. The mass of the people are inert and very ignorant. What intellectual and political activity there is has generally been confined to very limited portions of the population, ex-

cept as others are pressed into the game as pawns. I remember standing by a shop in Tabriz one day when some political gossip was passing about. One shopkeeper laughed derisively, and holding up a piece of bread in his hand, called to his neighbor, "What do I care about anjuman or manjuman [a political party term]. This is my anjuman." A year ago last fall during the sessions of our annual missions meeting in Tabriz a coup d'état revolutionized the city provincial and government. In the morning we awoke to the sound of desultory firing, but found our neighborhood undisturbed. We went on with our sessions and by the middle of the forenoon we were informed that we were under a new government, the so-called democratic leader, a certain Sheikh, having been killed in the melee and an outside clan leader, in behalf of the Teheran monarchist government, having taken over the reins of office. The city in general shifted step without a stumble; and the mob which had been subservient to the Sheikh shouted for the new ruler and execrated the old. Business went on as usual.

The Persians, however, have more potentialities than is indicated by their present negative and retarded stage of development. They are keen business men. To be sure, deception and trickery are all too common in business dealings. Honesty as the best policy is not very generally recognized and practised. But there is business enterprise and sharp wittedness. If you ever tried to keep up with your bakkal (small storekeeper) as he mentally figured out the total price of numerous small purchases, you would respect the mental nimbleness that is evidenced. I heard an Englishman, who is a member of a long established commercial family in Tabriz, and whose business acquaintance with the Persians is almost unrivaled, make the offhand remark, "Why the Persians are the best accountants in the world."

Let me say here that, curiously enough, though not giving honesty any uniform or large share in their dealings, they have developed a high sense of respect for the truthfulness and integrity of Americans, who to them are represented chiefly and most intimately by the American missionaries, and typified officially to the more informed by Mr. Morgan Shuster. During the periods of anarchy in border conditions of Western Persia during the war, when every form of wealth and credit was tottering, it was the American Relief and mission drafts which were sought by high and low, Moslem, Christian and Jew, the conquerer and the vanquished, as the safest form of finance. They believe the word of an American missionary, generally speaking, as they believe almost no one else's word. Whatever else they say about us, or however else they may feel toward us, they believe in our truthfulness and honesty. This sort of recognition and appreciativeness is significant in any people. It opens up possibilities, however seemingly remote.

Hospitality and a kindly disposition toward strangers in general is to our mind a rather outstanding trait in Persians. They seem to preserve the Oriental idea of hospitality toward a guest. And as one travels through the country, except as he may strike some uncommonly isolated or fanatical section, he is more impressed by the friendliness and approachableness of the people than the reverse.

The Persians have in general been far more tolerant of the Christian and alien races than the Turk has been. Except for the atrocities of the extreme war condition in one comparatively circumscribed area of Northwest Persia, the lot of Christians in the country has generally been comfortable and safe.

I do not think it would be stretching it to make this term "hospitable" include a certain rather characteristic intellectual hospitality to new ideas. Your Persian is not a cast-iron

mental product. He is malleable and elastic. If the Turk is the German of the Near East, and the Arab the Anglo-Saxon of the Near East, then the Persian is the Latin of the Near East. Through all the centuries Persia has been the hotbed of modern heterodoxy. Sect after sect has sprung up, flourished and gone out or continued, as the case may be. One whole quarter of our city of Tabriz is peopled by the little-understood All-Allahees, who are said to be theologically somewhere between Christianity and Islam. Bahaism has had its day. And Bahaism is still making its inroads into the ranks of the "faithful" in many regions. Omar Khayyam in more ways than one typifies the speculative, philosophical and dialectic, as well as the beauty-loving, fanciful and futile phases of Persian thought. The Persians are impressionable. They readily take over the impress of a strong neighbor or propagandist or conqueror. Atheism from Russia or elsewhere would probably gain considerable ground in the larger cities if anything like the pre-war or early war Russian occupation and domination were again to prevail. But this hospitality to new ideas has its very encouraging side. It explains why the Persians come in such numbers to our American schools, and it explains the attitude of the more enlightened of the younger generation. If the tendency can be guided aright, it can lead to great advance. By and large, then, we have not a strong, virile, dominant race, but a hospitable, approachable and impressionable race. Wise firm leadership is one of the crying needs of the country.

What are the recent forces in play and the conditions prevailing which have held Persia submerged? Without going into the great underlying cause of Islam with its stultifying effects let us mention two outstanding forces of comparatively recent years. First, foreign pressure or domination, and secondly, the war itself. By this latter is meant the whole maelstrom of invasion, occupation, racial and religious hatreds, fighting, economic distress, famine, pestilence and all the long-range reactions from these conditions spreading throughout the less directly affected parts of the country. As most people know Persia was for several years before the war a bone of contention between Russia and England. Russia with her age-long struggle toward a free sea, and England with her Achilles' heel of India found themselves at cross purposes in this area which lies between Russia and the Persian Gulf and is bordered by Afghanistan and India. The gathering tension resulted in the English and Russian agreement in 1907, by which Persia was divided over her own head by these two foreign powers into "spheres of influence." In the case of Russia this influence included considerable armed occupation in the northwest of Persia and certain concessions. Russian influence even before the war was so strong in our northwest province of Azerbaijan that Russians were able to hang in Tabriz certain prominent mullahs (Moslem priests), and others who were accused of intrigue against Russia. This was, of course, bitterly resented by the Persians; but they were helpless. The pre-war situation of Persia was therefore that of being more or less shackled. Russian and British influence dominated the country. The evanescent attempt of the Persians to establish a republican form of government failed and the idealists and progressives among them lost heart and hope. One must admit that the Russian occupation had certain definite advantages for Persia. It gave security and stability, built many good roads, opened up considerable business, and in general left the stamp of some semi-western civilization. But it was not freedom or self-determination for the Persians.

When the war broke out northwest Persia suffered terribly, and the rest of the country reacted in sympathy, though most



of it was not subject to the physical damages of Azerbaijan. The contending armies of Russia, Turkey and England crossed and recrossed, advanced and retreated, occupied and evacuated and re-occupied, maneuvered and fought, built barracks and roads and bridges, commandeered property, and generally carried on as though they were moving in unclaimed territory instead of in a supposedly sovereign state—until Persia was prostrate both in spirit and in power. As a result of the war certain rich areas, partly as a direct result of the marching and fighting armies, partly as the indirect result of war conditions, were depopulated or devastated. Hundreds of villages disappeared. The population of some fertile areas shrank to a fraction of their former sizes and prosperity. Trade, which depended so largely on Russia, was almost at a standstill. The rug business was dead. The collapse of the Russian ruble and Russian investments spelled ruin for hundreds of thrifty and successful business people. The net result of the war, therefore, was terribly damaging to the directly affected parts of Persia and a general retardation for the rest.

The aftermath of the war with its first soaring hopes for the small nations and its exaggerated expectations centers on President Wilson, and then its sag and disillusionment and cynicism has been almost if not quite as retarding and depressing as the war itself. The people who looked for a new day lost heart and hope. At this low-ebb juncture there came the pressure and temptation of Bolshevism from the North, not so much the appeal of any social program, communistic or socialistic or what not—an impossible anomaly in a Moslem state—but the appeal of lawlessness and greed and malice. To most people in our part of Persia who favored it, Bolshevism meant that the poor would seize what belonged to the rich, and everybody was free to grab what he could. There went with this, however, among a larger portion of the population, a dread of Bolshevism. Still there was a certain trend toward anarchy. This crisis, happily enough, passed, or seems to have passed with last winter. And the present plight of Russia is certainly not an encouragement to “go thou and do likewise,” to the curiously pragmatic Oriental, who generalizes and argues often more from the obvious and external and material than we do. Just as German and Turkish stock dropped in Persia because Germany failed, so Bolshevik stock dropped because Russia failed. It has been some months now since the Persians at Teheran definitely rejected Bolshevik control. It is encouraging to see that this form of temptation and pressure has been resisted.

Let me lay alongside of this a second encouraging reaction. The Anglo-Persian Treaty, signed by the Prime Minister in 1919, was exceedingly unpopular among the Persians. They felt that it gave England altogether undue power in Persia. How often have I heard them say, “this would make us another Egypt.” As a matter of fact this treaty was never ratified by the Persian Parliament, and was never put into force. In this case, though the fortunes of Persia were at low ebb, she had backbone enough to resist the foreign pressure, and work toward something like self-respect and self-control, even though it was a case of blind groping. Even the British military occupation of Persia, which took place during the latter part of the war, withdrew last spring.

This brings us then to the changes that favor the country's emerging. First, Persia is left to herself more freely than at any time in two decades, if not in a century. Foreign domination is gone. Foreign political pressure is less powerful. Foreign intrigue is probably not very significant or potent, though underground propaganda or pan-Islamism or Bolshevism is hard to gauge with any assurance. As far as external evidence is concerned, Persia is unusually free in

this year of 1922 to work out her own salvation. Second, the trough of the post-war wave has been passed. We believe that the zero hour is over. Conditions from now on ought gradually to tend to improvement and stabilization. The threat of anarchy from the North seems to be much less than a year or two years ago. The chance of general security are better than they were. The extremely radical ideas which were a reaction after the war are probably not as popular as they seemed to be at one time. Third, trade is beginning to reach out *from Persia into Persia*. Communications through the Caucasus, which are a vital outlet for the northwest part of the country, are gradually opening up. At least one large American corporation is projecting considerable miscellaneous business for Persia this coming summer. The recently announced arrangement between the British Government and the Standard Oil Company presumably presages large development of Persia's natural resources, particularly oil and minerals. With this will come advance in agriculture and industries in general. The important rug business can be expected to revive. If the Urumia and Salmas regions of Persia are rehabilitated with foreign money as is now intimated, it will mean that one particularly fertile and promising part of Persia will regain its prosperity. The lawless tribes of Kurds on the border will have to subside.

What are the early signs of emerging?

First, Persia has shown signs of asserting herself, as evidenced by the rejection of the Anglo-Persia Treaty, the rejection of Russian domination, and the calling of the Persian Parliament, which was convened by the Shah on June 1 last after several years of inactivity.

Second, Persia is recognizing her need of leadership and guidance and is appealing to us Americans for help. It is gratifying to realize that American missions and the American good name have maintained their integrity through the stormy and complicated war period. By and large, in spite of temporary fluctuations and local loss of prestige, the American influence for good has persisted.

The work of our American missions has never been more encouraging. The work in such places as Meshed, Teheran and Tabriz, to mention only three, is going forward more encouragingly than ever before, with people coming to our schools, and inquirers' groups coming to our services in a way that is challenging and hopeful. Politically, the people realize that they must have an older brother. I have the best of official sanction in saying that the Persian Government is now applying for American advisers, particularly in such fields as finance and surveys for the national resources. The example set by Mr. Morgan Shuster as Treasurer-General of Persia, has never been forgotten. It is encouraging and challenging that Persia is thus turning to us for help.

It is too early to say that there is anything like a general interest in or swing toward Christianity; but it can be safely said that in certain large centers where we have missionary work there is a growing trend—relatively not larger than the proverbial mustard seed, to be sure, but also potentially as significant—beyond what we have ever seen before. The hospitality of Persians to new truths may conceivably blossom out at any time in an unexpected attitude toward Christianity. Character is what Persia needs above all else. Just so far as they recognize and seek character in our American schools, our American hospitals and our American business, just to that extent is the outlook encouraging for them.

I realize that in saying all this there may be people who will take exception to much of what I have said—people who will feel that Persia is still stagnant and that the signs of encouragement are almost nil. We missionaries, however, cannot altogether feel so hopeless or despairing, no matter

how slow the progress is. We are dealing with a country long asleep, enervated, suppressed and discouraged. We believe we see enough signs of slow awakening, of increasing

self-respect and true ambition to feel that there is perceptible an upward slant in the necessarily dusty and stony roads ahead of us.

## "We Have Put Our Souls into the Blouses"

By William Willard Howard

TWO Russian gentlewomen, employed in making hand-embroidered Russian Princess Blouses in the relief industry put into operation by Anne Louise Howard on the borders of Bolshevik Russia, were complimented on the beauty of their work. One said:

"We have put our souls into the blouses."

This is literally so true of all the work that it well may be taken as a moral example for the rest of the world to follow. At least one group of workers among all the careless, indifferent, slipshod, clock-watching, time-killing, war-demoralized workers of Europe and America show eagerness to do honest work, an anxiety to please buyers of their products, and a conscientious attention to detail approached only by the vanished standards of the past. It may be that in preserving these Russian exiles as a nucleus of a newer and better Russia when the eczema of Bolshevism shall have run its course we shall have preserved also a nucleus of honest, conscientious work upon which a chastened and repentant world may build anew a better civilization for us all.

No one who sees one of the beautiful Russian Princess Blouses can doubt for an instant that the heart and soul of a gentlewoman have gone into both design and needlework. One remarkable thing about the blouses is that there is not one blouse that is not beautiful. A purchaser can pick at random a box from a pile of blouses and be certain to find a garment into which a gentlewoman had put days and nights of painstaking, unremitting effort. There is not one poor blouse in the lot.

I took three dozen of these blouses at random from three different grades, loaded them into my motor car and drove with them to the suburban home of a man who is known personally and by name from Vanceboro to San Diego and from Seattle to Savannah. I spread out the blouses in the living room of the big house, the walls of which were upholstered with what looked like acres of books. The lady of the house, whose father was a distinguished college president and philanthropist, looked at the blouses in perplexity.

"How can I ever make a selection?" she said. "They are all beautiful. If you had brought only three or four a selection would be less difficult. As it is I should like to have them all."

This attitude toward the blouses was almost literally duplicated by a lady from Washington, who called at my office by appointment on her way to Europe.

"What shall I do?" she said. "I cannot take these eighteen blouses with me to Europe. If you had shown to me only two or three I could have chosen one. Well, I must have these three, anyway. I will get some more for Christmas presents on my return from Europe next October."

A contributor in Baltimore has written: "Please do not trouble to answer this letter, but some time tell us through

THE CHRISTIAN WORK of the success of your work. Do the returns justify your labor and expense?"

In THE CHRISTIAN WORK of last week was an article entitled "Reprieve," in which I announced that the life of Vera Thenukhin had been saved through the generosity of a subscriber in Philadelphia, who had contributed a sum of money for the specific purpose of giving to that young woman light employment for a year. That article answers the Baltimore contributor's question. The saving of Vera Trenukhin's life is a return in itself alone that has justified all my labor and expense. If I can save one woman's life—if I can put shoes and stockings on the bare and bleeding feet of little children—I shall count all my labor and expense as nothing.

This question of returns and labor and expense has plagued the souls and paralyzed the wills of many men and women who have sought to help suffering humanity. Thousands of unfortunates have suffered and died because of the blighting, withering influence of this question of returns and expense.

In my experience of the devastating effects of this question I have noticed that in mixed committees of various sorts the men most affected by it are ministers of the gospel, and that the men least affected are hard-headed business men. I have known committees to give up the work of relieving suffering and saving human life simply because it cost more than the ministers among the members thought that it should cost.

I do not count human life in terms of dollars and cents. I believe that if suffering exists it should be relieved first and the cost discussed afterward—if at all. I have found that most men of affairs hold the same view. As a rule, business men look upon these things from a business angle.

I own and operate ships. If in the course of the operation of those ships I can invest one dollar and get back one dollar and ten cents I am justified in making the investment. It is good business. If a retail grocer makes ten per cent. profit on his year's turnover he should be satisfied. He has a good business.

I believe that if a work of mercy is to be done it should be done regardless of cost. What sort of human remnant would the world think me if I saw a woman drowning and refused to plunge in to her rescue because I would ruin a fifty-dollar suit of clothes doing it?

When serving on relief committees ministers whom I have known have been altogether too timid about money. They seemed to have a fear of it—a fear that the business men did not share. The average business man is satisfied if his gift is administered in a business-like way. He does not care anything about reports of work and itemized statements of expenditures. Such things do not mean anything to him, anyway, because he does not have any means of checking up or verifying the accounts.



As for the particular relief work now under consideration, the Baltimore contributor's question may be answered easily: The returns do justify the labor and expense. Even before I left the border of Bolshevik Russia on my journey homeward Anne Louise Howard and I had been repaid in gentlewomen's gratitude for all our work and use of private funds; since my return home the response to my appeals to readers of *THE CHRISTIAN WORK* has been so prompt and so generous that I am led to believe that we are at the beginning of a highly useful and extensive work of relief. Just how extensive that work will be will depend on the additional support that it receives from lovers of humanity in the United States. For encouragement and support in the expansion of this work I can look only to gentlefolk in my own country. Neither in Great Britain nor in Europe can I look for help.

To readers of these lines who sympathize with the Russian gentlefolk and desire to have a part in the work of relief I will give only one definite assurance—I will administer your gifts with the same business methods that I use in the operation of my ships. I cannot work miracles; but that much I can promise. At present the overhead charges are

negligible. Anne Louise Howard gives her services free and pays her own expenses. I have paid the import duty on the blouses and the cost of printing and mailing the booklet. The few thousand dollars of my private funds with which I was able to put the needlework industry into operation will remain in the working fund, to be used over and over again.

But that does not make more than a beginning. The plight of the Russian gentlefolk is so tragic, the suffering and distress so acute, that there is need of a working fund many times larger. I am forwarding money to Anne Louise Howard each week, but it is not nearly enough to give employment to the throngs of gentlewomen who beg for a share in the work. More is needed. If you who read this feel that the children of the exiled nobility and intelligentsia of monarchist Russia are as well worth saving as the children of Bolshevik Russia, who have been fed at a cost to America of scores of millions of dollars, I invite your help in the work that already is in practical operation. Contributions, in any amount, may be sent to the Russian Refugee Fund, care *THE CHRISTIAN WORK*, 70 Fifth Avenue, New York City.

## The Present Crisis: A Response to the Declaration of the Federal Council

By Rev. Alfred E. Garvie, D.D.

AS one who not only two years ago visited the United States, preaching, lecturing and giving addresses in the interests of Anglo-American friendship, but since his return has used every opportunity in Great Britain to promote that object, I venture to offer some response to the declaration of the Federal Council regarding *America's International Obligation in the Present Crisis*. All who are concerned about a Christian solution of the present problems must welcome that declaration heartily and express warm appreciation of its spirit and purpose. I fully recognize how difficult, well-nigh impossible, it is for the American Government to give adequate financial assistance, so long as some of the nations of Europe, and notably France and Belgium, are resorting to violence instead of negotiations for the settlement of international difficulties, and are squandering resources needed for national economic recovery on armaments. I fully recognize that the questions of debts, reparations and armaments cannot be separated, and that any conference in which the United States shared must be free to discuss these and all other relevant questions. I believe that the people of this country, and even the government, would be ready to welcome such a conference without any restrictions of its functions.

As the division in the last debate on the Ruhr question showed, had not the party whips been put on, the majority of the House of Commons would be prepared to approve and support a much more courageous and energetic policy on the part of the Government in opposition to this adventure. Not because the policy of France is inflicting serious injury on British trade and preventing the much-needed economic re-

covery alone, but still more because the moral sense of the nation condemns as unrighteous as well as unwise this resort to "methods of barbarism," even if the sole purpose be collection of reparations, and not annexation. I much regret that I have so far had no indication that the Protestant churches of France and Belgium have uttered any protest against the disastrous course being followed by their politicians. The churches of Great Britain are practically solid in their condemnation. It does seem entirely unreasonable that France should claim to do as she pleases in the interpretation and application of a treaty of peace, to make which even possible America and Great Britain contributed so much in life and treasure. This stumbling block must be removed before there can be any renewal of friendly co-operation in the interests of peace between the nations of Europe. It is much to be desired that the conscience of America, as expressed through the churches, should support the moral protest of the best elements in this country against this outrage of what is virtually a renewal of war against a disarmed foe. I must confess that it has grieved me that *THE CHRISTIAN WORK* has not more vigorously opposed this policy. America may be assured that, with negligible exceptions, the public opinion and popular sentiment of this people, and not the testimony of the churches only, is against any policy of violence which may provoke war, and for any measures of conciliation which may establish enduring peace.

It may be that the state of American politics forbids any advocacy of America's entry into the League of Nations, and that the calling of such a conference is the only policy now practicable. But those who in Great Britain not only

welcomed the first suggestion of such an organization which came from America, but even advocated it when the idea was still treated with suspicion, and have since given all the support they could to the League of Nations Union in promoting interest in the League of Nations, must greatly regret that this declaration ignores the fact that an organization exists and is functioning effectively, so far as the policy of the great powers of Europe will allow, to which all such questions could be referred, if only America would come in. Occasional conferences cannot effect what a permanent organization would. I am sure that America would carry such weight in the counsels of the League, and could so influence the action of those nations whose indifference or hostility has hampered its operations, that, much as the League despite all obstacles has accomplished, it would be enabled to realize the ideals of men like General Smuts or Lord Robert Cecil. May I very earnestly ask the Christian men and women not to abandon this advocacy of the League of Nations, into which I was assured during my visit America would yet be brought?

On the Near Eastern question one cannot write without a deep sense of humiliation, and a keen pang of anguish even. My political interests and activities began in the well-known campaign of Mr. Gladstone in 1881 against the Bulgarian atrocities. In the early days of my ministry I went about lecturing on the Armenian atrocities, with the exposure of which the name of Mr. W. T. Stead is associated. The subordination to financial interests of human obligations in more recent policy is one that must fill with shame all who believe that human worth and material wealth are simply incomparable, and that where the first makes a demand, the second deserves no consideration. May I say with all respect that America's aloofness is one of the causes of the present situation? America must do more than make protests or offer financial assistance; the Turk understands and seems to understand force only. The use of force would not be necessary if the Turk were made to understand that America would be prepared to use all the resources she could command to put an end once for all to this recurrent tragedy of the massacre of Christians in the East.

In the condition of this country at the present moment,

with the losses it has suffered, the burdens it is bearing, the miseries it is enduring, the awful memories from which many hearts have not made escape, no one would dare to suggest that this country can go to war with Turkey again, if she has to go alone. We have a right to expect more than advice and money from America in dealing with this harrowing situation. I write this with reluctance and regret as one who in advocating Anglo-American friendship has to meet the taunt that this is the extent of responsibility alone which America will assume.

I had staying with me in November for a week Dr. Otto Baumgarten, of Kiel, and next week I hope to entertain Dr. Deissmann; thus the bonds of co-operation in learning and scholarship are being reknit. From what I hear from Germany, it is in this class—professors and students—that the greatest hardships are felt. The valuable contribution to knowledge and thought made by Germany before the war can again be hoped for if there is some recovery of more normal economic conditions in Germany. Will the churches of America make such a recovery of Germany an object of their efforts? Hate has wrought enough ill; let love do her healing work.

As a result of Dr. Jowett's appeal the World Alliance has been reconstituted and will now be directly representative of the Christian churches. Its voice will carry more authority and its influence will be more fully felt in the churches of this country. It is doing all that it can to create public opinion and popular sentiment here in favor of friendship among the nations. For this end it is working in close association with the League of Nations Union. Pressure is being constantly brought to bear on the Government for a more active policy of appeasement than that hitherto pursued. Communications are being constantly maintained with the committees in other countries of Europe to urge all the Christian churches to make their utmost endeavor to bring about an international situation which will at last assure peace, and with it security, prosperity and progress for this much afflicted continent. The churches of America can rely on the churches of this country for hearty co-operation in every effort to bring "peace on earth among men of good-will."

## The General Synod of the Reformed Church in the United States

By Professor George W. Richards, D.D., LL.D.

THE twenty-first triennial sessions of the General Synod were held in Hickory, North Carolina, May 23-30. It was the first time the Synod, since its organization in 1863, met south of Maryland. It was most appropriate, however, that this meeting should be held in North Carolina, where there is a loyal group of Reformed people, about ten thousand strong, whose history dates back to 1710, and most of whose forebears came from Pennsylvania, especially during the decade of 1745 to 1755. At Newton, North Carolina, about ten miles from Hickory, Catawba College is located,

seventy-three years old and under the supervision of Potomac Synod and North Carolina Classis. The delegates, ministers and elders, not far from four hundred in number, will always remember the bountiful hospitality of the citizens of Hickory and adjoining towns, members of different denominations giving royal entertainment to their guests. The much vaunted "Sunny South," however, was prevented from displaying her splendor by a thick curtain of cloud which covered the blue the greater part of the Synod's sessions.

The opening sermon was preached by the retiring presi-



dent, Dr. George W. Richards (Matt. 9:37-38) on the theme, "The Training of Christian Leadership"—a note that was sounded frequently in the addresses and in the action of the Synod. The Rev. J. C. Leonard, D.D., of Lexington, North Carolina, was chosen president on the second ballot, six men, one of them a layman, having been put in nomination. The delegates represented English, German and Hungarian classes. The English have a large majority. Most of the German congregations now have both German and English services. During the last triennium two Hungarian classes were added to the Church, making three in all, with fifty-two congregations, about thirty thousand adherents and forty ministers. Provision has been made for the instruction of Hungarian youth in the colleges and seminaries of the Church. No serious issues arose to call forth an expression of the various theological tendencies represented by the delegates; yet one is safe in speaking of three types which cannot be sharply separated—the ultra-conservatives, the moderate conservatives and the liberal conservatives. It needed only a slight provocation to stir up controversy; the occasion fortunately did not arise for the manifestation of latent differences. The nearest approach to such an occasion was the overture of one of the classes for a book besides the regular standard of the Church, the Heidelberg Catechism, for the instruction of the youth. After a somewhat heated discussion the request was not granted.

One of the foremost questions before the Synod was the request of the boards of the Church—Home Missions, Foreign Missions and Ministerial Relief—for an annual budget of \$1,000,000. After a wholesome discussion by the pastors that amount was sent to the classes for apportionment upon the congregations on the basis of "ability and willingness." This was one of the advanced steps in the direction of larger benevolent contributions taken during the last twenty years. For while the Reformed Church compared with other churches in this respect was somewhat backward, in the last two decades, from 1902 to 1922, it has increased its benevolent contributions by 496 per cent. For the first time, also, it has appropriated \$5,000 annually for the American Bible Society and \$4,000 annually for the Federal Council of the Churches of Christ.

Pursuant to a two-thirds vote of the fifty-nine classes, a Board of Education was established. It is composed of fifteen members and was instructed to organize and to work out a mode of operation, with due consideration of the needs of the congregation, the school and the community, on the one hand, and of the academy, the college and the theological seminary, on the other. By no means one of the least of its functions is to take active measures for the recruiting of the ministry. For it seems far easier to procure millions of money than scores of men and women for distinctively religious work.

The Committee on a New Liturgy, after six years of painstaking labor, submitted its report with forms for the regular Sunday services and special services of various kinds, containing in all thirty sections. The work is based largely on the Order of Worship and the Directory of Worship, both of which have been in use for more than forty years. The earlier books were the ripe fruit of a thirty years' liturgical controversy, in which Dr. John W. Nevin and Philip Schaff took an active part. The controversy belonged to an earlier generation. The new committee was composed of men representing the three theological schools and the different parties and sections in the Church. The new liturgy was submitted with the unanimous approval of the committee, which meant practically that, with minor revisions, it would be accepted by the Synod. It will now be submitted for tentative

use to the congregations and subject to revision at the next meeting of the Synod three years hence. Whether or not it will be submitted finally to the classes to be made an ordinance of the Church by a two-thirds vote remains to be seen. It is at least debatable whether or not any liturgy should be made a constitutional ordinance. The attitude of the Reformed Church at present on worship is to allow freedom for both the free and the liturgical service and to conduct all service with dignity and reverence, with spirituality and spontaneity.

Another new feature submitted to the Synod was the report of the Social Service Commission, which was constituted under the supervision of the Board of Home Missions three years ago. The commission defines its objectives under three heads:

1. To make clear to the constituencies of the Reformed Church and the communities served by the same the social implications of the Gospel and to promote the application of its teachings to the organization of human society, in conformity with the Social Creed adopted by the General Synod of 1917 and the instructions of the General Synod of 1920 authorizing the creation of the commission.

2. To assist local churches in such practical aspects of community service as will express Christianity in relation to the needs and aims of community life, and enable them to render an adequate Christian ministrations.

3. To make the Reformed Church a constructive force in the national life, in co-operation with approved national agencies and movements for religious and social welfare.

For the accomplishment of these ends unusual progress was made in so brief a time. The work was done through the organization and co-operation of synodical and classical committees, addresses at the annual meetings of our judicatories, sermons in the churches, articles in the church papers, especially the Social Service edition of last summer, comments in the "Heidelberg Teacher," tracts, books, summer schools and conferences. The keynote of this movement has been the Christianizing of society through the conversion of the individual.

A deliverance was also submitted by the commission in answer to a request of the Synod three years ago on the problem of recreation. Space permits us to quote only two of the recommendations on this matter:

1. Churches seeking to utilize the religious value of play and to discharge their local responsibilities in this matter should co-operate with those community agencies that already exist rather than attempt to set up rival agencies; provided, however, that the community agencies are carrying on their work in the interest of the people and not for commercial gain, and are adequately meeting the needs of the community or are capable of doing so.

2. Where no recreational agencies exist the churches should lead the way—co-operatively where possible, and if need be, they should set up programs, putting them upon as broad community bases as the conditions may permit.

It remains to be said that the Reformed Church is providing for a memorial church at Chateau Thierry in France. The building is in process of erection and will be dedicated in the autumn. The funds for payment are in the hands of the National Service Commission. Of special significance also is the erection of a Reformed Church building in Philadelphia, Fifteenth and Race streets, in memory of Dr. Philip Schaff, at a cost of over a million dollars, one of the most imposing church buildings in that city. The work will be completed during the current year.

# Prodigal Daughters\*

By Joseph Hocking

## SYNOPSIS

Colonel Lester Trelawney arrives home in England after six years of military service in India and Mesopotamia to find his two daughters sadly beset by the flood of new morals, and ethics and dress of the "younger generation." Eleanor, he soon discovers, is associating with young women of strange tendencies. Peggy has been "keeping company" with a young man of doubtful character. Both have been coming home at all hours of the night. The Colonel insists upon their recognition of his authority. They refuse. He is called away for a few days, but is recalled by a message saying that both girls have left home. He meets Peggy's lover and forces from him the addresses of both girls. The Colonel and Mrs. Trelawney visit them. Peggy has just been married to Barnes. Eleanor has secured a position in London where her employer forces his evil attentions upon her. She is rescued from a bad situation by her old friend Rod Ravenscroft, who begs her, in vain, to return to her home.

## INSTALLMENT XIV.

### PEGGY'S ROMANCE FADES.

"SOMETHING will have to be done," said Jim Barnes, who had been standing for a long time, sullen and silent, looking into vacancy.

Peg did not reply.

"Have you nothing to say? Why, we're right up against it. We've got to do something. We owe three weeks' rent and this pile of bills. I can see nothing for it but a moon-light flitting."

"What do you mean by that?"

"Clearing out. We have no money, and you won't do anything."

"What can I do?" and the girl's tones were sullen and defiant.

"Do," he said with an oath. "You could do a lot. But you'll do nothing. You're willing to sponge upon me for everything."

"Sponge upon you! Be careful what you say, Jim."

"Why should I be careful?" he asked. "Besides, it's true."

"You didn't talk like that when I lived at home," she protested. "You told me you were earning good money, and that it would be the joy of your life to buy things for me, and now—" She shrugged her shoulders.

Barnes laughed brutally. "Yes, and a nice fool I made of myself," he said. "Instead of marrying a girl with money, as I thought, she hasn't got a sou."

"I had nearly thirty pounds, and I gave you every penny of it."

"Thirty pounds! What's that?" sneered Barnes. "It all went in a week or two. Oh, you throw up that to me, do you?—your dirty thirty pounds. You paid me thirty pounds to take you, did you? And a nice bargain I made of it."

Peg did not reply.

"You were glad enough to get me," Peggy said.

"Was I?" sneered Barnes. "It was you who did all the courting, dear. I had no need to do *any*."

"Oh, you mean, contemptible outsider," gasped the girl in her rage.

"Look here, none of that!" said Barnes, taking a savage stride towards her. "I'm not going to stand any of your cheek. Mean, contemptible outsider, am I? Well, go and live with your mean, contemptible *insiders*!"

Peggy stood before him defiant, her eyes flashing. "Don't think you can frighten me," she cried. "You *are* a mean, contemptible outsider, or you wouldn't speak like that."

Barnes caught her roughly by the arm. "Say that again," he said, "and I'll blacken your eye," and he lifted his hand as if to strike her.

All the fighting spirit in the girl was aroused, and she felt contaminated by his touch. Pride of race, and all the influences of her early associations surged within her. She felt degraded by passing through such scenes, for this was only a repetition of others of a similar nature. But she was not afraid. Something, she knew not what, caused her to defy him, and challenge him to do his worst.

"Strike me!" she cried, her voice quivering. "Strike me! It's the kind of thing a creature like you would do. But remember, I'll tell my brother John, and I'll tell my father, too."

"Bah, you daren't! Your brother John!!" and Barnes laughed uneasily. "He's afraid to come near me. He remembers the licking I gave him at the Cosmopolitan Hotel months ago."

"Yes, I heard about that!" answered the girl. "Why, he thrashed you within an inch of your life. Jenkins told me so himself."

"Jenkins did, did he? I'll pay him out for that."

"Now then, strike me," and the girl looked fearlessly and defiantly into his face.

Barnes dropped her arm and walked away muttering.

Things had come to a crisis. The room in which they now lived was not the place to which Barnes had first brought her. That was comparatively comfortable, but it cost more than they could afford to pay, and after much heart-searching on Peggy's part she had consented to come to their present abode. It was a miserable, squalid place, and the surroundings were anything but savory. Still Peggy had consented. Barnes had told her that it need only be for a little time, as he expected a raise in his wages shortly, and when that time came they would be able to return to more comfortable surroundings. But the raise of wages did not come, and even this shabby little room was more than they could pay for.



Peggy, like many other girls of her class, was utterly unfit to be a wife. She was young and inexperienced, and had always refused to learn housekeeping. In addition, although her father was not a wealthy man, the family had always been able to live in comfort. She had but little knowledge of the value of money, and did not realize how quickly what seemed to her a large amount could melt away. Moreover, having been brought up as she had, she had at first protested against going to cheap restaurants and cheap places of amusement and for a time Barnes had yielded to her. But little by little facts stared her in the face.

For the first two months after their marriage Barnes still appeared to her a gay Lothario. She was still under the spell of his handsome presence and high-flown talk; but in time she became disillusioned. She saw the kind of man to whom she had linked her life, realized how utterly different he was from those of her own class. She could not help seeing that he was a common, vulgar braggart. They had scarcely a taste in common, and to all intents and purposes they spoke a different language.

But she would not admit this even to herself. By nature she was self-willed and obstinate, and she would not confess that she had made a mistake in marrying. With a kind of doggedness, therefore, which sometimes almost amounted to heroism, she tried to shut her eyes to his real nature and to be a good wife to him.

In this, however, she was only partially successful. As the glamor of her marriage passed, and the ugly specters of poverty and brutalism appeared, she grew hard and sullen. In fact, she was fast awakening to the grim reality of the life she had chosen.

Shortly after the visit which her father and mother paid her she received a letter from the latter telling her that if ever she was in trouble she must let her know. She also stated that while her father still kept his doors open to her, they would forever remain closed to Barnes. This man he would neither admit to his house, nor recognize in any way. Her mother had also asked her if she might come to see her.

The letter was, possibly, not wisely written. Certain it is that Peggy, angered by the insult which she considered had been offered to her husband, had written defiantly to her mother, declaring that she needed neither the help nor the recognition of anyone at Hampstead, and would not have it if it were offered to her. She also stated that, by her husband's wish, seeing her father's house was closed to him, their house was closed to them, and to John—especially to John.

Barnes had been very angry when she had told him what she had done. Even yet that gentleman had hopes of a recognition taking place, and he thought Peggy had made it impossible by what he called "her — silly pride."

But now things had come to a crisis. Barnes had received no raise in salary, and debts stared them in the face. With the romance of marriage entirely gone, the shabby sordidness of their surroundings hardened Peggy. A month before this Barnes had suggested that they should go and live with his people at Camden Town, and she had refused, and as week after week he still harped upon this string, she, while her defense became weaker and weaker, loathed the idea more and more.

"We must do something," grumbled Barnes at length, after striding around the room.

"There's one thing you can do."

"What?" he asked.

"You can do with a little less whisky. Only two days ago I asked you for a new pair of gloves and you told me you

couldn't afford it. But you're able to pay sixteen shillings for a bottle of whisky."

"Look here," cried Barnes, "I'm not going to do without a drop of whisky for you or anyone. Besides, a man must offer a friend a drink if he comes to see him. And I tell you this—"

He stopped suddenly as if a new thought had struck him, and after a few seconds' silence he went on in more conciliatory tones. "Look here, Peg, old girl," he said, "we are in a bad way. You must forgive me if I spoke to you a bit hasty just now; but I've my pride the same as you have. Of course, things haven't turned out as we expected. I tell you straight, I did hope your father would have been reasonable; I didn't think he'd carry things to such a length as he has, and I thought after he'd got used to the idea he'd have—caved in. But he hasn't. Now I'm as proud as Lucifer in some things, but it's no use being silly."

"You told me you were going to have a raise of salary," snapped Peggy.

"I thought I was, but business is bad, and I'll tell you straight—I dare not ask for more money. The gov-ner gave me a hint only to-day that he might soon ask me to get another place, and if he did I don't know where I could get one. Jobs ain't going begging now like they were. See?"

"You mean that you might be out of work?" asked Peggy.

"That's what I do mean, old girl, and then we should be in the soup—head over ears in the soup. I'm sorry, Peg, really downright sorry."

The girl looked with abject misery towards the fire-place.

#### PEGGY'S BETRAYAL.

O H, the horror, the degradation of it! For some time she did not know what she was doing, or where she was going. She only knew that she was adrift in London, that she, the daughter of General Trelawney, was alone and unprotected in the London streets, a castaway.

What could she do? Where could she go? A sense of utter desolation and misery possessed her, and she was ashamed beyond words. At that moment she scarcely cared what happened to her. She was not yet nineteen years of age, and what had the future for her?

Up to now she had, in spite of everything, refused to be anything but loyal to Barnes. She had excused his words of cruelty. She had fought against the loathing which sometimes filled her when she realized that she was wedded to him for life. In her way, and in spite of all her faults, she had tried to think kindly of him, and to be loving to him. For his sake she had refused to share Eleanor's offered hospitality. Ay, and more than that, for his sake she had refused to go to her own home. For his sake, too, she had borne with his sister's sneers and jibes and his mother's constant insults. And now it had come to this.

What could she do?

Again the question haunted her. She remembered what Barnes had said only two nights before when she had suggested spending the afternoon with her sister. "You can throw yourself in the river," he had snarled. "I don't care what you do."

Well, why not? Life had nothing to offer her.

She would not go to Eleanor and tell her what had taken place. She simply could not. She could see the look that would come into her sister's eyes, the bitter smile that would curl on her lips.

For a long time she walked, unheeding whither she went. Then presently she realized that she had passed from the

streets and had entered an open space. The wind had risen and dark clouds were being swept across the sky. Above her head she saw patches of blue and here and there a star shining.

Why, this was Hampstead Heath! She was near home; not more than five minutes' walk from her father's house. Almost instinctively she thought of the morning when her father and mother had come to her, and she remembered the former's words: "Good-morning, my dear; you'll remember that your father's and mother's house is always open to you."

She had felt at the time that his unconscious emphasis on the last word was an insult to the man to whom she had sworn to be loyal, but now it came to her like healing balm. They still loved her. In spite of everything she was her Dad's little Peggy still.

Great sobs rose to her throat, sobs which almost choked her.

"What shall I do? What shall I do?" she wailed. "Oh, God, help me! Oh, if they only would, if they only would! But I dare not! I'm ashamed!"

Her old home seemed like heaven to her now, and the restrictions which at one time seemed so irksome were something to rejoice in. Oh, to have a home, and tenderness, and love! To be with her own people! To breathe the atmosphere of affection and refinement! Oh, God help her.—if she only could!

What would John say? What would Trev's *fiancée* say? Did her father really mean it when he told her she might come home? He was a proud man and would shudder at anything like disgrace coming to his name; and she had disgraced it by becoming the wife of such a creature as Barnes. And yet—

Then there came to her memory, like some long-forgotten dream, the words she had read in childhood, and forgotten in her girlhood. A saying from the most beautiful story ever told. "I will arise and go to my father and I will say unto him, Father, I have sinned. . . ."

But could she? All the time she had been walking, walking, she knew not whither. Then suddenly she saw a light. Yes, it was home! That was her father's house! That was a light coming from one of the windows.

She crept wearily along no longer. Her feet seemed to be winged, and she rushed pantingly to the door of her old home.

She knocked timidly, like one afraid. Then as there was no answer, more loudly.

She heard footsteps in the hall, firm, decided footsteps, and the door opened.

"Yes, what is it?"

It was her father's voice.

"It's me, Dad. . . . Peggy. . . . Will you let me come in?"

"Peggy?"

"Yes, Dad I've—I've come home. I have no home but this. Will you have me?"

In a second the general understood. He required no mental process to comprehend everything. His heart leapt to the truth.

"My little Peggy!" he cried. "Come in, my darling! Come in! you must be cold. Come in! There, let me see your face. Kiss your old dad, my little girl! I am glad you have come!"

He drew her to the warm, well-lighted room as he spoke, and held her close to his heart, while the girl sobbed convulsively.

"I didn't know—I was—so near! Then I saw the light!

I—I didn't know what I was doing! But—but I couldn't help it! I have come home, Dad!—I'm so miserable and—ashamed!"

Her words came incoherently between great heart-breaking sobs. She scarcely knew what she was saying, but the long pent-up feelings which had been buried in her heart for months were trying to find expression.

Meanwhile her father held her to his heart. His brain even yet had failed to grasp the situation, but his love made him understand everything.

"There, there, Peggy, it's all right! It's your old home, my dear! No matter what's happened. Everything is right," and his voice was hoarse because his heart was a wild tumult.

"I'm—I'm so ashamed," stammered Peggy, "but—but I couldn't help coming. Something drew me here in spite of myself. When I found out what I was—what it all meant, I think I went mad. I didn't know where I was going. I thought I would go to the river and throw myself into the water. . . . There seemed nothing else for me. Then I saw I was on the heath, and—and I didn't know where I was going, although I kept on walking. Then I saw the light. . . . Will—will you have me, Dad? I know I've been a bad girl, but I couldn't help coming home; something made me."

"Have you! Of course I'll have you! There, my darling, don't fear anything, your old dad is here; he will keep you safe. There, sit before the fire and let me pull off your wet cold boots; then I'll go to your mother and tell her you have come home."

He drew her to an armchair as he spoke, and took off her hat and jacket.

"Are you better now, my little Peg?" he went on, scarcely realizing what he was saying or doing. "You're cold and hungry, aren't you? There, there now, don't cry. It's all right. I'll go and fetch Mother."

"No, no! not yet!" sobbed the girl.

"What shall I do for you then? I'm so glad to see you, Peg. Is there anything you want? I'll get Mother here in a minute. She'll know better than I what to do."

"No, no! not yet," persisted Peggy. "Please, Dad," she sobbed, "let me sit on your knee like I used to. I haven't sat on your knee—since—before the war, and—and . . ."

"Yes, my darling," said the General, whose eyes were brimming with tears, "that's it! There now, sit on my knee and put your arms round my neck, as you used to years ago, and tell me everything."

She laid her head on his shoulder like a tired, broken-hearted child and then she sobbed out her story. . . . Such a pitiful story! So common, yet so tragic. She told it between heart-broken sobs and exclamations of shame and sorrow.

"And is that all?" asked the General at length.

"That's all, except that I want to be with you, and—and I want—oh, I want Mother!"

"Of course you do! It's all right. Your old Dad is gladder than words can tell to have you back. Yes, I understand what you feel. It's all a miserable business;—but never mind, you have come home now. There, there, kiss me again, my dear."

"But—but do you *really* forgive me? Do you really *mean* to say that you'll have me here, just as if I hadn't been so wicked? For, oh, I have been so miserable!—so ashamed!—and—and I *do* want to be good, and I *do* want Mother."

"Of course you do!" The General half laughed and half sobbed out the words. "Don't be afraid, Peggy, we'll make everything right. The old miserable past is over, and in



some way we'll begin anew. There, there, I'll go and fetch Mother."

He rushed away as he spoke, while the child looked around the room she had known all her life. There were the old books, the old pictures, the old furniture. Everything

she saw seemed to bid her welcome, everything seemed to tell her of an undying love. This was home—the home which in her madness, and in her wickedness, she had left, but which was now the haven of refuge for which she so longed.

(To be continued)

## International Sunday-School Lesson

Mary, The Mother of Jesus

July 1, 1923

LUKE 2:41-52.

"Blessed art thou among women."—Luke 1:42.

SERMON limits preclude going into the historic reasons for Mary's adoration. One might tell of the great church councils and controversies of the fourth and fifth centuries—how the idea of Mary's right to receive homage became associated with a belief in Christ's divinity, as if the mother of one who was divine must have a larger share of divinity than any other mother of men; which idea, growing and becoming exaggerated, led to enthroning her above all humanity. One might relate how men linked Christ's divinity to that of His mother, and when that of the mother was attacked fought wordy battles in its defense, as if its overthrow must somehow imperil our reverence for the Christ.

One might review the host of legends and myths that gathered themselves from all the imaginations of the remotest past, and clustered about the name of one who was so highly favored among women. It might be shown how easy it was for heathen minds, accustomed to worship their goddesses, to transfer their affectionate reverence to the mother of their new-found Lord, carrying their former paganism into their new Christianity, just as men to-day carry much of old prejudices and idolatries of wealth and fashion into their Christianity.

It is natural that there should rise this veneration for Mary. Let us note some of its effects on men's lives. Those effects were in part harmful and degrading, but also (let us be fair in this matter) in part purifying and elevating. On the one hand, her worship tended to diminish the adoration of Christ by centering the more affectionate thoughts of believers upon His mother rather than on Himself. There is a Romish picture described by Robertson in which Christ is represented as a wrathful judge about to destroy the earth which is being saved by the piteous intercession of Mary. The picture is an extreme instance of how much more tender was the feeling toward Mary than toward Christ. I am, however, aware that the Catholic theologians declare the worship paid to her, however strong, is inferior to that paid to Christ—the one being but an extreme form of the reverence for sainthood, and the other the sacrificial worship of divinity. But it is only too apparent in practice (however the theologians may distinguish between hyperdulia and latria, the two forms of worship), that in

the minds of ignorant worshipers there is very little distinction between the reverence they pay to Mary and that which they pay to God, except, perhaps, that the feeling for the Virgin is the more tender. Thus the direct worship of Mary on the part of the ignorant may be substituted for the worship of God in Christ; while the intervention of the Virgin as intercessor between the believers and the Son of God, which is the faith even of the learned Catholic, may prevent free personal access to God. To remove men by so much the more from their Father in heaven, when they already feel too far away from Him—that were a tragic result of such Mariolatry!

On the other hand, by constantly associating Mary's motherhood with Christ's incarnation we must admit that this worship has tended to ennoble motherhood in men's minds, thus hastening the evolution of the ideal human mother, of which Henry Drummond so eloquently wrote. It has helped to make the office of mother, which was so lightly esteemed in pagan civilization, more sacred among us. Just as childhood and infancy wear a new halo of glory from Christ's nativity, so motherhood won its aureole in part by Mary's maternity.

It also elevates womanhood as well as motherhood by presenting so high an ideal as that of Mary. "Like God, like worshiper," the old proverb reversed, has application here in the effect of the purity, the gentleness, the humility of the Madonna on the hearts of her adorers. I have no doubt that many a rude man in the long centuries of the Church has been softened by the contemplation of her gentleness, and myriad Catholic maidens throughout the ages have grown into sweeter, purer women under the influence of their Holy Mother.

This veneration of the Virgin has also exalted woman's position in the world by exalting the diviner qualities which she may have in common with Mary. It has increased men's respect for woman, enhanced their tenderness and chivalry towards her, as was so well instanced by the attitude of the knights of the Middle Ages, who wore on their crests some token of devotion to Our Lady.

And now in our day, however exaggerated or false the adoration of the woman; Mary of Nazareth, may be, the womanly qualities she represents are as worthy of our admiration as of old; for are they not the very Christian qualities which are so endearing in the spirit of Jesus? The

words with which Goethe concludes his masterpiece are permanent and true:

"The Woman soul leadeth us, upward and on!"

Seekers after God, men must find something human and tender in God or they will adore a human being like Mary. God must be humanly lovable and loving, or human hearts cannot really love Him in return. Fellow Christians, while we exalt Christ's divinity, let us never forget, as did the churchmen of the fourth and fifth centuries, the sympathy and nearness to us of the man Jesus. He is our Saviour, not only because He is so divine, but just as truly because He is so human.

One more, let no prejudice excited by the falsity of Catholic worship prevent the outflung admiration of our hearts for this beautiful soul. In all the history of women there has been none more humble and reverent, more gentle and sweet, more pure and modest, more self-controlled—in short, more womanly in the beauty and strength of that word, than Mary of Nazareth. She who throughout her life, as Luke said of her, kept all these things concerning Christ's childhood, pondering them in her heart, had a strength of beautiful reticence and quiet self-restraint, rare and lovable. She that nursed at her breast and that guided with mother hands

the childish steps of the world's future Saviour ought not to be forgotten by that world. Jesus was tempted in all points like as we are, even as a boy. Is there ever a time that temptation presses harder than in boyhood, and do you doubt that God used the mother's heart and the mother's thoughtfulness to train and lead out into manhood the heart and mind of the boy Jesus? Christ, I repeat, was as truly a man as He was God, and what human being ever reached his full humanity without a mother's influence?

Gentle, loving mother, searching for her boy lest he be lost from the caravan that came back from the Jerusalem festival! Sweet, retiring woman, that sunk her life out of sight, making no display of the fact that she was the mother of the people's prophet, as many a mother might have done! Tender, silent mother, bravest and loyalest, unashamed and unafraid when others forsook Him, standing there at the foot of the cross of thy crucified Son (His blood over thee, his eyes upon thee, with a son's tenderness as He gives thee to the beloved disciple's care)—by the love of that Son's gaze, by the mourning of thy mother-heart, what before was our honor for a beautiful soul is touched now with our sorrow, and crowned now with our love.

REV. ALLEN EASTMAN CROSS, D.D.

## Foreign Correspondence

### Letter from France: The Congress for Social Christianity in Strassburg, Alsace

**I**N 1887 a group of men of heart and faith, pastors and laymen, greatly concerned to see the masses of workmen more and more dominated by economic materialism and restricted to the interests of their class, founded at Nîmes, the old Gallo-Roman city of Augustus and Antoninus, the "Association Protestante pour l'Etude Pratique des Questions Sociales" (1). About the same time the "Revue de Theologie Pratique" (2) saw the light of day and became the organ of the rising movement and shortly took the name of "Revue du Christianisme Social" (3). This new current of ideas and life traveled through the different organizations of French Protestantism: Reformed, Lutheran or Independent, by means of intense propaganda and overcame little by little certain oppositions founded far less on ill-will than on a too evident and too frequent misunderstanding of the two problems of the moment (in particular all the aspirations towards greater social justice in the midst of the laborers' democracy) and also on a conception exclusively

individualist and too materialistic super-earthly concerning the interests of Christ. In studying the economic facts in the light of the Gospel and the Gospel by the light of economic facts and in penetrating more and more the social value of the prophetic preaching of justice and of the apostolic idea of solidarity, in orienting oneself more and more in the sense of the co-operation of classes as opposed to their competition which is only the disguised and hardly mitigated form of war, the sixteen congresses of the "Association Protestante" which have been held from 1887 to 1914 (in Paris, Marseilles, Lyons, Nantes, Bordeaux, Geneva or elsewhere), have profoundly modified the state of opinion; and at present there are very few of the young candidates in our theological faculties in Paris, Strasburg or Montpellier, very few of the young members of our Christian Associations or of our Students' Federations who do not claim for themselves with a legitimate pride the title Social Christians. The fact is, that they have understood that Christianity of the future will be socialistic or it will not be. Let us say more exactly that the Christianity of Christ is socialistic in its very essence, and that it is a misfortune almost irreparable for the Church to have understood it so late. God grant that it may not be too late.

At the beginning it was a movement almost exclusively theoretical. It did not delay, nevertheless, in assuming the practical aspect imposed by a situation which did not permit to Social Christians more than to content themselves with an academic study of the works of Bastiat and of Karl Marx or of vibrating to the flaming harangues of Jaurès. It is the time when, toward 1901, those centers of religious, moral and social activity were created, which took the names of "Solidarités" or of "Fraternités" (in Rouen, Roubaix, Lille, Paris, Alais, etc.), and which became for the churches

(1) Protestant Association for the Practical Study of Social Questions. (2) Review of Practical Theology. (3) Review of Social Christianity. (4) Social Christian Activity. (5) The proceedings of the Congress of Strasburg are in press and will appear shortly in the form of a volume in octavo of about 200 pages at the price of six francs for subscribers. Address the "Bureaux du Christianisme Social," 2 rue Balay, St-Etienne, Loire, France. (6) Social Service of Faith and Life. (7) Fraternities Movement. (8) French Protestant Federation of Social Christianity. (9) The "Revue du Christianisme Social" (Review of Social Christianity) appears ten times a year in issues in octavo of from 80 to 100 pages. The price for annual subscription is 18 francs in France and 20 francs in foreign countries. Single numbers are sold at 2 to 4 francs, according to importance. Address to the Director of the Review: M. le Pasteur Elie Gounelle, 2 rue Balay, St-Etienne, Loire, France.



like a missionary advance guard preserving or bringing again contact with masses of workmen who were more and more hostile to a religion which appeared to them as a guardian of privileges, as a gendarme of capital. Without separating and isolating itself from the precedent, this new movement began to display its individuality clearly and asserted itself by founding at Besançon in 1910 a movement called "Action Chrétienne Sociale" (4), which allied itself with a great burst of enthusiasm with the social Christians and the Christian Socialists, who believed that if there is a time for study, there is also a time for action. Consequently, they worked out a program of practical realizations defining the democratic, economic, moral and international standpoint of the new group, which recalls the one recently prepared by our brethren in the United States; and they went to work immediately, for it was then the time to repeat the celebrated phrase, "Action is now in order," the horizon of the nations is becoming dark.

A little later, indeed, a frightful tempest swept the planet with the violence of a cyclone. How many hopes perished in the storm! How many projects buried in the bloody mud of the trenches! It seemed that the cause of social Christianity and even of Christianity had experienced, from the fact of war, an irreparable defeat. In reality, it is the contrary which became true in the first hours that followed the Armistice. If something perished in the maelstrom of 1914, it was the purely individualistic and intellectual notion of Christianity. It is a piety which, concerning itself only with the salvation of man in the future world, abandons to the enterprises of selfishness and of violence the sacred field where should be realized the great human brotherhood. On the contrary, that which appears as the great necessity of the moment is a religion which assuredly transforms, regenerates the individual, but also applies to the collectivity, that is to say, to the masses, to classes and races, the renewing and redeeming power which streams from the Gospel of Jesus of Nazareth. If those who believe do not decide to put in the realm of life, in the laws, in the institutions and in the customs the divine ferment of which they are the depositaries, nothing can answer for the future of civilization. Under the empire of the interests in conflict and under the lash of exasperated hatreds, the frightful catastrophe of which we still feel the last convulsions will be renewed indefinitely from quarter of a century to quarter of a century. It will be the destruction of the Church and the end of humanity.

It is in the presence of these dramatic prospectives, under the impression of these solemn thoughts, that the "Association," whose history we have just briefly retraced and showed its physiognomy, was called together last June for its seventeenth Congress. They had the immense pleasure to meet in Strasburg, the noble and grand capital of Alsace, which became French again by the play of that which Gambetta called immanent justice, more than by the force of arms. One could see in the course of our meetings for work, for discussion or for edification that if our joy was great at the sight of the redressing of a wrong which carried in itself since 1871 the germs of a new conflict, there was nothing mean, nothing chauvinistic, nothing imperialistic in the manner in which the national or international problems were set and settled. The presence in Strasburg of foreign delegations coming from Switzerland, England, America, Italy and even from Germany was in itself a guarantee of this fraternal broad-mindedness from which the French social Christians do not intend to depart in the least toward those who have been most blameworthy toward their Fatherland, if at least they decide to confess and to make reparations.

One saw it clearly when, having founded the group of

French fraternities, their representatives decided immediately to unite with the international federation of these institutional churches which are one of the best means for the evangelization of the proletariat. And how can one forget the sight afforded by the Congress when in the great meeting at the new temple consecrated to the World Alliance, after having listened to the Ragatzes, the Foerstes, the Dickinsons, the Monods ardently plead the cause of peace between the peoples through the friendship of the churches, the whole immense assembly rose to intone, each one singing in his own particular language, the immortal carol of Luther which remains the symbolic song of the world Reformation: *Ein feste Burg ist unser Gott.* The spirit of Pentecost is not dead in the Church of Jesus Christ.

It is not possible for us to give to our American readers a detailed account of the meetings of the Strasburg Congress (5). The details would not interest them; they will be especially sensitive to the turn taken by the debates, which took up such fatal subjects as the Christian use of wealth, the pedagogic reform of the social patronat, the political attitude of Social Christians facing the grave problems debated in European parliaments. It goes without saying that the best place was made for Alsace and the Alsations who resumed their places at the common hearth of the French Protestants, and who opened before the Congress the treasure of the social experience accumulated for more than a century in the course of their wide industrial enterprises. We do not forget indeed that it was Alsace that gave to the Reformation the celebrated Bucer, with whom the interest in social questions was so sharply marked. In Alsace there lived from 1740 to 1826 this precursor of Social Christianity, who was the celebrated Pastor Oberlin, reformer of that wild canton of the Vosges, called the "Ban de la Roche." It is from this same "Vallée de la Bruche" that came great chiefs of the Alsatian industry, the Legrands, the Dieterlins, the Steinheils, who were filled with the spirit of social Christianity. It is to Mulhaus that we owe the Dolfuses, the Engels, the Gouths, the Siegfrieds. There were from Alsace-Lorraine, Louis Gouth and Tommy Fallot, the founders of our old "Association Protestante pour l'Etude des Questions Sociales," which was united at the Congress of Strasburg to the "Action Chrétienne Sociale" and to two or three other similar groups, such as the "Service Social de Foi et Vie" (6) and the "Mouvement des Fraternités" (7), to form the "Fédération Protestante Française du Christianisme Social" (8). It was at the "Ban de la Roche," in a pious pilgrimage which assembled the members of the Congress before the tomb and in the Church of Oberlin, that the last measures destined to assure the future progress of the young federation were concluded.

Our readers will learn with joy that its president remains the eminent economist, Charles Gide, the apostle of co-operation, and the "Revue du Christianisme Social" (9) so brilliantly directed by the valiant Elie Gounelle, will be more and more the organ charged with multiplying the rays of life and with increasing its influence, whether in France or beyond its borders. For it is certainly as an apostolate, as a mission that the after-war Social Christians understand their task. Their only ambition is to bring the message of the Gospel into the tram of history, to place at the heart of the human being this irresistible leaven which is the living and vivifying Spirit of the Messiah. They believe in Christ, Saviour of the whole man and of all men. They believe in humanity; they believe in the Kingdom of God.

J. E. NEEL, *Secretary,*

*French Protestant Federation for Social Christianity.* —



# ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

## Four Collaborated Books on Religious Foundations

**I**N the history of religious thought no books have made more stir than those which have occasionally appeared where several authors have collaborated, writing on different aspects of the faith in the same volume. One has only to recall *Essays and Reviews* of sixty years ago or *Lux Mundi* of forty years ago, and in more recent times *Foundations* published by a group of Oxford scholars under the direction of Canon Streeter.

The fashion seems to be returning, and four books have just come to our desk in which eight or ten writers have dwelt upon the different aspects of the Christian faith and yet through all of it they hold a certain unity of thought. For instance, from the Stoneman Press, Columbus, Ohio, there comes *The Faith of a Modern Christian*, which consists of a series of papers by The Theological Seventeen. The Theological Seventeen are a group of pastors of different denominations bound together into a fellowship. At their meetings, papers on theological subjects have been read and freely discussed. It occurred to them that a valuable contribution might be made to theological thought if each one of the members was asked to prepare a paper on the general subject of "The Faith of a Modern Christian," and this book is the result. The chapters deal with such subjects as "An Outline Statement of the Faith for To-day," "Modern Science and Christian Faith," "The Christian Idea of God," "The New Testament," "The Old Testament," "The Christian Idea of Christ," "The Christian Idea of Man," "The Christian Idea of Salvation," "The Christian Idea of Prayer," "The Christian Idea of the Church" and "Internationalism."

The authors are pastors in various communions and they have produced a very stimulating and suggestive book. We imagine that whoever reads this book will be somewhat surprised at the rather radical positions that are taken, and if the book is an index of the progress of modern thought in the average American city, there is not much hope for the fundamentalists winning their case. It should be said that although the papers are theologically pretty radical, a very beautiful religious spirit runs through them all.

At the same time there comes to us from the press of the Macmillan Company, New York, *Religious Foundations*, a series of papers by various authors, most of whom are well known to the churches. These authors have been in the habit of meeting at a religious summer school at Haverford College, and as the school could not be convened last year, those who have generally taken part in it, have been asked to contribute one article on this general theme, and they have been

bound together in this extremely suggestive book. The book has a very unusual quality, as its editor, Professor Rufus M. Jones says. It is written in the sincerest manner, every man honestly stating his thought regardless of where the conclusions lead, but the interesting thing is that the conclusions of almost all of these men lead to the same thing—that liberal thought eventuates in the strong faith in the eternal verities by which men can interpret the universe satisfactorily to themselves and lead triumphant lives. The ten topics are dealt with by such men as Professor Jones, Dr. Sperry, Seebohm Rowntree, Clutton-Brock, Elihu Grant, Professor Jacks, Professor Lyman and Professor Peabody. They are as follows: "How Shall We Think of God?" "How Shall We Think of Christ?" "How Shall We Think of Man?" "What Shall We Think of Nature?" "How Shall We Think of Society and Human Relationships?" "How Shall We Think of the Kingdom of God?" "What Shall We Think of the Bible?" "How Shall We Think of Evil?" "How Shall We Think of Progress?" "How Shall We Think of Life After Death?"

Another volume which has just come to us from London, and which has been published in this country by E. P. Dutton and Company from the house of John Murray, London, is called *The Christian Faith* and is a series of essays written at the instance of the British Christian Evidence Society, edited by Dr. C. F. Nolloth, of Oriel College, Oxford. These eleven chapters written by such men as Professor Webb of Oxford, Dr. Stanton, the Rev. W. M. Bell, Dr. Kennett of Queen's College, Cambridge, the Rev. R. Webb-Odell, Professor Peake, Dr. Nolloth, Dr. Gardner of Oxford, Dean Rashdall of Carlisle, Canon Barnes of Westminster, and Professor Watson, deal with the following topics: "Religion and Philosophy," "The Comparative Study of Religions," "The Bible and Science," "The Religious Value of the Old Testament," "The Evidences of Christianity," "The New Testament Record," "Jesus Christ," "The Ethics of Christ," "Christianity and Social Problems," "Modern Psychology: Its Bearing on Religious Teaching," and "Christianity and History."

This volume is a little different from the others, inasmuch as each writer wrote without any previous conference with either the editor or the other writers and the subjects treated are thus regarded from quite different points of view. Yet the consistency of the book, as a whole, does not suffer. Another interesting thing about these essays is that they are written with parents in view, realizing that there is a need of soundness in religious education which has been intensified by the last eight or ten years of stress through which the world has passed.

So that the chapters not only tell of the great fundamental problems of the faith, but also give instructions for the best way of imparting instructions on these problems to insure reception by the pupil. All of this gives a certain directness

\**The Faith of a Modern Christian*. By The Theological Seventeen. Stoneman Press. *Religious Foundations*. By Various Writers. The Macmillan Company. \$1. *The Christian Faith*. Edited by C. F. Nolloth. E. P. Dutton. \$2.50. *The Return of Christendom*. By Various Writers. The Macmillan Company. \$1.75.



to the writing which will appeal to the average reader.

*The Return of Christendom* is written by a group of leading thinkers in the Anglican Church, and has an introduction by Bishop Gore and an epilogue by G. K. Chesterton. The Macmillan Company, who have published the book in America, have also added an introduction by Bishop Brent. These chapters, as is stated in the prefatory note, have been in every case the subject of careful consultation between the writers concerned, and so are in every sense the fruit of their collaboration. The authors of these chapters are not so well known in America as some of the writers in some of the other collaborated books, but are all men who hold leading places in the Anglican communion, and these chapters are not confined purely to the theological aspects of the faith, but deal with the application of Christianity through all the problems of our time. Indeed, this is the note that is emphasized in the book. The very first paper is on the "Idea of Christendom in Relation to Modern Society," and the other chapters take up this same thought only along more detailed lines. They carry it out into industry, into property and into socialism, so that the fundamental note of the book is really the return of the Kingdom of God. Yet there are interesting papers on the return of Dogma, and what form it shall take. The last chapter by Father Bull is on "The Kingdom of God and the Church To-day," and is provocative of much thought. The book as a whole is devoted to what Bishop Brent feels is one of the growing needs of the times to a searching study of the present condition of industry and a plea for humanization, moralization and Christianization of property and the whole of the social order.

All of the books we have mentioned on this page are worthy of very careful reading and study.

#### EPISCOPALIANS AND THE CONFERENCE ON FAITH AND ORDER

EDITOR THE CHRISTIAN WORK:

I venture to suggest that the editorial in the issue of April 14, "Episcopalians and Unity," is a little bit behind the times. I guess whoever wrote it forgot the apology the General Convention of the Episcopal Church made in October, 1910, when it started the movement. I enclose a copy of our first pamphlet containing the Report and Apology which was accepted by the Convention. Episcopalians, however, among their other faults, remain human, and while they sometimes reach a high plane, once in a while the atmosphere is too rarified for them and they descend, but for twelve and a half years the Commission on the World Conference of the Episcopal Church has been advertising that apology and doing its utmost to secure the cordial co-operation of the other churches. The Continuation Committee has striven since its appointment to make it clear that it repre-

sents the seventy-eight churches which sent delegates to the meeting at Geneva in August, 1920, and it has consistently urged each and everyone of these commissions to recognize that its share in the enterprise is exactly the same as that of the Episcopal Church. I shall be very grateful if you can stress this point now. We are very anxious that the other churches shall take an active part in the leadership, especially in the group conferences which we are trying to get formed and which it seems to us will be absolutely essential if any proper preparation is to be made for the World Conference itself. We think we need the active interest and co-operation not only of every church, but of the rank and file of each church. Unity will never be reached by the action of a few leaders, no matter how learned and saintly they may be. I do not think that the action of the Ecumenical Councils or any other action of Christians has ever become efficient until it was adopted and supported by the great body of the Church. Moreover, we have advertised from the beginning that we recognize that special treasures have been entrusted to the stewardship of particular churches, and our hope is that through the World Conference these may be available for all Christians in a common storehouse. Personally I have never been able to make up my mind finally on the question of the exchange of pulpits. I voted enthusiastically in the General Convention at Richmond, which I think was sixteen years ago, in favor of a canon which made possible such exchanges, although there was a restriction in it which I would have preferred to see omitted. I think from some points of view such an exchange would be most desirable, but on the other hand I think it would tend to conceal the fact that differences still exist, and I do not believe that our differences will ever be removed until we face them fairly and fearlessly.

ROBERT H. GARDINER,

*Secretary of the World Conference on Faith and Order.*

[The apology to which Mr. Gardiner refers runs as follows: "We would place ourselves by the side of our fellow-Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity. With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution."]

#### TITHING LITERATURE FOR CHILDREN FREE

Until September 1, 1923, we hereby offer a pamphlet containing "A Mother's Story of Her Two Boys" and "When Jim Mercer Signed Up" to pastors, Sunday school superintendents and teachers in such quantities as they can wisely use, free, postage paid.

Please mention THE CHRISTIAN WORK; also give your denomination.

The Layman Company, 35 North Dearborn Street, Chicago.

The American Child Health Association, believing that health is a matter of sound education, and that no greater creed can be spread through the world than the gospel of good health, has instituted a unique series of health scholarships, to be awarded to teachers in service who have been especially successful in teaching health. The \$10,000 allotted to these scholarships will be distributed as follows:

Five \$1,000 scholarships and fellowships to college graduates now in service as principals, or elementary school supervisors.

Five \$500 scholarships to normal school graduates or college graduates now engaged in classroom teaching.

Fifteen \$200 scholarships to holders of teachers' certificates, now engaged in classroom teaching.

The committee announces that these sums are not fixed ones, but approximate, depending upon circumstances, and that although the conditions require the teacher to be in service at present, an exception to this rule may be made in favor of any teacher who has already done exceptional work in health education.

Further details concerning these scholarships may be had by writing to the association at 370 Seventh Avenue, New York City.

#### LOOKING 'EM OVER AT THE GENERAL ASSEMBLY

[The "General Assembly Daily News" published the following verses on May 22. The hero of the third stanza is John Willis Baer; of the fifth stanza, Dr. Reid, of Oakland, California:]

"My friend," said Elder Juggins, "my anxiety is this,

To teach you to identify the men of prominence.

That weary man you see up there a-pounding with his gavel

Is the honored Moderator who's job is to unravel

The parliamentary tangles and make the business travel.

"The gentleman behind him, who's now rising to his feet

Is the Clerk of the Assembly—he will now say, 'I repeat,'



He writes down all the minutes with his dollar fountain-pen,  
And steers the soaring orators back to the earth again,  
When they seem about to rise beyond the range of human ken.

"And now, pray look most carefully, for, walking up the aisle

A former Moderator comes, a-smiling of his smile

He knows the whole Apostles' Creed—which no one can confute

And he is the glass of fashion all the way from hat to boot.

As he walks up to his section in his summer ice-cream suit.

"Those three sad-looking gentlemen consoling of each other

A-falling on each other's necks and saying, 'Courage, Brother.'

Are true-blue Presbyterians in every respect;

They never are unorthodox; nor do they genuflect;

But sad to say, they are to-day, among the non-elect."

"But Elder Juggins, tell me quick, who is this frequent sage,

Who rises to each question, and rushes to the stage,

Who to the welfare of the church shows such complete devotion,

That he must give his eloquence to each and every motion—

Who may he be?" Said Juggins, "I have not the faintest notion."

### A GOLDEN JUBILEE IN THE MINISTRY

The Rev. Dr. Henry Mottet, rector of the Protestant Episcopal Church of the Holy Communion, Twentieth Street and Sixth Avenue, is celebrating the golden jubilee of his ministry, the whole of it in the same pulpit, by raising one-quarter of a million dollars to erect a six-story community house for this downtown district of New York City, now destitute of all other Protestant Church influence.

The Church of the Holy Communion is an old landmark of "little old New York," for it was built seventy-seven years ago on its present site, which was then over a mile north of the city limits. It was founded as a free church—the first church of its kind in New York City and one of the very first in the United States. It welcomed the poor as well as the rich, the colored as well as the white, to worship together in one common fellowship. No pews were sold, as was the custom in other churches, and the offerings were voluntary, members of the congregation giving according to their means. The church was founded with the mission not to save people from hell, but help them make this world heaven.

During his fifty years as minister of this

historic church Dr. Mottet has had three big tasks to perform. His first task was to assure forever the permanency of the church on this section of Manhattan, so that these people might not be without a place to worship. This he did by establishing an endowment fund. The first \$100,000 toward this fund was begun with twelve one dollar gold pieces placed in a little silk bag on the altar by twelve working girls of the community. Since then the endowment fund has increased to over \$600,000.

His next great task was to modernize the church building. The entire sanctuary was reconstructed, beautiful fifteenth century art windows replaced the old ones, and the finest organ of its size was installed.

Dr. Mottet's third big task is still unfinished—the building of a great community house for this downtown district. "For years," says Dr. Mottet, "I have studied and planned for the creation of a community house which shall meet the needs of the thousands of men, women and young people, who are my constant neighbors and devoted friends working and living in this part of Manhattan. To celebrate my fiftieth anniversary as minister of the Church of the Holy Communion I am raising \$250,000 to make possible this community house, which will be the only community house in this part of the city where there is practically no place for young people to meet for social mingling, few wholesome amusements, and no noon hour or after work recreation center."

When answering advertisements please mention The Christian Work

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

### PRICES FOR ROOMS

100 single rooms.....\$2.50 per day  
250 double rooms.....\$4.00 per day and upward  
Single rooms with bath.....\$4.00 per day and upward  
Double rooms with bath.....\$5.00 per day and upward

### POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.  
GEORGE C. BROWN, Proprietor.



*The*  
**CAIRO**  
*Hotel*  
Washington D.C.

Washington's Tallest Building  
Absolutely Fireproof

Famed for its hospitable treatment of guests: moderate rates (American and European Plans)  
Convenient to everything; distinguished for its high class clientele.

JAMES T. HOWARD,  
Manager

## The COMMUNITY CHURCHMAN

*A Monthly Magazine for all churchmen who are community minded*

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

**THE COMMUNITY CHURCHMAN**  
2822 Annette St., Indianapolis, Indiana



**VICTOR Portable STEREOPTICON**

THE PERFECT LANTERN SLIDE PROJECTOR

SHIPPED ON APPROVAL THOUSANDS OF SLIDES FOR RENT OR FOR SALE

**VICTOR ANIMATOGRAPH CO. INC.**  
276 VICTOR BLDG. DAVENPORT, IA.

ASK FOR CATALOGS AND TERMS

**McSHANE BELL FOUNDRY CO.** BALTIMORE MARYLAND

Church, Chime and Peal BELLS  
Memorials a Specialty

### The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City.

### Tusculum

A thorough Christian-character-building College. Established 1794. Address

President C. O. GRAY, D.D., Greenville, Tenn.



# Two Irresistible Travel Opportunities

With Select Parties of "Christian Work" Readers

## Two De Luxe "Clark" Cruises

### AROUND THE WORLD

### To the MEDITERRANEAN

4th Cruise

#### 120 Days of Luxurious Travel

on the superb, Oil-burning S. S. "LACONIA" (20,000 tons) of the famous Cunard Line.

Sailing January 19, 1924

\$1,000 and up, (according to size and location of stateroom), including regular ship and shore expenses.



**AN ALLURING PROGRAM** — Havana, Panama Canal, Los Angeles, Honolulu. Ten days in Japan, Shanghai, Hong Kong, Manila, Java, Singapore, Rangoon. Option of 18 days in India, Ceylon, Red Sea, Suez Canal; 3 days in Cairo, Port Said, Haifa, Jerusalem, Athens, Naples, Monaco, Cherbourg, New York.



GRANADA, FROM THE GENERALIFFE

21st Cruise

#### 65 Halcyon Orient Days

on the Great White Star S. S. "BAL TIC" (23,884 tons).

Sailing February 2, 1924

\$600 and up, (according to size and location of stateroom), including regular ship and shore expenses.



**A FASCINATING ITINERARY** — Madeira, Cadiz, Seville (Granada and the Alhambra), Gibraltar, Algiers, Athens, Constantinople, The Holy Land and Egypt, Naples, Rome, The Riviera, Cherbourg, Liverpool, New York.

## Stop Overs in Europe Can be Arranged for Both Cruises Unsurpassed Cuisine and Service Throughout

### GREAT INSPIRATIONAL FEATURES

Shipboard Services and Lectures, Travel Club Meetings, Entertainments, Deck Sports, Musical Programs. Trained Directors for Shore Trips, Lady Chaperones, Physician and Trained Nurses.

Dr. D. E. Lorenz, author of "The New Mediterranean Traveler" and Managing Director of Clark's "Round the World" Cruise, will have charge of our "CHRISTIAN WORK" parties.

*Illustrated Book and Ship Diagram Sent Free Upon Request.*

**Please State Cruise Preference**

**Secure Your Reservation Now**

**ADDRESS: THE CHRISTIAN WORK, 70 Fifth Avenue, New York, N. Y.**

When answering advertisements please mention The Christian Work

# THE CHRISTIAN WORK

A Religious

JUNE

23, 1923

Public School of  
Helixion Library  
3223 Atherton St  
Berkeley Calif  
Jan 24-29883



Easter in Palestine

Sherwood Eddy, LL.D.

Spurgeon and His Work

Rt. Hon. David Lloyd George

A Body for the Ideal

Rt. Rev. Charles H. Brent, D.D.

Preparedness—but Which?

Frederick J. Libby

Evolution and Immortality

Rev. Walter Spence

David Starr Jordan's Autobiography

Hamilton Holt

Three Dollars a Year

Ten Cents a Copy



## REV. WALTER SPENCE ON EVOLUTION AND CHRISTIAN THEOLOGY

EDITOR THE CHRISTIAN WORK:

The writer is utterly amazed and righteously indignant that any minister of the Gospel, assuming the name of "a Christian," should be permitted the use of the columns of THE CHRISTIAN WORK to broadcast his rationalistic caricature of every historical and doctrinal statement of God's Word as to the origin of man, the origin and nature of sin, and the mission and work of Jesus Christ in the redemption of sinful and sinning humanity. We refuse to become a party to any further dissemination of his blatant infidelity by quoting or discussing any portion of an article that is the ranklest exposé of the fact that "evolution" is the arch-enemy of Christian faith and character and of the Christian church that has ever been discussed by a professedly "Christian minister," and appeared in and been promulgated by a religious paper within the writer's knowledge. It is, however, a case wherein "the wrath of man is made to praise God" and bless humanity in disclosing the atheistic infidelity and apostasy of this type of so-called "Christian evolution," and in defiantly challenging the Christian church to a "dual to the death" in defense of the Bible as the Word of God and of its own existence, mission and redemptive character.

Suffice it to say that, if the Rev. Walter Spence is correct in his "evolutionary hypotheses," the Bible is the basest fraud that has ever been imposed upon the human race, and Christianity the most heartless, cruel and deceptive of all similarly false and "pagan" religions, and the preachers of it are the worse foes and deceivers of their fellow-men the world has ever known.

We submit this article as the evidence of this fact, and challenge the author's right to the name of "Christian" in any evangelical, rational or Biblical sense. Ingersoll and Darwin were as "orthodox" in their onslaughts against the Word of God and Christianity in their day as is this article on "Christian evolution" by a "Congregational pastor" of our own.

I have been a reader of THE CHRISTIAN WORK and its predecessors all the forty-four years of my ministry and greatly appreciate it, but an article as "rank" as the above almost drives me to "giving it up" forever. I certainly could not commend it as a family paper, or to anyone but a discriminating reader who does his own thinking. That article will do more to undermine the faith of men in the Word of God, Christianity and the ministry than anything THE CHRISTIAN WORK has ever contained, and I regret it.

J. A. LIVINGSTON SMITH.

York, Pennsylvania.

## "WHOM GOD HATH NOT JOINED"

Under this title Rev. Joseph Fort Newton discusses divorce in the "Atlantic Monthly" for June. He believes that in a completely Christian social order there would be no divorce problem, for the Chris-

tian spirit would forgive everything. The Church should recognize that comparatively few marriages are truly Christian, and either make a distinction between Christian and "common" marriage, or else perform religious ceremonies only for those who profess Christian principles, and then recognize no divorce. There are many marriages, he asserts, which should not have taken place, and in some of these the marriage relation is more immoral than divorce. "The sanctity of marriage lies in a sacred union of hearts," and where there is no longer love the true marriage has ceased. The law should not go into detail, but should provide special courts with both men and women judges where such questions can be dealt with properly. "The real remedy lies in making marriage a nobler and finer thing than it is. . . . Until we have learned to live with ourselves and keep the peace, we may not hope to live with another without friction."

## TOWARD CHURCH UNION

The Cleveland Congregational Union and the Presbytery of Cleveland on May 7, in joint session, adopted resolutions calling for organic union of the two communions. They also voted: "That all matters pertaining to the local missionary enterprises within the territory common to the Presbytery and Congregational Union shall hereafter be considered in joint sessions of the executive boards now conducting the church work. At their joint sessions all plans for the support of churches, establishing new ones, or readjustments of existing churches, shall be passed upon and determined, provided that no existing contracts be violated."

## whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy  
E. FOUGERA & CO., Inc.  
90-92 Beekman Street, New York

**ROCHE'S**  
HERBAL EMBROCATION

COLLECTION ENVELOPES—8c per pack of 52, in Cartons (Also Storehouse Tithers Envelopes) write Dufold Trifold Company, Asbury Park, N.J.

## THE AMERICAN SEAMEN'S FRIEND SOCIETY

76 Wall Street, New York  
(Incorporated April, 1833)

The only American undenominational, international and national Society aiding seamen. Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Places loan libraries (\$25) on vessels sailing from New York.

Publishes the "Sailors' Magazine," \$1.00. Supported by contributions and legacies.

JOHN B. CALVERT, D.D., President.

GEORGE SIDNEY WEBSTER, D.D., Sec'y  
Send contributions to CLARENCE C. PINNEO  
Treasurer, 76 Wall Street, New York.

## AMERICAN TRACT SOCIETY

Its work is interdenominational evangelical and international in scope and is commended by all the churches. It has published the Gospel message in 178 languages dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and also visit the spiritually destitute. In the Spanish and Portuguese languages, chiefly for Latin America, there have been issued 16,012,088 copies of volumes, tracts and periodicals. Its literature in the native dialects has been the strong right arm of foreign missions. Its benevolent work is dependent upon donations and legacies.

REV. EDWIN NOAH HARDY, Ph.D., Gen. Sec.  
WILLIAM PHILLIPS HALL, President.

Donations may be sent direct to American Tract Society, 101 Park Avenue, New York, N. Y.

## THE MONDAY CLUB SERMONS

FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

*"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."*

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



The Pilgrim Press

14 Beacon St., Boston  
19 W. Jackson St., Chicago  
156 Fifth Ave., New York

# THE CHRISTIAN WORK

CONTINUING

## THE EVANGELIST AND NEW YORK OBSERVER

Vol. 114.—No. 25.

New York, June 23, 1923.

Whole No. 3028.

### CONTENTS

THE WORLD OF TO-DAY.....	771
EDITORIALS:	
Mr. Bryan Pays His Compliments to Governor Smith: Rev. Frederick Lynch, D.D.....	775
Loneliness: Rev. T. Rhondda Williams.....	776
EDITORIAL CORRESPONDENCE:	
A Great British Citizen: Lucia Ames Mead.....	778
Easter in Palestine: Rev. Sherwood Eddy.....	779
THE OBSERVER'S LETTER:	
Mr. Egan Talks About Books.....	781
THE WEEKLY SERMON:	
Spurgeon and His Work: Rt. Hon. David Lloyd George, M.P....	782
GENERAL ARTICLES:	
A Body for the Ideal: Rt. Rev. Charles H. Brent, D.D.....	784
Preparedness—But Which?: Frederick J. Libby.....	786
No Respector of Titles: William Willard Howard.....	789
Evolution and Immortality: Rev. Walter Spence.....	790
Prodigal Daughters: Joseph Hocking—Installment XVI.....	792
COUNTRY CHURCH DEPARTMENT:	
What a Country Minister Should Know: Rev. Anton T. Boison.....	794
ONE BOOK A WEEK:	
A Great Autobiography: Hamilton Holt.....	795
INTERNATIONAL SUNDAY SCHOOL LESSON:	
July 8, 1923—Simon Peter.....	797

The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included.)

Entered as second class matter February 20, 1923, at the Post-office at New York, N. Y., under act of March 3, 1879.

Printed in U. S. A.—Published by The Christian World, Inc., Frederick Lynch, President; Henry Strong Huntington, Vice-President; Benson Y. Landis, Secretary-Treasurer.

All communications and remittances should be sent to "The Christian Work," 70 Fifth Avenue, New York.

Printed by Birkle & Glaser, 103 Park Place, New York City.

### The World of To-day

#### THE REPARATIONS TANGLE

The amended German reparations note communicated on June 7 is the most business-like document that has yet come from the German Foreign Office. The note re-emphasizes Germany's willingness to accept the decision of an impar-

tial commission of inquiry as to the amount and method of German reparation payments, and offers to supply all available information necessary to form a reliable judgment on her capacity to pay. It proposes a total of 1,200,000,000 gold marks per annum as "part of a definite reparations settlement": (a) 500,000,000 to be realized from the annual bond interest on a 10,000,000,000-mark capitalization of the federal railways; (b) 500,000,000 guaranteed by first mortgage bonds to be levied on the entire business, industry, banking, trade, traffic and agriculture of the country; (c) customs receipts on all imports other than necessities—excise on tobacco, beer, wine and sugar, and on receipts of the spirits monopoly. (It is remarked that the pre-war receipts reached about 800,000,000 gold marks annually, which have now fallen to about one-quarter, but would be automatically increase with Germany's economic recovery.) In conclusion the note emphasizes that in a matter so vast and complicated progress can be achieved only around a conference table, and repeats the request that such a conference be summoned to decide how Germany may best discharge her liability for reparations which she formally acknowledges. No reference is made in the note to France's demand that passive resistance in the Ruhr be stopped at once. Because of this the French press indicates a summary rejection of the offer without examination of its various provisions. There are many signs, however, that the French will not have things quite so much their own way as with the German proposals of last month. The British are ready to concede that the note presents a possible basis for negotiations, even though the annual cash offer may be inadequate. They have previously indicated their readiness for a four-year moratorium, as well as a small stabilization loan. The Belgian disposition toward a less rigid policy in the Ruhr was indicated by the text of her proposals which were allowed to leak out recently. Moreover, the German request for an international commission of inquiry is in line with the general proposal of Secretary Hughes last December, rejected by the French; and "official Washington" is reported to be in further accord with the final paragraph of the German note, in that it believes that no substantial progress can be made except through "oral negotiations." France has been five months in the Ruhr, and the Paris press, which claims that France is on the point of success, is particularly



# THE WORLD OF TO-DAY

bitter against the more moderate British viewpoint which shows a willingness to negotiate at this point of the proceedings. France is isolating herself more and more from her allies, while Great Britain, Belgium and Italy show signs of finding common ground.

of reconciliation and reconstruction are those dedicated efforts which are made in the spirit of Christ.

Signed in and on behalf of London Yearly Meeting,

JOHN H. BARLOW, *Clerk*.

## THE FRIENDS IN ENGLAND SAY, "REVISE THE TREATY"

The following appeal "To Peoples and Rulers," issued by the Yearly Meeting of the Society of Friends (Quakers) in Great Britain, at their 255th annual meeting held at Devonshire House, Bishopsgate, London, is being distributed widely throughout the world. In England it is being sent to members of the House of Commons and the House of Lords, to public men, to teachers, trade unions, the clergy of all denominations, and so on. Friends overseas will undertake its distribution in the Dominions and through the Friends' Council for International Service, who have already prepared French and German translations, it will be circulated throughout Europe and other parts of the world:

The Society of Friends, brought into close human relations with the suffering people in our own and other countries, during and since the war, both victors and vanquished, feels impelled, as a religious community, to speak out upon the present deplorable state of Europe. The world still gropes for the way of peace. The Treaty of Versailles has failed to bring either peace or security to France and the world. Its enforcement is riveting militarism more firmly upon Europe, destroying the will to peace and intensifying the spirit of revenge. All the conferences held under this influence have likewise failed.

On financial, economic and political grounds the Treaty of Versailles has been arraigned. We, however, are burdened chiefly with its fundamental immorality. The first consideration for the framers should have been to relieve the common suffering of the peoples rather than to increase the power of victor states. It was wrong to exclude the conquered from the Peace Conference, wrong to impute sole guilt and to extort an admission of that guilt by the weapon of starvation, and it was wrong to ignore the promise of better terms to a democratic Germany. The treaty is morally invalid because many of its provisions, unjust to themselves, are a breach of the terms on which the Central Powers laid down their arms.

We admit that our own country has made claims and secured advantages in violation of the terms of surrender, and we recognize that our call for revision necessarily implies a readiness to forego gains where justice demands renunciation. We believe that, as the facts are recognized, men of honor will feel bound to make a fresh effort for the redemption of Europe.

In order to achieve this end we call for a new type of conference to revise the treaty. Representing the common needs of common men rather than the political aims of statesmen, and fired with the desire to work loyally for the common good, its members must co-operate as equals, unfettered by the provisions of the treaty, and free from the temper of domination.

In face of the tragedy of ever-deepening despair we are convinced of the need of an urgent endeavor to bring such a conference into being without delay. This will demand the co-operation of wide circles of earnest souls with fixed determination to relax no effort until such a spirit of goodwill is spread abroad as shall make it possible to leave behind the strife and bitterness of the present, and to bring about an agreement broadly based on justice and truth.

The years of war and its aftermath have convinced us more clearly than ever that amidst the most difficult circumstances the forces potent to lift human society into the place

## THE BRITISH LABOR PARTY'S REPORTS ON THE RUHR

A delegation from the British Labor Party recently visited Cologne, Dusseldorf, Essen and Bochum to study conditions in the Ruhr. Their conclusions and recommendations are published in the press reports of the International Federation of Trade Unions. Their findings, briefly stated, are: Serious as conditions already are, they will become much worse if the French army attempts more drastic measures, such as taking over the railroads or interfering with the liberties of the workingmen. In that case there will be either famine or widespread disorder, with a desperate struggle between French soldiers and German civilians. The Versailles Treaty does not provide any adequate method of settlement, and a new international instrument should be created with German representatives assisting in its formation. In the meantime the British government should ask both the French and German governments to submit their proposals to an international tribunal. The British Labor Party also makes the following suggestions for the solution of the Ruhr problem: 1. A settlement cannot be reached by attempting to dismember Germany or to keep her permanently "in a state of economic vassalage." 2. The total amount of reparations should be fixed at once and international loans secured on German resources floated so that France and Belgium could be paid at once. 3. A special meeting of the League of Nations should be called to admit Germany as a member and to settle questions of national security, debts and indemnities. The British government should be ready to be generous in regard to debts, mandates and forfeited property, both on moral grounds and because present conditions ruin trade, are likely to cause war and endanger civil liberty and reform. 4. German proposals offer a basis for negotiation. 5. Troops should be removed from the occupied territory, and, if this is not agreed to, British troops should be withdrawn independently and at once.

## THE CHURCHES ON THE NEAR EAST

In a letter presented to President Harding at the executive offices last week a representative group of religious leaders have expressed the views of fifteen great denominations and philanthropic organizations on conditions in the Near East, the Armenian refugees and the situation in Greece. The delegation told the President that there is a large and increasing number of citizens who feel that the Government should give to the Greeks the moral support which would come to them with the resumption of diplomatic relations. They explained that this group believes the Government should take a more definite stand in securing justice in behalf of the oppressed people of the Near East. They said: "We represent those who look with grave apprehension on the apparent acquiescence by the Allied Powers in the abandonment of the Armenians to their fate without any just reparations for the wrongs that have been done them." They declared that when the United States de-

# THE WORLD OF TO-DAY

manded, because of its part in the common victory, certain rights, interests and equities, it also assumed responsibilities which cannot be evaded. In their oral presentation of the case the delegation made three points:

1. The importance of giving Greece the encouragement that would come from a prompt resumption of diplomatic relations.

2. The importance of establishing an international commission as suggested by Secretary Hughes on March 30 to take care of the refugee situation in the Near East. They pointed out that the refugee situation is part of the wreckage of the war and that the United States shares with the rest of the world responsibility for cleaning it up.

3. That the United States should refuse to ratify the new treaty with Turkey until that country has returned to the present Armenian Republic the territory which has been taken from her since the war, the territory to be used for the establishment of Armenian refugees from Asia Minor.

## THE EIGHT-HOUR DAY "WORKS" IN COLORADO

With the statement that the American Iron and Steel Institute's committee in its recent unfavorable report on the abolition of the twelve-hour day had failed to give the public the other side of the question, the research department of the Federal Council of Churches last week continued the fight against the long work day. The department made public a letter from J. F. Welborn, president of the Colorado Fuel and Iron Company of Denver, in which John D. Rockefeller, Jr., has an interest. In it Mr. Welborn tells how his company during the last five years has demonstrated that the abolition of the twelve-hour day is entirely practicable. The letter was addressed to Raymond B. Fosdick, of New York, a director of the company, and was transmitted to Rev. F. Ernest Johnson, director of the Federal Council's research department, in answer to a request for information concerning the company's experience. The letter of Mr. Welborn to Mr. Fosdick includes the following statements:

"The change was made November 1, 1918, the hourly, tonnage and piece rates being increased ten per cent. when the working shift was reduced from twelve to eight hours. Our rates, prior to November 1, 1918, had always been on the same basis as the steel industry generally paid in the East. The immediate results from the standpoint of production per man hour and of labor cost per unit of output were satisfactory, and where conditions have been comparable it has been evident that we have lost nothing either in producing cost or output by reason of the change. At blast furnaces the labor cost per ton immediately following the introduction of the eight-hour day with the increase of ten per cent. in wage rates increased slightly over one per cent. above former costs. At open hearth furnaces it increased one and a half per cent., while at our rolling mills there was a substantial reduction in the labor cost per ton. Recent careful analyses of operating results between various twelve and eight-hour work periods have been made and show these results to be even more satisfactory than we had realized before. The trend of production per man hour, with unimportant exceptions, has been upward since the adoption of the eight-hour day; and in every department of our steel manufacturing operations, from blast furnace to the wire mill, our production per man hour is now greater than it was when all of these activities were operating on the twelve-hour shift. Comparing these results of the last few months with periods of similar production when basic rates were ten per cent. lower than current rates and the working time twelve hours per day, we find that almost without exception our labor cost per ton is lower than in the earlier periods. Furthermore, whenever the question of change made in the length of the working day has come up for discussion between officials

and employees' representatives, satisfaction with the change has been expressed by the employees. It is obvious, therefore, that our change from a twelve to an eight-hour day was practical and has been successful. A factor of added interest is the fact that with almost capacity operations at our steel plant during the last few months and employing over six thousand men, we have experienced no shortage of labor. Our operating officials have frequently expressed the belief that this condition is due, in large part at least, to adoption of the eight-hour shift."

The research department of the Federal Council has for some months been compiling facts concerning the twelve-hour day and the practicability of its abolition as reported by various investigators. It will issue a research bulletin on the subject within a few days.

## SOME PERTINENT "ARMY FACTS"

On an inside cover page of the program of the first annual horse show of the Reserve Officers' Training Corps at Michigan Agricultural College there appears the following interesting statement: "This first annual R. O. T. C. horse show gives a very clear idea of our present military policy. You will see in the ring entries from each of the three component parts of the Army of the United States—the Regular Army (the permanent establishment), the National Guard (the citizen soldiery), and the Organized Reserves (in service in time of war only). This is the first time in the history of this country that there has ever been a policy of this type. It is economical, it is efficient and it is not Prussian or militaristic or 'kaiseristic' in the least. All three component branches are working together very smoothly. The Army is fighting desperately to keep this policy in spite of the highly organized pacifist lobby in Washington, which is spending money right and left to disarm our country in order that the forces of bolshevism and radicalism may assume control. Incidentally it was found recently by the U. S. Secret Service that the greatest part of the money for this insidious movement comes from Moscow and is being spent in sending pacifist orators broadcast over the country. Do not think that the Army is crying for war. That is not it at all. All the Army wants is a uniform policy of reasonable and economical preparedness pursued in time of peace, so that when war does come that it will not be necessary to sacrifice thousands of lives and billions of dollars on the altar of unpreparedness as was the case in the World War." This is typical of orthodox army logic. It would be interesting to know more about that pacifist lobby which is spending money right and left in order that the forces of bolshevism may assume control; also, which organizations have received the greater part of that money from Moscow.

## THE SOUTHERN CHURCHES ON RACE RELATIONS

Strong statements adopted last month by the Southern Baptist Convention and the Southern Methodist Board of Missions are pointed out by the Commission on Interracial Co-operation as further indication of the growing determination of the South to eradicate lynching and mob violence. These bodies represent the two greatest denominations in the South, with an aggregate membership of about six millions. The Baptists in annual convention in Kansas City adopted the following:



# THE WORLD OF TO-DAY

"This Convention has repeatedly gone on record as unalterably opposed to all sorts of mob violence and mob rule. Perhaps the most vicious and the most dangerous form of lawlessness in our present day is found in the activity and violence of mobs. Mob violence defies all law, despises every principle and function of government, and tramples into the dust every human right. Mob violence in the South, in its beginning, most often occurred against individuals of the Negro race for attacks upon the sanctity of womanhood. Like all cancerous evils, it has spread. It is now practised for other offenses, against the white race as well as the Negro race. But if the evil had remained or should be confined to the realm in which it began it is not to be tolerated by Christians or by other intelligent patriotic citizens."

The resolution of the Methodist Mission Board came up in connection with a recent lynching and was as follows:

*"Resolved*, That a message of commendation and approval be sent Circuit Judge Walker for his fearless and righteous exposition of the law in his charge to the Grand Jury at Fayette, Missouri, at the time of investigation of a recent act of mob violence committed at Columbia, Missouri; and that we hereby register our sorrow over the crime of brutal murder by mobs so frequently occurring throughout our beloved land, not only because of the unrighteousness of such deeds and the defiance of the law, but also because of the reflection upon our Christianity in the eyes of pagan people."

## A SAMPLE OF SERMONIZING

A few weeks ago a prominent minister in a Western city dealt with the preachers and scientists and infidels who "deny the Word." He paid his respects to Dr. Harry Emerson Fosdick. He thundered: "There is no difference between Fosdick and Foster. Of the two I prefer Foster. Foster believes in the overthrow of government and openly says so. Fosdick denies the virgin birth and then subtly lies about it." His text was from Daniel and he "proved conclusively" from it that the Turks, Reds and all Bolsheviks, Fosdick and the Egyptian philosophers are all in the same line of degeneration. He said the Greece and Turkey peace settlement is a temporary calm only; that Turkey *must* return to the Holy Land for a time as conqueror, but will eventually be destroyed utterly—this in order to fulfil a verse in Daniel. His large church was full. He spoke into radio. Multiplied thousands heard his message. Scores of young people left his church after the sermon saying, "He's right," "That's true," "Isn't he wonderful?"

## WHO CARES FOR TRAVELERS?

A striking instance of solicitude for the religious welfare of travelers is shown by the decision of one of the largest hotel managers in the country to establish in three big hotels in New York City under his managers, chapels for the use of the patrons of the hotels. These chapels will be open at all hours for meditation and prayer and on proper occasions for worship. What can the church do for travelers? There are many hotels in which clerks know absolutely nothing of the churches in the city or near the hotel. Churches might make it a point to send some visitor to the hotels occasionally and talk with these versatile men of affairs who welcome strangers as they register their names and have these friendly men acquainted with the churches near their very doors. Something can be done by the way

of friendliness toward hotel clerks. There are instances of committees of the Y. M. C. A. which see to it that every Sunday morning a personally addressed invitation to the churches of the city is placed in the box of every guest of the hotel who remained over Sunday. There is a great host of people who are away from home over Sunday and they are people with religious convictions and with religious needs and open to neighborly approach of a reasonable kind. There are doubtless ways in which some of the strong business men of the churches could call in hotels and without being obnoxious in tactless ways make known to strangers the proximity of a church and their neighborly thought for folks away from home. Whatever means may be suggested for the contact with sojourners and travelers, we may be sure that unless their presence in a community is realized by the church, the church will be losing out of its prayer and out of its solicitude a large number of people who, because of absence from home and possibly loneliness, are especially open either to the influences of grace or to the influences of evil.

## SIMKOVITCH'S "TOWARD THE UNDERSTANDING OF JESUS"

It will be good news to many of our readers that Professor Vladimar Simkovitch's essay, "Toward the Understanding of Jesus," has been published in a paper edition. It may be secured from Mr. Kirby Page, 311 Division Avenue, Hasbrouck Heights, New Jersey, at 25 cents per copy, plus postage. We should add that Mr. Page is willing to handle the distribution of this pamphlet at this time because he is convinced of its great value and desires that it have a very wide reading. The cost of the essay in book form was \$1.75. In this work Professor Simkovitch, of the economics department at Columbia, gives a comprehensive review of Jewish history before and during the life of Jesus. By an objective analysis of the social and political events and issues he shows the reasons for many of the remarks, teachings and actions of Jesus. In every way his study may be said to lead toward the understanding of the Nazarene.

## A STRIKE IN CO-OPERATIVE FACTORIES

The "New Statesman" (London- for April 28 announces a strike of workers at two of the factories controlled by the Co-operative Wholesale Society. The Society, it appears, reduced wages without consulting the unions concerned, although they had promised that this would not be done. Their explanation is that the new rates correspond with changes by the Trade Board, which governed the wages of most of the workers and that, therefore, no notice was necessary. The unions claim that many of the workers are not under the Trade Board, and that conference should have been held in any case. The joint committee of trade unionists and co-operators was established to settle such disputes without strikes, but the matter has not been referred to them, although the unions are willing that it should be. There could scarcely be a better illustration of the fact that consumers' co-operation may leave unsettled some of the most fundamental problems in industrial relations.

# EDITORIAL

## EDITORIAL STAFF

### EDITOR-IN-CHIEF

Frederick Lynch

### ASSOCIATE EDITOR

Henry Strong Huntington

### MANAGING EDITOR

Benson Y. Landis

### LITERARY EDITOR

Tertius Van Dyke

### COUNTRY CHURCH DEPARTMENT

Edmund de Schweinitz Brunner

### CONTRIBUTING STAFF

Henry A. Atkinson  
Peter Ainslie  
Hugh Black  
S. Parkes Cadman

Sidney L. Gulick  
Rufus M. Jones  
E. Guy Talbott  
T. Rhondda Williams

### EDITORIAL COUNCIL

William C. Allen  
Nehemiah Boynton  
William Adams Brown  
Howard Duffield  
Sherwood Eddy  
Irving Fisher  
J. W. Johnson

Charles S. Macfarland  
Shailer Mathews  
George Foster Peabody  
George A. Plimpton  
Howard C. Robbins  
Fred B. Smith  
Cornelius Woelfkin

### FOREIGN CORRESPONDENTS

Austria: Professor Carl Beth  
Canada: Dr. J. Lovell Murray  
Czechoslovakia: Professor Francis Zilka  
France: Rev. Professor Wilfred Monod  
Germany: Direktor A. Hinderer  
Great Britain: Rev. Sidney M. Berry  
Hungary: Dr. S. Szabo  
Switzerland: Pastor Adolph Keller

## Mr. Bryan Pays His Compliments to Governor Smith

THE "New York Times" sent five questions to Mr. Bryan immediately after Governor Smith signed the bill repealing the Mullan-Gage Act for the enforcement of prohibition in New York State, and Mr. Bryan's answers appear in the issue of June 10. The questions were as follows:

1. Will prohibition be a leading issue at the next Democratic convention?
2. What strength will the wets and dries be able to command?
3. Do you believe prohibition will continue to be an issue in national politics?
4. What effect has Governor Smith's action on the Cuvillier bill had on the national situation?
5. What of his assertion of State rights in connection with his action?

It goes without saying that Mr. Bryan's answers will be read by hundreds of thousands of people, and that they express the feeling of the nation at large. Governor Smith replied to Mr. Bryan in "The Times" of June 11, but apart from pointing out some historical errors Mr. Bryan had made in his article, and apart from declaring himself against Mr. Bryan's intimations that personal desires and ambitions lay behind his act, Governor Smith's reply does not seriously modify Mr. Bryan's main contention, that prohibition is the expressed will of the great Christian majority of the

nation and any modification of it for light wines and beer means such a blow at it that it will practically nullify it and make it of no effect. Light wines and beer mean strong gins and whiskies.

To the first question as to whether prohibition will be a leading feature in the next Democratic convention or not, Mr. Bryan answers without any hesitation that there is no probability it will. He feels there is even no possibility of it. The Eighteenth Amendment is the result of fifty years' activity at the polls. The final victory was the result of ratification by forty-six States of the Union—an overwhelming majority. Every vote in Congress, since the amendment was ratified, to weaken it in any way has been defeated by an overwhelming majority. In all this movement the Democratic party has had as honorable a record as the Republican. It is not likely that this constant majority in the Democratic party is going to permit the party to be the champion of the liquor traffic. Governor Smith has heard only from the bar-room crowd of the big cities, not from the women whose husbands wasted their money at the saloon. "A poll recently made by a New York paper," says Mr. Bryan, "showed a large majority of the Democratic National committeemen and the Democratic State chairmen in favor of the enforcement of prohibition."

On the second question as to the relative strength of the wets and dries in the nation, Mr. Bryan feels one cannot speak with accuracy. Everything points to the preponderance of dry sentiment. Prohibition was secured by the vote of the men: the Democratic party was made dry by the men's vote. But now the women can vote. The wives, daughters and sisters of the nation will surely add their strength to the dry sides of both parties. It is impossible to think that the women will undo the dry vote of the men. (Of course, Mr. Bryan will be accused by the wets of ignoring one main factor here, namely, the change of sentiment on the part of the men. The wets tell us that thousands who voted for prohibition are against it now and that many Congressmen who thought they were reflecting the real constituency of their people have discovered their mistake and would vote otherwise now. No such change of sentiment is apparent.)

As to question three, as to whether prohibition will continue to be an issue in national politics or not, Mr. Bryan makes the only reply there is to make, namely, that it will continue to be an issue as long as there is any organized opposition to its enforcement. "Lawlessness of individuals, without concerted action, does not make an issue; but lawlessness sponsored by officials and backed by wealth and organization cannot be ignored by either party." This is what we have now. The wets are not so foolish as to try to repeal the Eighteenth Amendment. They do not even expect to repeal the Volstead Act. They are endeavoring to reach that strength where they can defeat appropriations for enforcement of the law and tie the hands of the State enforcement, as Governor Smith has done. "The real issue now is law versus lawlessness, an issue never before the American people until now." Prohibition won by the largest majority any issue has had, and for the first time in our history we have an impudent minority attacking it and demanding its nullification and even endeavoring to impose their will upon the great majority, which strikes at the heart of republican institutions.

The fourth question asks what effect Governor Smith's



# EDITORIAL

signing the Cuvillier bill will have on the national situation. What "The Times" has in mind is, we suppose, to what extent will Governor Smith's action encourage the wets in other parts of the country and lead other States to take similar action. Mr. Bryan thinks that the effect will be to put the dries on their guard, rather than to encourage the wets. The people of the United States are not going to let the liquor interests control the nation again. Perhaps Mr. Bryan is a little too confident. Some States where the wets are many do seem to have taken courage and are preparing to follow New York. In Wisconsin the wets at once resumed the attempt to take the State enforcement law off the books. Other States are beginning to talk about States rights more than they have. There is no doubt that the wets have taken new courage throughout the country. There is no doubt that it is going to be very difficult to enforce prohibition in New York.

The last question concerns itself with State rights. Here Mr. Bryan is perfectly right in his contention that no State has any rights when those rights jeopardize the welfare of the whole nation. Unfortunately he made one or two slips in facts here which Governor Smith pounced upon with vengeance, but his main point is impregnable, that when it comes to an article of the Constitution put there by concurrent action of all the States it is poor business for one State to talk of repudiating it. Of course, Governor Smith replies that he is not repudiating the Constitution and by his signing the repeal of the Mullan-Gage law he is not attacking the Constitution or playing false to it in any way. The Mullan-Gage Act was simply a statute passed committing the State of New York to enforce an article of the Federal Constitution. It is the nation's business to enforce the Constitution, Governor Smith contends, and consequently he signs the repeal. Technically he is right. It is doubtful if it was the part of wisdom to have passed the Mullan-Gage law in the beginning. It was born out of the enthusiasm of those who had worked for prohibition for years and who wanted to offer the assistance of the State to the nation to do what it was already pledged to do, for every State is pledged to uphold the Constitution. It was a work of supererogation born out of a noble impulse. Suspicion of the wisdom of the course soon began to make itself felt as ardor cooled down. In the first place, it took hundreds of policemen away from tasks where they were needed. In the second place, it took hundreds of thousands of dollars from State funds to do what the nation should be doing and for which the Federal Government should be paying. In the third place, it made a double trial and double penalty for each act, since a man broke the Federal and State laws at one and the same time. It was these things that led to the movement to repeal the law, along with a certain irritation caused by the constant presence of the local police in all restaurants and hotels. Governor Smith makes this all plain in his memoranda accompanying his signature.

Unfortunately, the repeal of such a bill, once passed, regardless of its superfluous character, gives the impression that a concerted attack is being made upon the law it was framed to support. At least, it gives the impression that its framers are bent on making the enforcement of the law impossible. This is about what it has done, and about all it has done. The Federal Government has largely entrusted the enforcement of the law to the local police and now they are suddenly withdrawn. What that means, say, in the

great city of New York alone can be seen. All the Federal officers put together, to say nothing of those available, cannot watch a city of five million people. It is not at all to be wondered at that Mr. Bryan considers Governor Smith's act as a covert attack upon the Constitution. There are also certain passages in Governor Smith's accompanying memoranda that are very irritating and give the impression that he will not greatly care if the present law is not strictly enforced. He speaks of those who take the Eighteenth Amendment as strictly forbidding wines and beer of low alcoholic content as fanatics, and would declare a definition of intoxicating beverages that would permit light wines and beer. On the other hand, Mr. Bryan knows that once wines and beer are permitted everything else comes back with it. Mr. Bryan is right. Light wines and beer mean gins and whiskies. It is either strict prohibition or freedom to buy and sell all drinks, unless the nation wants to adopt some such program of regulation as that used in Sweden, where one can purchase lighter drinks freely, but where strong drinks are sold only by the government under strict regulations.

F. L.

## Loneliness

A GOOD many people are lonely through defects of character which they ought to remedy. They are always afraid to confide anything in others in case they may be betrayed; they may have naturally a reserved temperament and do nothing to overcome it; the result is that they do give out the material for the weaving of a close and intimate friendship. In these matters we do very largely make our own world. A proud spirit is not friendship-making; to be too self-conscious is to be unable to give oneself with freedom, and the result is that others do not give themselves to us. Some may have an inner life which would not bear revealing; they may be worrying and grieving over things which, if they spoke of them, would not get them the sympathy of others. A good deal of worry and grief is due to some form of selfishness, some pride of spirit, some haughtiness of temper, some hugging of an idiosyncrasy, and these are always social isolators.

There are other kinds of loneliness. There is the loneliness of greatness, the experience of a small minority whose voice is heard in every age. The prophets have always been lonely men, the explorer must learn to live with very little or no society. This kind of loneliness has its compensations, though it is often very hard to bear. The explorer has the sense of adventure, the prophet the consciousness of a mission.

Apart from greatness, there is a great deal of loneliness if you are just a little ahead of the ordinary ideas and opinions of your circle. Bishop Colenzo became lonely when he ventured to criticize the Pentateuch. That would not make any man lonely now, but it did then. There are many discomforts attending upon the service of any truth a little beyond that ordinarily held. The late Dr. Whiten, of New York, once told me that his wife said to him: "James, no reformer should be a married man." Anyone who wants to go ahead with things, to lead to any new position, must have a capacity for solitude. It is not enjoyable, and one's soul often cries out for the human touch, the hu-

## E D I T O R I A L

man fellowship, but it has to be endured in the interests of truth. And you may always take this comfort, that if you endure it, and are faithful to your truth, in time others will come to share it with you, and then you will get a fellowship the sweetness of which is immeasurably better than the miscellaneous fellowship you get in the holding of opinions which, though traditional, are not very vital. There is no friendship so valuable and so soul-supporting as the fellowship of one who has shared your convictions, who really sees the truth with you and feels it. Many men after lonely years have been able to work themselves into that sort of fellowship, and it is ample compensation for any hardship there was on the way to it.

Again, there is a loneliness in going ahead, even if it does not provoke any hostility, and when no ostracism is intended. It springs simply out of the fact that a man is ahead of his company. Jesus knew these two kinds of loneliness. He knew the loneliness that was created by the positive hostility of the religious authorities of His time. That did not trouble Him half as much as the loneliness which arose from the fact that His own disciples were so slow in grasping His point of view. He often marveled at their want of understanding, and their lack of vision. This was all the more painful because He was eager to communicate. He came into the world to communicate truth and to give life. All failure was loneliness. The old prophet's words, "I have trodden the winepress alone, and of the people there was none with me," must have often been the experience of Jesus. What enabled Him to bear it was the closeness of communion with His Father and His great love for men which made Him patient with them. He knew the need of patience. Did He not describe the gradualness of the growth of the Kingdom when He compared it with a seed falling into the earth and coming up through various stages to full maturity? Did He not speak from actual experience when He described the Sower going forth to sow, and finding so much of His work bearing no fruit? The double secret of the power to bear this kind of loneliness is close communion with God and a great love for humanity. Any of us to-day who are committed to high ideals need these two things.

The other kind of loneliness we want to mention is that made by great suffering. Of course, there is an inevitable loneliness in every deep experience. However much others may share it, it is peculiarly your own. The burden you are carrying is very much like the burden that other people are carrying, but the fact that they are doing so does not make yours any lighter or any less your own. Even sympathy does not alter this fact. Sympathy is a great help, we cry out for it, and it is a comfort to remember that even Jesus did; He felt the need of companions in his anguish. But when your friends have done the very best for you, when you have had all the sympathy that it is possible to get, your sorrow has to be borne by yourself. It is a great thing to have a friend, or a few friends, who are ready to watch with us in the direful hour, but even then the soul must bear its own burden. Do we know anything else? Well, if we bore our agony before God, and to God, in any such way as Jesus did, we know that help came. Luke tells us that when Jesus was intensely lonely an angel from heaven came to help Him. Mystic help does come, whichever way we name it. Where should we have been but for that? We are thankful for human friends who draw near us at such

times, even though they cannot remove the loneliness or carry away the grief, and even though they may not understand its full nature and extent. But we are thankful most of all for that help which comes through no human medium, call it "anger," if you will; it is at any rate super-human, coming from a source above us, and lifting us in our sorrow, and through it, to some divine strength of life. Gethsemane would be fatal to men but for this. What a glorious sufferer Jesus was! Sometimes we are told that we present Jesus as a sufferer too much, and that we ought to speak more of His youthfulness and adventurous living, and so present an attractive Christ, especially to young people. Well, the character of Jesus was many-sided, and all sides should certainly be presented. We should always deplore any attempt to cultivate a morbid sentimentality about the sufferings of Jesus. Any attempt to tell the story, or portray it in pictures, with the idea of exciting the emotion of pity or sorrow for the individual Jesus is the wrong thing to do. Fortunately, it is not successful; so far as it has any success it is morbid. Jesus would be the last to countenance it. To the daughters of Jerusalem who were weeping about Him He said, "Weep not for Me, but for yourselves and your children." He did not wish them to pity Him in His personal suffering, but to concentrate their minds on what was happening in the moral and spiritual sphere, and to weep over a nation neglecting its spiritual privileges. Any attempt of the Church to concentrate the minds of the people on the sufferings of the personal Jesus and to make them sorry for Him is bound to miscarry. You cannot stir a genuine emotion for something that happened two thousand years ago; it is difficult enough to stir it for a present-day event if it should be thousands of miles away. This is not because people are hard; it is a difficulty of imagination.

But though morbid sentiment about the suffering of Jesus from the personal point of view is unhealthy, this does not mean that we are to substitute for the suffering Christ the merely joyful Christ, the adventurous young man. On the whole, this is a shallow plea. Life is not all joy and adventure, even to the young; they have their troubles and their sadness and very often their tragedies. And there is an inevitable Cross in life; one might say that life, from the day of the awakening of the moral nature, is life on a cross. The individual will and the social will will form a cross to which we must adjust life; when we have harmonized these two we have turned the cross into a throne. Certain instincts and desires come up against the sense of right and duty, and they form a cross. This is not confined to the middle-aged people; it is indeed most acute in youth. The young are stirred by idealism at the very time when the world is bidding for compromises. Very particularly is the life of the young on a cross. Speaking generally, people are up against the most crucial problems of their existence before they reach the age of twenty-five. And the cross has meaning all the way through. The sufferings of Jesus have immense significance, not as mere sufferings, but as revelations of some of the greatest and deepest things in life. This is probably why, at bottom, Passion music still holds people as it does. There do come to most people some experiences which to them are Gethsemane and Calvary over again. And so long as human experience passes through these valleys of deep shadow, so long as crucifixion is such a general fact in life, the so-called attractive Christ, who is



# EDITORIAL

only young and adventurous, would prove to be less attractive than the Christ who prayed in Gethsemane and suffered on the Cross. There is so much suffering in the world that only a suffering Saviour can meet its needs. If we do not learn what to make of suffering, we shall fail in life. The suffering Christ reveals the suffering God, and we cannot in the end be helped by a God who does not in some way share our sorrows and bear our griefs. By all means let us have the Christ of adventure, if we understand the nature of the adventure. He staked everything on spiritual values. If we follow in that adventure we shall not escape suffering, nor fail to come to our Gethsemane.

Besides, there are many other sorrows not following upon the adoption of spiritual principles, but arising from circumstances over which we have no control. They are often hard places to go through, fires that scorch, and rivers that threaten to overflow us. The value of the suffering Christ is in the assurance that He revealed a God who is with us in all our experiences, and does not forsake us when we are most alone. There will be a cross in the heart of God as long as there is a sin or a sorrow in the life of man. This is the truth that shines from the Cross of Jesus; this is the Gospel of the Cross. The merely joyful Jesus will not suffice; He would fail in the crises of our life. Let the King of earth His "cross ascend."

T. R. W.

[EDITORIAL CORRESPONDENCE.]

## A Great British Citizen

AMERICA is just welcoming on a visit one of the most useful and interesting personalities which the land of bonny Doon has produced since the days of Carlyle and Stevenson. Professor Patrick Geddes, known as botanist, biologist, antiquarian, geographer and city planner, is primarily a great citizen devoted to beauty and to public service.

I recall one day many years ago sailing down the Firth from Glasgow with our delegates to a world peace conference and finding myself beside this little man with the soft, eager voice who opened my mind to the significance of geography, a wonderful study of which he seemed a born interpreter. He discussed the different effects sea life and mountain life had produced upon the different races and showed the relation of geological deposits to man's development. It was all a revelation of the science which correlates the sciences and centers them around the *genus homo*.

We learned later, on the professor's visit to Boston, of his experiments in social science, or rather in simple, human companionship. Up the dark, steep stairs of one of the tall tenements of High Street, Edinburgh, he and his family took up their abode and began quietly to transform a hideous slum, full of intricate wynds and closes and peopled by gin-drinking and discouraged folk. Clad in work clothes, he and his neighbors whitewashed the blackened walls and little by little the region changed physically and morally.

To-day, at the head of High Street, opposite Professor Geddes, new home on the edge of the Castle grounds, with its majestic stronghold, stands the Outlook Tower, a product of Professor Geddes' ingenuity and industry. Here his

study of geography and of humanity and art has found unique expression. The lower floor is devoted to the world with the continents painted on the floor. Above is the map of Europe in the next story. Higher still, the map of Great Britain. The topmost floor is devoted to Edinburgh, with the map on the floor and the colored views of Edinburgh painted as a frieze and all correctly orientated to the points of the compass. The rooms are filled with material and wall paintings that aid the citizen to think of himself as related to his city and to the successively larger areas to which as a citizen of the world he is vitally related. An adaptation of this tower suited to various localities might well serve to emphasize and clarify a glorious lesson in patriotism and in internationalism, though probably no city in the world could supply such a picturesque and historic setting as castle-crowned Edinburgh under Arthur's Seat.

One afternoon in Nuremberg, as we were studying on our knees the quaint figures on St. Sebald's Shrine, whom should we encounter but our professor doing the same thing and like us bound for thousand-year-old Rothenburg, all of whose red-tiled, gabled houses within the city walls dated back 250 years. What great luck, to visit with such a great master the most medieval city except Carcassonne in Europe. We joined forces and that night under a glorious full moon we stood beneath the lofty tower of the Rathhaus, whence the next day we heard the trumpeters' sound forth a German chorale at midday, as is their periodic wont. This event was remembered later back in Boston and stimulated the rendering of "America" and Christmas carols from the steeple of the Park Street Church to delighted listening thousands on Boston Common. We explored the mysterious streets of Rothenburg, catching frequently strains of choral music and violin cadenzas from the many music-loving homes as we surreptitiously mounted the city walls and viewed the multitude of towers and spires silhouetted in the light of the harvest moon. As we stumbled over the wooden flooring our Scotchman lighted matches to guide our path which fortunately no guardian of the peace perceived or he might have ended his antiquarian researches in the lockup. What a memory to treasure—that pilgrimage next day under the rapid, running comment of the interpreter to whom every stone and bit of woodcarving revealed the life of the days of Tilly and of Luther!

Of late years Professor Geddes has devoted himself to the study of that most neglected and most needed art—the art of city planning. Probably no nation since the days of the cathedral builders has done more original and beautiful work in architecture than America has of late. Recent American architects are gradually displacing the hybrid commonplaces of the 70's and 80's. From the Lincoln Memorial and the great railroad stations in New York, Washington and Richmond to the cosy artistic bungalows shown in "Country Life" one finds a gratifying new appreciation of fitness, harmony and unity. But, alas, the art that should go with them—the art of city planning—and make them effective by supplying sunshine, civic spaciousness and proportion is far to seek.

Aristotle, the first to give the basic principles of city planning, took, as he called it, a "synoptic" view. He saw the city as a whole. We provide and embellish a few costly, showy spots dedicated to beauty and near the homes of the privileged few. But the beauty of jewels and upholstery appeals most to the average mind; miles of dreary conglom-

# EDITORIAL

erations of mud-colored, mansard-roofed wooden buildings, with mixtures of red brick, yellow brick, brown stone, gray stone, varying from two to twelve stories in height, does not offend the mind accustomed to our city streets and our fixed idea that each man must be allowed to do exactly as his whim dictates. Professor Geddes sees the frightful cost and waste and unhealthful conditions which reckless lack of planning perpetuates. A bad poem need not be read. A bad picture may be taken from the wall, but a city laid out regardless of future growth and human needs inflicts weariness, heavy taxes and discomfort on millions in the years of its existence. Wherefore let us welcome as a benefactor a man who can help us save the future from the folly of to-day.

Our rampant individualism permits, not only ugly skylines, but the outrageous invasion of neighbors' rights. Streets are congested, sunshine cut off neighbors' property, values lowered and uncertainty created for prospective builders, because we ignore city planning. We are unwilling to make regulations to subordinate private to public good. It is to a land that is very Philistinish so far as civic regulations are concerned to which Professor Geddes comes with a headful of practical suggestions and a wealth of experience, not only in Scotland, but in many other lands, most recently in India, where he has been doing wonderful work.

He has surveyed and reported on some fifty different cities, including Bombay and Calcutta, Amritsar and Madura. His report to the Dunbar in two volumes is a wonderfully comprehensive study of civics and industry and social life. It shows how every detail in the city's life may be improved from the disposal of sewage to the regulation of traffic. Professor Geddes has of late been preparing plans for a Zoo in Lucknow, for Tagore's Schools in Bengal and for Osmania University in Hyderabad. Among Professor Geddes' voluminous writings are: "The Evolution of Sex," "Ideas of War," "Cyprus and Some of Its Possibilities," "Making of the Future," "John Ruskin, Economist," "Education for Economics and Citizenship," "Cities in Evolution" and "City Development." Says the author: "A new social science is forming, a new social art developing, and what press and parliaments are beginning to see to-day even the most backward of town councils will be sharply awakened to to-morrow. This civic self is still inarticulate, the materials towards this nascent science are not merely being collected by librarians; they are germinating in our minds as we walk the streets. Rich and poor alike have to be upset in most of what they have been all their lives accustomed to hear of poverty and misery and degradation of the towns of the middle ages." Professor Geddes shows ample evidence of the gardens and spacious squares and the outdoor life of the people, the women working in open sculleries, etc. He maintains that the present evils found in these towns date from the industrial era. He shows how many people first realize the beauty of scenes when they see them reproduced in a picture. "A few well-chosen picture postcards will produce more effect upon most minds than does the actual vision of their monumental beauty. For the beauty of such streets we have become half-blind. The true town plan is the outcome and the bower of civilization of a community and of an age. In civic science the task of each acquires a directness of responsibility exceeding that of politics with a significance and a value which monetary economics missed."

My first acquaintance with Professor Geddes was when he gave a course of lectures in Boston arranged by the

Twentieth Century Club. It was a delight then to welcome him as a guest and to have hours of inspiring conversation. My last touch with him was before the war in his own home, perched loftily at the top of Edinburgh beside the castle grounds and commanding a magnificent view on all four sides. I noted the pipe organ, the friezes painted by his Scotch artist friends and all the many evidences of a family life rich in thought and beauty and culture. Those were days when no nightmare of war threatened and national and international problems did not absorb one morning, noon and night. Will such days come again? Please God, they will, and some day may the efforts of our Scotch host be realized and his dreams of rational life and civic beauty become true.

LUCIA AMES MEAD.

[EDITORIAL CORRESPONDENCE.]

## Easter in Palestine

WE have just finished a series of meetings in Egypt and Palestine. On the last visit to Egypt two theaters and a neighboring church were filled three hours in succession each night. They decided this year to have an intensive campaign concentrating upon a picked body of men. Tickets were issued to the leading students, business and professional men of the city. The auditorium of the newly opened Y. M. C. A. building was filled each afternoon at five o'clock with seven hundred students and again at 7.15 with an equal number of Egyptian graduates and gentlemen. Owing to the size of the hall several hundred men were turned away.

The audiences were composed chiefly of Copts, Moslems and Protestant Egyptians. The remainder were Jews, Catholics, Greek Orthodox and Europeans. On the second night they began to send in their written questions. The men took the keenest interest in the after meetings for questions. On the last day, with the exception of two short breaks of an hour, the meetings lasted from three o'clock in the afternoon until ten at night. When we called for inquirers to daily study the Bible and to join classes several hundred Copts, Moslems and Protestant young men signed cards of application.

In Assiut, in upper Egypt, the ancient Coptic church opened its doors for daily meetings. This ancient church had its bishops and deacons here before any of the gospels were written. It produced Origen, Athanasius and many of the early church fathers when Alexandria was the leading city of the world. It has survived three centuries of Roman and more than twelve centuries of Moslem persecution. On our last visit to Assiut three thousand every morning and six thousand every evening were attending the meetings in the great tent here. This time we conducted an intensive campaign, filling first the Coptic and then the Protestant church each night, while meetings were held during the day for college students and women. The new Egypt is seething with the demand for independence, and the need of the hour is for a great moral leadership for the nation. It is this crisis in every country visited since the war that gives significance to such evangelistic meetings. Never was the world so desperately in need of moral leadership. Never was the full message of Christ so obviously the one and only



# EDITORIAL

spiritual remedy for the need of each nation, race and class.

Crossing by rail from Cairo to Jerusalem, we held a series of meetings attended by Moslems, Jews and Christians, the representatives of the three great monotheistic religions which are gathered here. The meetings in Jerusalem were conditioned by the political situation here. If we may sum it up in a few words, it seems to be as follows: After the capture of Jerusalem in 1917 by General Allenby came the Balfour declaration stating that "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of that object." Following this came the mandate and the constitution based upon it, giving the Jews preferential treatment and endeavoring to create this national home for the Jews by all economic, social and political means. But this preferential treatment has alarmed and embittered the indigenous majority of the population of Palestine, which, according to the recent census, is seventy-nine per cent. Arab, eleven per cent. Jewish and nine per cent. Christian. Even this underestimates the non-Jewish population which comprises nine-tenths of the people.

A non-co-operation movement for self-determination has been started that bids fair to parallel that in India. The recent elections were boycotted by the majority, who did not care to participate in electing ten members to represent the Gentile nine-tenths of the population, while the Jewish tenth would have fifteen members appointed or elected to represent it. A great mistake has been made here in sustaining by Jewish finance and British force of arms an alien minority of Jewish special privilege in the face of the inherent world-wide demand for indigenous self-determination and the essential rights of people to manage their own affairs.

There are two classes of Jews in Palestine to-day: the Orthodox minority, legalistic and pietistic; and the Nationalist majority, political, worldly-wise and often materialistic, atheistic or sometimes Bolshevistic. The Orthodox Jews were defeated in the recent election even in Orthodox Jerusalem. The Nationalists are the abler and more powerful, and Zionism has become primarily a political movement.

All who recognize our spiritual debt to Judaism would eagerly welcome a religious and spiritual home for the Jews in Palestine. But when that home is conceived as an ambitious and exclusive Jewish *political state* of special privilege for the Jews over the Christian and Mohammedan majority it is quite another matter. Spiritual Israel may become politically the crafty, over-reaching Jacob. If this policy is persisted in it will react upon and defeat the political aspirations of the Jews in Palestine, make more unpopular the Jews throughout the world and further embarrass the British government.

One of two things will probably force Great Britain to revise the mandate and constitution for Palestine in line with Article 22 of the League of Nations Covenant and the British White Paper on Palestine which promises equal justice to all elements of the population. One may be the financial burden which the British and Palestine taxpayers will not be willing to carry indefinitely. The other may be an Arab uprising in Palestine and Mesopotamia, in both of which an alien minority or artificial foreign rule is maintained by force against the consent of the indigenous democratic majority of the people. The only question is, Will the revision come before or after bloodshed? Britain now faces a serious situation in India, Egypt, Palestine and Mesopo-

tamia. In each a serious political blunder has already been made and each can only be settled when it is settled aright—in accordance not with imperialistic aims, but with indigenous, native interests.

Between meetings we have spent this glorious Easter week in the sunshine of Jerusalem and Galilee. Each day we sat in the temple area under an old olive tree just beside the site of the Beautiful Gate, or on the Mount of Olives overlooking Jerusalem. From the highest spot on Olivet we can see in one vast panorama one of the grandest views in all the world. On the east lie the Jordan, the Dead Sea, the Wilderness of Temptation and beyond the Mountains of Moab, whence Joshua led the tribes in Judea. On the west are the mountains round about Jerusalem and almost the whole of Judea. Just there, five miles to the south, is the little town of Bethlehem. On the north are the scenes of the lives of Abraham, Isaac and Jacob, of Samuel, Saul and David.

But grandest of all, just before us, glorious in the April sunshine, rises Jerusalem, "the city of the Great King." Its magnificent walls stretch for half a mile on either side, rising some forty feet in height, with a hundred feet buried here in the dust and debris of the forty sieges and thirty-two captures of a city that is "built upon its heaps." Round them crusaders and Saracens fought for centuries. "Compact together" its square stone houses rise, dome on dome, up to the summit of Mount Zion. It is one of the most picturesque and, in historical associations, the most significant city in the world.

Just opposite is the Temple Area, where since the siege of Titus in 70 A.D., there has been left literally not "one stone upon another." Let us stand here upon the bare rocky summit of Mount Moriah, upon the mount where Abraham is said to have worshiped the one true God in a world of polytheism and idolatry. Here upon this rock about 1000 B.C. David offered sacrifice after he had captured this stronghold of the Jebusites and made Jerusalem his capital for all Israel. Here Solomon in all his glory built his temple, and here to this "house of prayer for all nations" which had been made a den of thieves and robbers, came our Lord to His Father's house. There on the left in Solomon's Porch, where He taught, where the Apostles preached, and where the early Church was gathered. On the right stood Herod's castle, Pilate's palace and the barracks of the soldiers, on the steps of which Paul stood to speak when he was dragged from the fury of the mob below.

In sunny Galilee we stood in a carpenter shop in the beautiful village of Nazareth, beside Mary's fountain, and in the little synagogue. We passed through a wealth of the flowers of the field over the hills of Galilee down to the blue lake. We sailed across to Capernaum and stood one morning in its ruined synagogue. There by the lake Andrew and Peter, James and John were called to follow Him, and Matthew sat at customs. We returned past the Samaritan Mount Gerizim for Easter morning in Jerusalem. Out from the dark graves and tombs and grottoes, from the ceremonial and legal bondage of men and their stifling "holy places," we came this mighty Easter morning into the light of the eternal and glorious Gospel, with its message, "He is not here. He is risen." "Neither in this mountain nor yet in Jerusalem"—but everywhere, in all nations, unto the uttermost parts of the earth, they that worship Him may worship in spirit and in truth in the abounding life of the living Christ through the Spirit of a permanent Pentecost.

SHERWOOD EDDY.

# THE OBSERVER

## Mr. Egan Talks About Books

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

I REMEMBER hardly anything of my boyhood experiences with more satisfaction than the reading of a little book containing about a dozen papers by eminent men on "Books That Have Helped Me." I cannot recall all the authors, but among them were Edward Everett Hale, Charles W. Eliot, William T. Harris and Julia Ward Howe. They are gossipy, fascinating papers, and I read them so often that I almost knew them by heart. I also discovered a large number of books that have since been cherished companions. When I heard that Mr. Egan had written the story of the books that had helped him I awaited *his* book with great eagerness, expecting that the joy of my boyhood experience would be repeated. It is always so interesting to learn what has been the chief formative influence in the lives of eminent men.

And now I have just finished, but only for the first time, "Confessions of a Book-Lover," by Maurice Francis Egan. (Doubleday, Page and Company.) It is a delightful as well as an illuminating book. Mr. Egan has been a book-lover since childhood. Through the long period of diplomatic service in Europe he kept up his literary activities, reading many books and writing some as well. His "Everybody's St. Francis" is one of the most popular of biographies, and his "Preludes" and "Studies in Literature" are known to all lovers of books. Since his return from Denmark he has been reviewing outstanding new books for the "New York Times Literary Supplement" each week, and someone recently said that his reviews were often more interesting than the books he reviewed. There is doubtless some truth in the remark, for Mr. Egan is brimming over with ideas and the book he is reading often stimulates this flow so that there is as much of Egan in the review as there is of the author, all of which makes the review intensely interesting.

Mr. Egan began reading at a very early age. There were no children's books about, for which he is devoutly thankful. He read what he could lay his hands upon and his mother used to read aloud to him whatever she happened to be reading. "I am happy to say she never read children's books," he says. "Nothing was ever adapted to my youthful misunderstanding. She read aloud what she liked to read, and she never considered whether I liked it or not. . . . In this way I became acquainted with 'The Virginians,' then running in 'Harper's Magazine,' with 'Adam Bede' and 'As You Like It' and 'Richard III' and 'Oliver Twist' and 'Nicholas Nickleby' and 'Valentine Fox' and other volumes when I should have been listening to 'Alice in Wonderland.' But when I came, in time, to 'Alice in Wonderland' I found Alice's adventures rather dull in comparison with those of the Warrington brothers, and Thackeray's picture of Gumbo carrying in the soup tureen. To have listened to Rebecca's description of the fight in 'Ivanhoe,' to have lived through the tournament of Ashby de la Zouche, was a poor preparation for the vagaries of the queer creatures that surrounded the inimitable Alice."

Mr. Egan admits that this kind of reading implies leisure and the absence of distraction, and he feels that, unhappily, the modern child has very little leisure left to him. "As to distractions, the modern child is surrounded by them; and it appears to be one of the main intentions of the present system of instruction not to leave a child any moment of leisure for the indulgence of the imagination. But I am not offering the example of my childhood for imitation by the modern parents." Nevertheless, modern parents might well think over Mr. Egan's questionings. Are the moving pictures and the flood of books and stories with no literary value and the cheap comic supplements and the juvenile magazines going to produce the type of manhood the great classics produced? When I remember the books Dr. Hale, Mrs. Howe and Dr. Eliot and Mr. Egan read, somehow I expect the kind of man they turned out to be. I cannot say that I very confidently look for this type of manhood from children brought up on movies and comic supplements and cheap juveniles. Mr. Egan read many books during his happy childhood in Philadelphia and his impressions of them are very interesting. "The Scottish Chiefs," "Gulliver's Travels," "The Last Days of Pompeii," "Tales of Alhambra." ("What nice little story books," exclaims Mr. Egan, after mentioning this book, "could awaken such visions of the past, such splendid arabesques and trailing clouds of glory as this book! Read at the right time, it makes the pomegranate and the glittering crescents live forever, and creates a love for Spain and a romance of old Spain which can never die.") The boy discovered the poetry of Tom Moore and reveled in it. "Lalla Rookh" especially delighted him. He read the "complete works of Miss Milford" and was transported to the country she made so vivid. Scott and Dickens he devoured, and Scott especially transfigured all life for him. I imagine Mr. Egan would feel that Scott was the most essential part of a boy's education, an idea I would almost share with him. During one Christmas week he was lost to the world, having buried himself in a volume of Froissart. Then came the discovery of Shakespeare and a new world swam into his ken, and so on and on the story goes, and one cannot help continually asking how much all this reading of the great books contributed to Mr. Egan's character and success—and often they are one and the same thing.

The boyhood reading forms only a third of this most interesting volume. There are chapters on the poets—especially Dante, the essayists, the novelists that have been read and the analysis of their genius and character is very illuminating. Especially interesting is the chapter in which the Victorian and the modern poetry is compared. Mr. Egan admits that there is a place for *vers libre*—Walt Whitman, whom he often used to meet on the streets, by the way, and Amy Lowell have used it with great effect. But I should gather that in general Mr. Egan has a good deal of contempt for it and looks upon it as a refuge for laziness and



for those who have no sense of music and no skill for beauty. But it is the chapters on the boyhood reading that I am interested in at this moment, and especially am I interested in what he says of the remarkable influence the thorough reading of the Bible, as a child, had upon him. Here he says just what Ruskin and many other great men and authors have said, and, with them, he cannot pay enough tribute to the book.

He began in very early years to read the Biblical stories. The Acts of the Apostles thrilled him. He soon came to "the conclusion that nobody could tell a short story as well as our Lord himself." He thought he got much more out of the New Testament by reading it consecutively, as story, as literature, than his companions did from studying International Sunday-school lessons. "For me, reading as I did, the whole of the New Testament was radiant with interest, a frankly human interest." "Whatever may be the opinion of other people," Mr. Egan says, "mine is that the reading of the New Testament in the simplicity of childhood, with the flower of intuition not yet blighted, is one of the most beautiful of mental experiences." Through several pages Mr. Egan dwells upon the inestimable worth that this thorough knowledge of the Bible acquired in childhood has been to him. It was not only the joy and delight that came through story, thrilling history, glowing pictures and poems; not only the standards of manhood that he got thus early; not only the beautiful sense of the surrounding love of God and our Lord; but that it has been a great liberating, enlarging influence through all his thought and his expression of it. In the first place, it has unlocked all other literature to him. No one can understand the great literatures of my land and America who is not steeped in the Bible, for they are built up on it, their springs are in it, their pages are covered with its words. To quote Mr. Egan: "I soon discovered that it was impossible to understand the allusions

in English literature without a knowledge of the Bible. What would Ruth among the alien corn mean to a reader who had never known the beauty of the story of Ruth?" Again, he who does not make himself familiar with Biblical ideas and phraseology finds himself in after life with an incomplete medium of expression, Mr. Egan rightly says. He bemoans the impoverishment of language that exists among the younger people of to-day who seem to look upon this book of noblest English as well as of divinest genius with scorn. Wherever a man has been saturated with the Scriptures you find distinction in his style. Let me quote one very interesting passage: "A man who knows the Scriptures is fitted with allusions that clarify and illuminate the ordinary speech. He may not have any technical knowledge, or his technical knowledge may be so great as to debar him from meeting other men in conversation on equal grounds, but his reading of the Bible gives his speech or writing a background, a color, a metaphorical strength which illuminate even the commonplace. Strike the Bible from the sphere of any man's experience and he is in a measure left out of much of that conversation which helps to make life endurable."

Mr. Egan also adds that not only did his thorough reading of the Bible as a boy give him a background against which he could see more clearly the trend of the books he was reading and fathom their deeper meaning, but "it was a moral and ethical safeguard." As a boy he soon discovered that the morality of the Bible was the standard by which not only life, but literature, which is the expression of life, must be judged. He found that practically every piece of literature which stood the test of real greatness owed something to the Bible. He is equally convinced that there is something lacking in the character of the man who knows not the Book of Books.

FREDERICK LYNCH.

# THE WEEKLY SERMON

## Spurgeon and His Work

-By the Rt. Hon. David Lloyd George, M.P.

Delivered Before the Pastors' College, London, on May 16

THERE are many here, who, from their knowledge of Spurgeon, from their intimate acquaintance with his works, and from their general training, could give you a much more edifying and instructive address upon that topic. I am simply one of the many millions of his humble admirers in every land throughout the world. I had the privilege of hearing him only three times, and it is one of the regrets that always come to you when you miss for ever great opportunities of making a better acquaintance with great men—it is one of my deepest regrets that, whereas I might have multiplied the three thirtyfold, I left it at that figure. It is one of the signs of advancing years that you are always praising the past and that you are beginning to talk of the great days of your youth. There is something in it indeed.

It is invidious to make comparisons, but I think I would venture to say that Spurgeon was the greatest preacher of his age. It was an age of great preachers, but he was the greatest in a great age. I will give two tests. The impression is more lasting, the impression is a spreading one. The other is, his sermons are translated into every civilized tongue in the world. As the years roll by Spurgeon is still Spurgeon, and more Spurgeon than ever. There is a greater appreciation of the essential bigness of the man, his greatness—what a giant he was!—and that will grow and grow as the years go by. Why was it? He was a great orator. I heard him three times. I never heard anything like it. He had every quality of the orator. I am not going to schedule them. He had great elocution. There is the story of Henry Irving going casually in to hear him, and saying he was one of the finest

elocutionists he ever heard. The elocution was perfect. The voice was a marvel. If I had been there from the depths of the East, not knowing one word of the tongue in which he spoke, I should have been thrilled. The voice! I can hear it. I never hear one hymn given out without I hear Spurgeon. It was a haunting voice. He had an immense power of appeal. I never heard a man who, mounting a platform, had as great a power of popular appeal. Spurgeon had all the qualities that make the orator, including simplicity. There are very few people who understand that that is essential to good speaking. Simplicity—that is the gift of making things which he had studied all his life clear to men who had not studied for an hour. Lucidity: one of the mistakes made by superficial people is to think that all waters which are clear must necessarily be shallow, and that all waters that are muddy must necessarily be deep. He was clear, simple, lucid. He had a wonderful sense of style.

I read some of Spurgeon's earlier sermons, and his later sermons. There are great differences—differences in character. The man grew; not merely the mind, but the man. It is a great study in the growth of character. He was more tender, he was gentler, his appeal was more to love than to fear. But he was a stylist at nineteen. What strikes you when you read the earliest sermons is what a wonderful instinct for a perfectly English style he had. Mr. Passmore, his publisher, was kind enough to send me the other day one of Mr. Spurgeon's sermons corrected by himself for the press, and there were many corrections, made in that beautiful handwriting of his, like the man—clear, straight, open—all corrections of style: which shows that he had an instinct for style, he believed in style; and from the point of view of literature, it is great reading, it is good reading, even for the profane. That is why John Bunyan is not a theological book; it is part of the literature of England. Nobody worries whether he is a Calvinist or an Arminian or a Fullerist, or whatever these various categories may be. I do not believe I am a Calvinist; at least, I do not know; those things don't worry you when you read either Bunyan or Spurgeon. The thing that attracts you is his appeal to the imagination.

He was a poet, the greatest poet I think among the preachers. Look at his similes, his metaphors, as well as his descriptions. The way he worked them out—perfect. There is nothing more dangerous than a flight of fancy in either a speech or a sermon, especially if it doesn't come off. There are three things that may happen to it. There is the first. You attempt your flight. If you are a rhetorical pilot you get into your machine. Your intention is all right; you mean to get right up there. But you can't get off the ground. The simile keeps bumping, and the machine ends in a ditch. That is unpleasant. The next type is, you get off the ground, and you get off rather too quickly, and you come down with a crash. That is tragic. There is the third: you get right up. The man who gets right up, with ease, with grace, flies over land and sea, mountain and valley, goes along until time comes for him to deliver his message, then descends with the same ease, with the same grace; not a moment's anxiety for a single passenger—that was Spurgeon. There is a skill, there is a strength which gives you confidence.

Take two sermons, which, if you have not read, I beg you to read them, not as a religious exercise—yet they are that, of course—but as a study in English; nay, not even as a study in English; as a joy, as a delight, as a pleasure which you may have. I believe for a shilling you can get it, but if it is more, you pay ten times as much for trash. Two sermons out of a number: "There Go the Ships," is one; the other, "Supposing Him to be the Gardener." Those two; they are the working out of, I do not know whether you call

it a simile or a metaphor or an image, over pages: difficult to do, dangerous. It has come off. You may come down with a bump, you may tire your passengers. You go along; he lifts you up on his great fancy with his strong wings, he carries you through the air, blue, clear, unclouded, above the highest clouds; and when you come down you are not tired, you are throbbing and thrilling with the joy of what you have done. You need not go to Paris, across the sea, with all its dangers: buy a cheap volume of Spurgeon, and you will get such a flight as you will never forget. That is one reason why he is going to be permanent. There is no man in English literature since John Bunyan who could do that, and that is why Bunyan and Spurgeon are going to be part of the literature of our land as long as this tongue is spoken under English skies or in any other land where the same tongue is understood.

But he was not all mind. If he had been he could not have preached those sermons. Literature is not all mind. The best of it is heart. Spurgeon said that a man must have a great heart to be a great soul-winner. That is true, whether it is in religion, or politics, or anything else; and he was that. He had a great mind, and the fact that he had a great heart obscured the fact that he had a great mind. You commonly heard, very often, "Yes, he is a fine preacher, but he has not got the brain of the Rev. Mr. A., he has not got the learning of the Very Rev. Mr. B., and he has not got the intellect of the Right Rev. Mr. C." He was the greatest genius of them all. But that is not what made him great. His sermons throbbed with tenderness, and they throb to-day. He had a great love for his fellow men, and for the Saviour of his fellow men. He had a faith which was indomitable, inexhaustible, pervading.

In addition to that, he had a great sagacity. He had great common sense. He had deep insight into character; and it is worth reading his sermons for the purpose for which some people pretend they read novels: as studies in character. There is no character who is not depicted perfectly, with great humor, with much quaintness, but with great compassion, by Spurgeon. There also he was like John Bunyan.

His lectures to his students were marvels. There spoke the man, and I am delighted that you are going to call this college the Spurgeon College; and I am sure we all feel very grateful to Mr. Hay Walker for his magnificent gift. Spurgeon's heart was in this. It was some of his best work. Some of the best things he ever said were said in connection with this college. Mr. Bradford was good enough to send me over the week-end a book by an old friend of mine who passed away five years after the death of Mr. Spurgeon, Rev. William Williams, of Lambeth. He was an intimate friend of Spurgeon, and he wrote a book of reminiscences; I wish it could be reprinted; it gave me a delightful week-end. The way he addressed the students, the homely way; the shrewdness, the sagacity which he put into it; the knowledge of human nature; the similitudes and the gestures, in order to imprint on the minds of the students something he wanted to get right in.

May I give you a few specimens? He said to them: "Don't preach above your audience. Some preachers do it. The Divine injunction is, 'Feed My lambs,' but you must not put the food out of the reach of the lambs. There are so many preachers who read that text as if it were, 'Feed my giraffes.'" Then he said to them—of course, there was no man freer of cant than Spurgeon, no man more earnest, but no man with less cant in London or out of London; and the one thing he could not stand was what he called the goody-good style. He said: "I heard a preacher say the other day: 'This morning I shall read a chapter in dear Hebrews.'" Another thing he said was: "Avoid the pompous. The other



day I heard a man say, 'The son of Amram stood unmoved,' and I said to him, 'Who is the son of Amram?' He said, 'Moses.' 'Then why don't you say so?' "

Then here is another very good phrase, when he tells his students to avoid being too flowery. There is no man who had a greater gift of using poetic language, but it was used with great restraint. He said: "You must not wrap garlands round your swords." It is a great saying. He was down on long prayers. He said: "Fancy a man praying for twenty minutes, and then asking God to forgive his shortcomings!" He also advised them not to preach long sermons. He said: "Some sermons remind me of the sailor who was told to pull a rope on board. He pulled and pulled until he was tired, and then declared that he believed 'the end o' this 'ere rope is cut off.'" Then he said to them: "There are some people who can't stop even when they have really finished, when they have nothing more to say;" and he said it reminded him of the captain who ordered his company to fire a salute, and they answered: "We have no more ammunition, sir." "Then," he said, "cease firing." "That," said Spurgeon, "is my advice to you. Talking on the same subject, he said a boy was asked why the eunuch went away rejoicing.

He said: "It was, sir, because Philip had finished his sermon."

He was a good man. He was a man of genius. He had a great heart. It was a great soul. He was a great man; and my suggestion to every young man, especially, is this—to put Spurgeon on the list of his friends. He can do it through what has been published. Not the nominal friend, not the friend to neglect, not the friend to have his photograph on your mantelpiece and no more, not the friend you drop cards on; but the friend you get really acquainted with, get to know, and, above all, the friend whose counsel you ask at difficult moments. You will get advice from him in those great volumes that will serve your purpose. But, above all, with this proud possession—if you like, of the Baptist denomination—of this great figure in the story of the organization to which you and I belong, this great Englishman, this great prophet of his age, I ask you to see that his name, which will live in literature, shall live in this part of his work, to which he gave much of his heart, much of his labor, which shortened his life—see that something is done which is worthy of the people to whom you and I belong.

## A Body for the Ideal

By the Rt. Rev. Charles H. Brent, D.D.

Protestant Episcopal Bishop of Western New York and Chairman of the Continuation Committee of the World Conference on Faith and Order

FROM America have come in recent years ideals of unity both for the churches and for the nations, ideals which have caught the imagination of the world. It is now pretty generally conceded that unity is a necessity and not a luxury. The educational stage is fast approaching the practical stage. In the history of ideals there is a period when they are in the air and when it would be premature to organize them into institutions. As they progress there comes a moment when they must have a body through which to perform their more advanced work. Such a moment has arrived when both for the churches and for the nations definite, even if tentative or experimental, steps must be taken to give concrete form to those hopes and visions which God has committed to us men for embodiment. I am here concerned only with the churches.

I think most of us, at any rate, have reached the comforting conclusions of Bishop Gore, who in his lectures on "Catholicism and Roman Catholicism" says: "I feel bound to acknowledge that all baptized persons are, as individuals, members of the Church Catholic. I cannot see how anyone who accepts the Western doctrine of the validity of all baptisms by whomsoever given can deny this. In some sense, to be really baptized into Christ is to be baptized into the Church inevitably." And again: "While we must be true to our distinctive responsibilities in the place where God has put us, we must, by all means, constantly remember that the divisions within the Church, though they are sadly deep, do not go near the root."

Comforting as this is, the time is past when we can rest satisfied with it. It is quite right to believe that it is the

Divine method to accept and use man's imperfect way until the human mind recognizes its imperfection. After that inaction on our part is culpable, and unless we move up into something better we shall lose even the ground we possess. This is pointedly so now. Again to quote Bishop Gore: We must be faithful 'in our struggle to knit together again the sadly divided communions of the one Church of Christ.'

It was a great and sympathetic advance for the Bishops at Lambeth to agree that, in the major non-Episcopal communions, there have been enshrined "rich elements of truth, liberty and life which might otherwise have been obscured or neglected," and that these gifts ought to be placed at the disposal of the whole Christian fellowship. "The vision which rises before us is that of a Church genuinely catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole body of Christ. Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

It is only on the basis of such a pre-supposition that the World Conference on Faith and Order has a *locus standi*. Our reach is ambitious. It claims for its field of operation the whole of Christendom. The great Catholic communions, East and West, are part of its vision, whether or not it receives official recognition by the Latin communion. Our

vision began, and must continue, a whole vision. One of the great thinkers of the Roman Catholic Church writes, ponderously but truly, that "we religious men, especially we Catholic Christians, will indeed never drop the noble truth and ideal of a universal unity of cultus and belief, of a single world-wide Church, but we will conceive this our deathless faith in religious unity as being solely realizable only if we are able and glad to recognize the rudimentary, fragmentary, relative, pedagogic truth and worth in religions other than our own—a worth which, as regards at least Judaism and Hellenism, the Roman Church has never ceased to practice and proclaim." In another place the same writer says: "We religious men again will have to develop, *as part of our religion*, a sense, not simply of the error and evil, but also of the truth and the good, in any and every man's religion." This also must Protestants learn to do in their consideration of Rome.

Our vision, therefore, is before us clamoring for embodiment. A while ago there were those who would have pleaded for some sort of federative effort as sufficient for the need. Experience is steadily proving beyond any doubt that, though federation is of value, it is of limited value, and can never take the place of organic unity.

The next step in our progress toward unity is prosaic. We must bring our ideal down to earth and give it an incarnation. The goal set is a World Conference on Faith and Unity, if possible in 1925, the sixteenth centenary of Nicea. Such a conference will be impossible without a series of local conferences throughout the Christian Church in America. It should be noted that this method of dealing with great questions is recognized as being the most effective possible in a country of great spaces and great population like our own. The parish is admirably adapted for the promotion of the conference method. The over-production of literature, characteristic of our lavish times, makes our bulletins and other publications only semi-effective without the aid of personal contacts. This is peculiarly true as touching the laity, both men and women. There are few indeed of these who would not exclaim at once that our divisions are preposterous and that unity should be effected. But there are also few who realize that the responsibility for action in the direction of unity rests as much upon them as upon the clergy. Were the clergy alone to reach definite conclusions and arrive at plans for unity, they would be from the outset impeded and perhaps in the end be defeated, were not the laity keeping pace with them. The belief that the clergy are the Church is a vicious heresy, hard to kill. It can be killed only when the laymen take their full share in the thought as well as the activities and worship of the Church.

There are two major questions which occupy the foreground. They are fundamental and cannot be dismissed with a gesture. The first is, What is the Church? When this is answered so as to command a consensus of opinion the rest will be relatively easy. Is it a supernatural (or mystical) body? Is it unique among all organizations both in character and scope? Is there any substitute for the Church? Is it a local grouping or a universal fellowship? Is it spiritual in the sense of dealing only with things invisible, or is its business to flood the visible things with spiritual light and power, covering every department of human affairs—all these and many more queries must get a definite answer.

The second major question is, What place has a creed in the Church of Christ? Again we find ourselves flooded with interrogations preparatory to giving an answer. What is the difference between the Catholic creeds and confessions

of faith? Does it block the immediate operation of the Spirit of God to keep inviolable the present form of the Apostles' and Nicene creeds? What is the function of a creed and how does it operate in aiding faith in the living Christ?

After we have cleared the ground for further discussion there arise questions on the sacraments and on holy orders, full of interest and full of importance. But we can hope for but little progress until the two major considerations have been fully and widely dealt with.

In conclusion, let me say that as America initiated these unity movements among both the churches and the nations, it is to America that the churches and the nations look for leadership in the embodiment of the ideal in the actual. Any failure on our part through inertness or cowardice would be the betrayal of a trust. We have set our hand to the plough and may not look back. Most of us do not estimate at its full value the opportunity lying at our very feet. It is up to us to prove that we are loyal to our own dream children. This can be done only by patient and painstaking labor which, without haste and without rest, embodies them in settled purpose and intelligent activity. Though we are concerned in this paper only with the unity of the churches, the world of men is panting with weariness because of the disunity of the nations. It is tolerably clear to all who think that the two unities are bound together so intimately that every step forward by the churches brings world peace nearer. The incentive is great, the cause is worthy, and the call for action is imperative.

## Little Known Abyssinia

The Abyssinian is Christian and tolerant to all religious creeds. Little or no effort is made by him for the conversion of the Moslem or Jew. From the end of 1829 missionaries of various denominations have entered Abyssinian territory. The earliest was Samuel Gobat, sent by the Church Missionary Society of England, who was followed in 1834 by two Franciscan monks, sent by the propagandists at Rome. It may be said to the credit of the Abyssinian that his religion has the greatest influence for good. The country dotted with churches, monasteries and convents, the former being for the most part small and unpretentious, usually built in circular form and surmounted by a cross to which ostrich eggs are attached. The influence of the church undoubtedly sways the national policy.—*William Thompson in the "Southern Workman."*

Plans are being formulated by the National Radio Chamber of Commerce for the establishment of radio extension courses in all the principal universities of the country. Already preparations are being made in England and Germany for broadcasting college courses and pioneers in the field are active in this country. Many colleges and universities are using radio to further their advertising campaigns and to acquaint the public at large with the benefits of a college education. It has been estimated that there are between three and four million radio listeners in the United States, most of whom are of college age. With comparatively little effort complete courses could be broadcasted to this great audience from all the standard colleges and universities in the country. The only expense for the student would be incurred in the purchase of a radio set of sufficient strength to reach his favorite college.



# Preparedness—But Which?

By Frederick J. Libby

[Reprinted from "The Locomotive Engineers' Journal" for April, 1923.]

OUR military men are filling the newspapers and periodicals with pleas for preparedness. Are they not justified? War is brewing in Europe. However warm one's sympathies with France or with Germany, even a child would know that the effect of the French seizure of the Ruhr is to sow hatred which, if it matures, will produce war.

The clank of arms in Europe vitally concerns us because the world has become too small for us to stay out of future European wars. We may cry, "Aloof! Aloof!" but the ocean will again be found to unite us with the seat of war, and we shall be thrust into the thick of it just as we were before. So our military men are saying—and will keep on saying until Congress meets that we must prepare adequately for war.

They are too honest to say, after the experience of the past ten years, that the measures they recommend will give us peace. Everybody knows now that preparation for war does not bring peace. What General Maurice of the British army learned, we all have learned, that "if you prepare for war, thoroughly and efficiently, you will get war."

Secretary Weeks, in "The Nation's Business" for January, declared that we must be ready for "a war that would tax us to the utmost in man power and resources." Colonel Roosevelt said in Philadelphia recently, that of course there will be more wars. The slogan that popularized conscription and war loans in the recent conflict, "A war to end war," is now a joke in our military circles. One wonders what slogan will take its place. Probably one is already pigeon-holed with the mobilization plans.

Getting ready for war! It is a discouraging thing to be doing so soon. The workingmen, and still more the wives and children of the workingmen of all the civilized world, groan under the burdens that the last war laid upon them. They who, as President Harding put it, "pay in peace and die in war," want no more new wars. They yearn for peace with justice and security. It is an alluring picture that the Hebrew prophet paints of a time—and we were told it would follow the Armistice of 1918—when the plain men of all the world could "sit every man under his vine and under his fig tree, and none to make them afraid."

Our soldiers promise us nothing like that. They do not lure us with specious and vain hopes. They tell us the truth as they see it. In fifteen or twenty years—perhaps earlier, perhaps later, God knows—we may expect a "war that would tax us to the utmost in man power and resources."

We know what being "taxed in resources" means as we did not ten years ago. We know, too, what being "taxed in man power" means. It means white crosses in interminable rows.

But you will say, "I thought we were prepared now. We have a good navy." At least, it is an expensive one. We have just appropriated half as much again for the upkeep of

the army and navy as all the rest of the government costs put together. Five hundred and fifty millions, twenty per cent of our 1924 budget, will go for the army and navy. Eighty-six per cent. of the same budget goes to pay for past wars and for this next one. Only fourteen cents of our hard-earned dollars paid to the Federal Government will go for the "constructive purposes of peace." What more do they want?

Innocent reader, do you honestly imagine that we can prepare for the unknown terrors of the next cataclysm "adequately" on \$550,000,000 a year? Read what Will Irwin has to say in his little book, "The Next War." Poison gas and airplanes offer possibilities of destructiveness beyond the power of human imagination to conceive.

Edison says that London can be wiped out in three hours and that there is no way of preventing it. Bywater says that the French have now enough airplanes to lay waste half the cities of southern England, including London. The next war will be the twilight of the white civilization. The jackals and the coyotes will be barking amid the ruins of the great cities of the earth when its clouds lift for God to look down. Do you think we should skimp in our preparations? Remember again! We are not preparing in the hope of averting war by that means nor of remaining outside. Face the facts like a man! We are asked to prepare adequately so that more of our children may pull through than can survive in the rest of the civilized world—in Europe, for example. Anybody can see what Europe will be when that war stops. Airplanes, poison gas and hate in a crowded area like little Europe! God have mercy on the children! But He won't—because we have no mercy.

We must get ready adequately for war and no more fooling. "Why should we go unprepared as we are at present?" cried Admiral Sims at Peoria on George Washington's birthday—George Washington, who said, "My first wish is to see this plague of mankind—war—banished from the earth." Read what General Pershing said in a recent "Saturday Evening Post," enlarging on the same theme. Read the little extract from the "preparedness" program that you can find in to-morrow morning's paper. Read the story the next morning "popularizing" the navy or the National Guard. Visit the "movies" and watch for the "popularizing" picture in the "News Weekly." Look for it also in the illustrated pages of the daily and Sunday press. Question your boy when he is home from college, or your child after school, to see whether they are being educated for peace or for war. It will be a big war and we must not only get ready, we must be gotten ready.

What is the program? It has all been proclaimed from the housetops. You will read it *ad nauseam* till Congress meets. Our military men fear the next Congress and so the campaign for greatly increased military appropriations has already been launched. The following are the chief features:

I. Remodel the battleships at a cost of \$90,000,000. (It is

now announced that the first year's work on this feature has been delayed, but not abandoned.)

2. Build sixteen 10,000-ton scout cruisers. Cost, \$168,000,000.

3. Build six big submarines as types for future development. Cost, \$24,000,000.

4. Build six gunboats. Cost, \$8,000,000.

5. Build another airplane carrier. Cost, \$22,000,000.

6. Develop an air force of 40,000 men and 2,000 officers with 2,000 planes "on the coasts and at strategic points in the interior." Cost of maintenance (conservative estimate), \$120,000,000.

7. Scrap the Mare Island naval base (cost \$40,000,000) and build one on the Alameda mud flats to cost \$150,000,000.

8. Build adequate naval bases on Oahu, T. H.; on Puget Sound; develop the New York-Narragansett Bay base; the Chesapeake Bay base; an advance base in the Canal Zone.

9. Develop six secondary bases.

10. Develop "completely" six airplane stations. The cost of these eighteen naval bases and airplane stations has not been published. A billion dollars will not cover it adequately.

11. Expand the National Guard, as provided under the National Defense Act, from the present force of 160,000 to 424,000, if the States permit. Maine and Wisconsin refuse to expand further.

12. Increase the Civilian Military Training Camps from 22,000 to 100,000, as endorsed by President Harding.

13. Extend the Reserve Officers' Training Corps, senior and junior divisions, from the present size of about 100,000 to a possible 884,000 in the 670 colleges and universities and the "1,200 secondary institutions where junior units might be maintained." If appropriations remain inadequate, extend military training under Section 55-c of the National Defense Act ("first military policy America ever had") from the sixty-two schools now receiving aid from this section to the 1,200 eligible.

14. Increase the Regular Army from 125,000 men and 12,000 officers to an immediate minimum of 150,000 men and 13,000 officers (see General Pershing's article in the "Saturday Evening Post" of March 10 for light on this and other points above) and gradually raise the figure to the "necessary" 285,000 men and 18,000 officers provided for in the National Defense Act.

Some readers of this formidable program will say to themselves, "Surely this is an exaggeration." Unfortunately for us, it is not! Clip for yourself the items as they appear. Begin with General Pershing's article already referred to. Add to it from the daily press as the propaganda goes through the cycle and then repeats. You will very quickly realize that America is being asked to prepare adequately for "a war that would tax us to the utmost in man power and resources," and that it cannot be done on any \$550,000,000 a year. Twice that will be required "if we are not to be caught napping again," as you will be told.

Perhaps you wonder how the recruits are to be found for these vast forces when it is hard now to keep the various branches of the army and navy up to authorized strength. General Lassiter reports that "the units now being definitely established will provide a force of about 3,000,000 men." It cannot be done without *militarizing the thinking of the youth*. Since women are the natural enemies of war, they too must be "started right." All this has been adequately planned.

A conference on the Training of Our Youth for Citizenship and National Defense was held in Washington in November, under the auspices of the War Department. On December 8 the Secretary of War submitted to the President a report which can be obtained from the War Department. Here is how the hundreds of thousands of annual recruits are to be obtained: Give "the young men and women of the country" a "complete and proper conception

of their . . . duties as citizens, together with proper preparation of each and every one to render some useful service in the organized defense of the nation in any emergency."

The plan is to "get them young." Instruction in junior units is to "be so organized and administered that it will stimulate interest in military work."

The main reliance for recruiting officers is declared to be "suitable training prior to reaching the period of admission to the Reserve Officers' Training Corps." It is mercilessly thorough!

One more indication of the seriousness of the preparations: The entire industrial and economic resources of the nation are being tabulated and pigeon-holed under the direction of the Assistant Secretary of War. Even the contracts under which work is to be done have been agreed upon between the Secretary of War and the potential contractors. (See "The Nation's Business" for January, article by Secretary Weeks, "Organizing Business for War.")

We may thus sum up our preparations for war: Since no effective measures to assure peace have been taken, whether by labor or the churches or the farmers or the women or the governments—certainly not ours—in four years of opportunity, and since, on the contrary, seeds of hate, and therefore of war, are being sown to be reaped by and by. Our military men are simply doing their duty and calling upon us to make the sacrifices necessary if we are to pull through the war better than the more congested nations of Europe possibly can. They frankly say that we shall suffer to the utmost in man power and resources. There is no doubt that Europe will be practically exterminated. Our preparation will cost us roughly a billion a year. Then will come the war!

I have said that one reason for the justice of the plea of our military men is the fact that we are making no effective efforts to achieve peace. Sentiment is not going to end war. Nor are we going to *drift* into permanent peace. Men drift down, not up. We are drifting into war. If the time ever comes when we are sufficiently aroused as a nation to want peace we shall, of course, go to work and get it. British labor has averted two wars in three years as far as Great Britain was concerned, but world leadership has now passed to America. It is the United States that will have to take certain necessary steps if world warfare is to be stopped and if a new era of peace and justice is to dawn. What is the way to peace?

As would be expected, it is the opposite of the way to war. In place of aloofness—now found impossible in this diminishing world—progressive world organization by the old reliable step-by-step method; in place of increasing armaments, world-wide reduction of armaments to police status; in place of militarization of the thinking of our youth of both sexes—to be duplicated, *if we start it*, in every land—world-wide education for peace. This program, substantially that of every thinker from William Penn down, is rational and practical. It offers us the only hope we have in the darkness of our times.

There must be progressive world organization. What do we mean? The League of Nations? An Association of Nations—a kind of league without "teeth"? A World Court to Outlaw War as advocated by Senator Borah? The Permanent Court of International Justice at The Hague, endorsed both by the Democrats and by President Harding? We mean the progressive substitution of law for war as a method of settling international disputes by steps as rapid as public opinion is from time to time ready to take.



As a first step, the recognition of an existing world court is more in accord with common sense than trying to start a new one against the opposition of fifty nations. But Senator Borah says this court has too narrow jurisdiction to assure the settlement of all disputes. The next step is, then, to extend its jurisdiction. Eighteen nations have given it compulsory jurisdiction.

Conferences have proved their worth when labor unions and organized employers differ radically. Conferences will be found valuable when nations differ. An economic conference on the rehabilitation of Europe must come as soon as France will agree to discuss fundamentals and as soon as America is ready to reduce the inter-allied debts to practicable figures in return for the sacrifices that European nations will have to make—such as reduction of armaments, balancing of budgets and stabilization of currencies. The world must get down to bedrock and begin to build.

But some man will say, "This will not stop wars. You have got to change the economic system." Personally, I do not believe that we have got to change the economic system in order to abolish the organized murder system of settling the disputes that may arise under it. If organized labor knew, for example, that a war was starting over oil, would it support that war?

With the spread of knowledge it is going to be increasingly difficult to arouse patriotic fervor over economic aggression backed by armies and navies. Once the machinery is set up for the orderly settlement of international quarrels, the man on the street is going to point his icter to the properly constituted tribunal and go peacefully about his business. But the machinery must exist and it must command confidence. We must keep going along this road until we reach *effectiveness*. We must be willing to tinker with the machinery until it *works*.

Disarmament must be world-wide. The world is too small for any nation to disarm alone. But as long as France, for example, has an army of 700,000 men and Russia an army as large or larger, no world organization would have stability. Europe would continue to be an armed camp.

Police status is the goal most men contemplate for the reduction of armies. "*Minimum police forces*" is the goal set by the Fidac organization of former soldiers, of which the American Legion is a member. The important thing from the standpoint of necessary economy and world security is that armies and navies be all reduced together, and that as fast as the progressive growth of machinery for the orderly settlement of disputes permits, all armies and navies become mere police forces. We need our billion a year for something else.

David F. Houston, recent Secretary of the Treasury, reckoned that our government has cost, since the beginning, sixty-seven billion dollars. Of this fifty-two billions have gone for war or because of war, and we have lived on the other fifteen. What a country this would be with the fifty-two! Without indulging in vain regrets, the world can start whenever it is ready to save the *next* fifty-two.

We have in our office copies of a French primer, printed since the war. It was obtained from the publisher in Paris. On the cover one reads that it is the eighth edition, 381st to 410th thousand. Presumably 380,000 copies are in use among the children of France of the age of six or seven.

In this primer we find a picture of German soldiers shooting down a French boy whose hands are raised in a dramatic gesture that no child could forget. There is a picture of the burning of the roof of Rheims Cathedral. There is this conversation:

"My child, you will not forget all these crimes?"

"I promise, mother."

These are sentences for the child to fill in: "The Germans have killed \_\_\_\_\_. The Germans have destroyed \_\_\_\_\_. The Germans have burnt \_\_\_\_\_."

Hatred will thus be drilled into the soul of the little pupil that he will not outgrow this side of the presence of God. This is education for war.

We wish that no other nation were doing this detestable thing. The fact is, and we all know it, we all are doing it, though perhaps less crudely than the French Nationalists. Who of our generation in America was not taught a prejudice against Great Britain when we studied the history of the Revolutionary War? At our most impressionable age we were taught that "America licked 'em and could lick 'em again," or words to that effect. The textbooks were designed to convey that impression.

So with the war of 1812. General Pershing says that "the only creditable thing in the whole war was Jackson's victory at New Orleans, fought after the treaty of peace had been signed."

"Our troops," he says, "were untrained and everywhere badly handled, and, of course, fled before the enemy from nearly every field. Even the capitol was left defenseless, only to be captured and burned by a handful of British. The conduct of the forces can be recorded only with humiliation."—"Saturday Evening Post," March 10.

Was this the impression that you and I were given?

A Mexican textbook is said to describe Pershing's expedition into Mexico as a "bandit's raid" that was finally repulsed by the bravery of the Mexican forces.

All nations in their schools are sedulously cultivating a "superiority complex" by misrepresenting facts in the interest of a wrong type of patriotism. "Deutschland ueber alles" is adapted to every country. "America over all," "England over all," "France over all!" It is the background sought by all imperialisms.

On June 28 a conference of the educators of fifty nations is to gather in San Francisco, California, under the auspices of the National Education Association, to discuss what steps can be taken jointly to disarm the textbooks of the world, just as Japan has recently been doing, substituting those that teach broad international understanding for those that foster narrow nationalism. It is a conference as momentous in its possibilities as any that ever convened.

We who have lived through a war and who know what war is may hammer out a world organization in the next ten years that will work fairly well in the prevention of war. We must elect to office men who will try, men of vision, men of wisdom, men who without being rash, are not afraid to take risks in the interest of humanity. We may hammer down the armaments of the world to police forces, being aided powerfully by the intolerable taxation in every land. But if our work is to have permanence we must see to it that our schools are not undoing all we achieve by teaching nationalistic prejudices and hatreds. They must educate for peace. They must teach the truth. They must teach the truth about other nations as well as our own. They must teach the truth about war. *In one generation the schools can change the thinking of the world.*

We have discussed adequate preparation for war. We have discussed adequate preparation for peace. None of us believe in "unpreparedness." We must choose between two adequate programs. America leads and will lead for the next fateful ten years. Which way shall we lead—resolutely, wisely? Shall it be toward peace or toward the wreck of our civilization?

## No Respecter of Titles

By William Willard Howard

IT should not be necessary to discuss this matter at all. It really is a thing that should carry its own answer, but as some of the contributors to the Russian Refugee Fund seem to be mildly curious concerning the attitude of the Russian ladies of title in the relief work that Anne Louise Howard has put into operation on the borders of Bolshevik Russia, I may as well dispose of the question now as at any time later.

The feature of the relief work on which light is wanted is this: Do the Russian ladies of title receive special consideration and preferential treatment because of their titles, or do they stand on the same footing with writers, artists, musicians, teachers, officers' widows and other members of the intelligentsia?

The answer is: Anne Louise Howard is no respecter of titles.

To this thoroughgoing American lady a title of nobility is regarded as a sort of social curiosity. If she were to show any preference in her relief work I should expect her to show it toward some half-starved teacher, writer, artist or musician—at any rate, some helpless, friendless creature without claim to social distinction.

As a matter of fact, the only preferential treatment shown in this work is given, by common consent, to those destitute and starving gentlewomen who are most in need. In giving out employment the rule is, "The neediest ones first."

The Russian ladies of title have not made any claim for consideration because of their titles. On the contrary, some have concealed the fact that they have titles. I think that many titled persons among the refugees are living under assumed names as a measure of safety. During the revolution in Russia a title was a certain target for a revolutionist's rifle. The refugees feel that their peril is not yet over. They live in terror lest they be gathered up and dumped back upon the soil of Bolshevik Russia.

Another question has been asked, How much do the Russian gentlewomen earn in this relief work?

It may astonish the contributor who asked the question when I answer, I do not know. It is the literal truth: I do not know. Anne Louise Howard does not know.

I know, of course, the exact cost of batiste, voile, French crépon, Panama cloth, embroidery colors, sewing thread, elastic tape and buttons. I know, also, the total amount that we pay for labor on a hundred blouses; but I do not know how much each individual worker receives for her work.

The work is done through two committees of refugees which were formed for the special purpose of dealing with individual workers. The committees divide the work according to the temperament and aptitude of the workers. Payment is made on a sliding scale regulated by the design of the embroidery and the amount of detail in the finished work. In some instances the cutting is done by one person, the work of embroidery by another, and the sewing and finishing by a third. As many as four individuals sometimes work on one blouse, although the rule is for one person to make an entire blouse.

It will be seen, therefore, that it would be difficult for me to know, with any degree of accuracy, what the workers earn. The intention of the committees, however, is that the earnings of the workers shall not be less than the earnings of the native women who work at dressmaking and kindred employments.

The rates of pay are fixed by the refugees themselves, acting through their committees. That the rates are satisfactory, as compared with the earnings of native women, is shown by the efforts of native women to obtain a share in the employment. In one instance a Hebrew woman was so anxious to get the work that she tried to obtain cloth and embroidery materials by main strength. Women of German origin have asked repeatedly for a chance to do the work.

It is natural that gentlewomen in the United States who have seen better days should sympathize most keenly with the plight of the Russian gentlewomen. A lady in Baltimore has sent a dollar bill with this message: "For the gentlewomen of Russia from a Southern gentlewoman whose loss in the past limits her contribution."

With a keen sympathy for the destitute Russian refugees a gentlewoman in Wilkesburg, Pennsylvania, has sent to me this letter: "After reading your articles in *THE CHRISTIAN WORK* which so vividly describe these fine women and your wonderful work I want to tell you that one of the poor women of America, who, like those over there, have seen better days, has read and appreciates perhaps more what you are doing than those readers who have known no tragedy or sacrifice as I have known. Although I am personally poor, I have some friends to whom I want to show the photographs of the blouses. It may be that I can help sell some, and in that way help these deserving people.

"I would ask no better in life than to be placed in such a position as the lady who helps you over there. I will appreciate the circular regarding the blouses and can assure you of one order—maybe more."

The writer of the foregoing letter thinks that she is poor. In reality, she is rich—abundantly rich in those priceless qualities of human sympathy and helpfulness which lift the individual out of the rut of self-interest and selfishness and make possible the spiritual progress of the world.

Most of you who read these lines can help the Russian gentlewomen in the same way that this gentlewoman in Wilkesburg intends to help—if you will. It is a matter only of human sympathy and a willingness to help. Those among you who do not want a blouse probably have among your friends at least one gentlewoman who is able to buy a blouse and who would be glad to help in that way, if the plight of the Russian gentlewomen were brought to her attention. If you can help to sell a blouse the financial result is as good as though you bought one.

In bringing the destitute and suffering condition of the Russian gentlewomen to the attention of your friends the fact should be borne in mind that the withdrawal of American relief workers from Bolshevik Russia has no bearing whatsoever on the plight of the refugees. No matter how



abundant the harvest in Bolshevik Russia may or may not be, not one grain of wheat or of rye of that harvest will benefit the refugees. It should be remembered that the refugees are not now in Bolshevik Russia, but are this side of the border in eastern Europe.

The refugees can neither go back to their old homes to share in the harvest, nor yet find employment in the alien lands in which they have sought safety. The only course open to them is to remain where they are until a change in political conditions permits them to return home. So they

wait—and starve. You may save a life, if you will, in one of three ways. You may buy a blouse, you may help to sell a blouse, or you may send in a contribution, in any amount, to increase the present working fund. Remittance for blouse or contributions to the fund may be sent to the Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City.

A forty-page illustrated booklet giving photo-engravings of twenty-five representative blouses will be sent to any address or to any of your friends for the asking.

## Evolution and Immortality

By Rev. Walter Spence

Pastor of the Congregational Church, Peru, Illinois

“IF a man die shall he live again?” asked the Patriarch of Uz. We are still asking that age-old question. And with persistent purpose we still seek for new and better reasons for this hope of immortality. The doctrine of evolution has answered many questions, and has thrown new light upon many old problems. Does it shed any light upon the riddle of existence? Does it help us to answer this question of Job? Does it deny the immortality of man, as some of its adversaries assume? Or is it a dumb oracle with no word either for or against this hope? Or does it furnish new grounds for this unquenchable faith?

The evolutionist, least of all men, should deny the possibility of survival after death. That in man should be evolved the power of survival is not more incredible than other accepted conclusions of evolution. When we consider the amazing results of the evolutionary processes nothing seems impossible. If from the simple form of the amoeba has been developed the highly organized human sensorium; if from the nerve center of the ascidian has been developed the human brain with its power of thought and its sense of freedom; if from mere sensation has been developed consciousness, and from animal consciousness human self-consciousness, we should not think it incredible that the animating principle in the highest form of life should develop the power of perpetual survival. As Dr. T. T. Munger wrote, “The space between an ascidian and a thinking brain is as wide as that between temporary existence and unlimited existence. If an ascidian can evolve mind, the briefer life of an ascidian may evolve endless life.”

The belief, then, that man has developed the power of survival is entirely consistent with the known results of evolution. We find an analogy, or rather a parallel, to this in the life of a plant. The plant has the power of self-perpetuation. When and whence comes this power? It is not an original power—it is not possessed by the tiny shoot when first it is born from the earth. Cut it down in mid-life and it dies to live no more. The self-perpetuating power is acquired at a certain stage of its growth by development within the plant itself. And then it bears a seed in which it hides its life. And though the old plant body die, it survives in the seed to build for itself another body by and by. Thus it is conceivable that nature has developed in man a sur-

vival power that enable him to bridge the gulf of death and live forever. As John Fiske has said, “There is no insuperable difficulty in the notion that in some period in the evolution of humanity this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms and endure forever.” Evolution is the miracle worker of the ages. It changed a shapeless nebula of fire-mist into a cosmos. It changed a sphere of molten minerals into an habitable world. It changed the fins of fish into the wings of birds. It transformed mollusks into mammals and beasts into men. Is it any greater miracle to endow man with the power of an endless life?

Not only does the doctrine of evolution admit of the possibility of survival, but it furnishes some grounds for this belief. It gives scientific form and force to one of the most familiar arguments. The philosopher has argued from the universal hope of immortality. Among all races there is this belief in a future life that shall never end. The American Indian believed in “a happy hunting ground” in some mystic land of the spirit world; the Scandinavian in green paradise amid the eternal wastes; the Greek in the Elysian Plains, where the shadowy images of the dead moved in a world of shadows; the Egyptian embalmed the bodies of his dead and hid them in mausoleums because he believed in a resurrection day; the Jew believed that when “the dust returns to the earth as it was, the spirit returns to God who gave it,” and the Christian believes that

“There is no death; what seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian  
Whose portal we call death.”

Viewed from the standpoint of evolution, there is a profound significance in this universal belief—this instinct of immortality. Nature has her prophecies, and we know that her prophecies are fulfilled. The development of lungs in the unborn animal is a prophecy of breathing. The development of wings on the unhatched birdling is a prophecy of flight. The development of vocal cords “in the songless egg” is a prophecy of song. The development of the eyes of the embryo is a prophecy of sight. So the development of this hope in human consciousness is a prophecy of its

fulfillment. It is inconceivable that Nature would have evolved this instinct in the consciousness of the race if there can be no fulfillment of the hope.

Or to look at this instinct from another angle, does Nature evolve desires which cannot be gratified? We have not found her so inconsistent. Every natural desire finds its means of gratification. For hunger there is food; for thirst there is water; for esthetic desire there are things of beauty; for acquisitiveness there is untold treasure; for passion there is the differentiation of sex. Then may we not safely conclude that for this great desire also Nature has provided a means for its satisfaction. "Nature makes no half-hinges," said Joseph Cook. "God does not create a desire to mock it. Our constitutional instincts raise no false expectations. Conscience tells no Munchausen tales. The structure of the human constitution is not an organized lie." The Christian evolutionist believes that this universal hope of humanity is the voice of Nature and the voice of God speaking through intuition to the human heart, whispering of immortality, prophesying a deathless life beyond the tomb.

The doctrine of immortality, and that alone, gives a *raison d'être* for the whole process of evolution. Man is the ultimate goal of evolution. He is not only the latest and highest result, but the goal toward which, throughout the ages, Nature has been striving. Every successive stage in the development was a step toward man. When Nature evolved the lowest form of vegetable life upon the wild wastes, that was the first great step. When the first animal began its semi-conscious existence in the primeval waters, that was another step toward man. When the mollusk was succeeded by the fish, and the fish by the reptile, and the reptile by the mammal, life was steadily climbing toward man. And when at last, after countless ages, man arrived upon the stage of the world's history, the goal of Nature's development was reached, evolution's one great purpose was fulfilled. "On earth there will never be a higher creature than man," said John Fiske. "It is a daring prophecy," commented Henry Drummond, "but every probability of science attests the likelihood of its fulfillment. The goal looked forward to from the beginning of time has been attained. Nature has succeeded in making a man. She can go no further; organic evolution has done its work." If man does not survive physical death, what has Nature accomplished? "The mountain labored and brought forth a mouse." When one believes that "the whole creation is focussed on man, that throughout all the ages Nature has been evolving humanity, it is impossible to believe that the end of all this is, at the best, only three-score years and ten of life and then annihilation. "It is inconceivable," to quote from Lyman Abbott, "that God should have spent all the ages in making a Gladstone, a Lincoln, a Jefferson, a Shakespeare, only that He might make a body with which to fill a grave." Without the immortality of man this long evolution seems without a purpose, this beautiful cosmos without a meaning, as Macbeth said, "an idiot tale signifying nothing." He who believes that behind all the forces of Nature is a Supreme Being, an Infinite Intelligence, and an Infinite Love that never acts without a purpose and always does what is right and good, can never accept such a conclusion. "I believe in the immortality of the soul," said John Fiske, "as a supreme act of faith in the reasonableness of God's work. . . . The more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more likely are we to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning."

From the viewpoint of evolution, the physical life is but

one stage in the development of the soul. Though physical evolution reached its goal in the animal man, psychical evolution must carry forward his mental and spiritual nature to higher degrees of excellence. The event of death merely transfers the soul from one stage of development to another. The biological history of a man shows several distinct stages, each of which has a function to perform in his development. At first he exists in germ, in a spherule of protoplasm. He soon outgrows this, breaks the fetters, develops a higher form. In the body of his mother he grows into the embryo. By and by he undergoes a crisis, he is born into the world of air and sunshine. With new environments and new conditions of life he continues his evolution. Through the sensorium he acquires knowledge, and the body becomes the instrument of many activities. By means of the body the soul is moulded and developed. The years pass, and there comes a day when the body is no longer needful. It has performed its function—it has helped forward the soul as far as Nature intended. Henceforth it would be no longer a help, but an incubus. If the soul would still grow, it must lay aside the body. Then the body is dropped, and the soul, the man himself, is born into a higher realm to continue his evolution under conditions of which we cannot conceive. It is the metamorphosis of life.

Nature furnishes many analogies of such metamorphosis. The most familiar and most beautiful is that of the caterpillar, "Nature's gospel of the resurrection." In one stage of its existence it is a mere worm, creeping upon the earth, stupid and unattractive. Then comes a short period of dormancy. It seems to be dead. Then one day the chrysalis is broken open, and from the dead body of the worm rises a winged creature of wondrous beauty, floating upon the air, feeding upon the flowers, bathing its glorious wings in the sunlight, moving with the rapidity of thought, as free as the zephyrs in which it sports. The worm-body is a necessary stage in the evolution of the butterfly. But when this is no longer needed the worm-body is thrown aside, and the butterfly with a new body rises into a higher life and attains its perfect form. The metamorphosis of the butterfly is a beautiful illustration of the metamorphosis of a human soul. When the physical body has performed its function in the evolution of the soul, it dies, it is left behind, and the immortal spirit mounts up into the higher and freer life of the spirit world.

---

The Protestant Episcopal Church has always been a compact body. The term "church" indicates a common consciousness coming down from the far centuries past. Separate congregations are never called "churches." They are parishes and part of the one Church. In the administration of missionary and benevolent enterprises the Episcopalians have one society known as the Domestic and Foreign Mission Society of the Protestant Episcopal Church in the United States of America, which has been in existence since 1821. Within recent years this Society has been more perfectly compacted under the administration of a bishop, and a new title has been given it, that of "the Presiding Bishop and Council." This new organization correlates in a way the dioceses of the Church as well as the missionary activities of the Church. The Council is organized in the following departments: Missions and Church Extension. Christian Social Service, Publicity, Finance, and the Nation-wide Campaign. Rt. Rev. Thomas F. Gailor, former Bishop of Tennessee, has been the president of the Council and was re-elected at the recent National Council of the Protestant Episcopal Church in Portland, Oregon. This gives a continuity of administration through a second term of office.



## Prodigal Daughters\*

By Joseph Hocking

### INSTALLMENT XV.

She heard murmuring voices and hasty footsteps, and then she knew she was in her mother's arms. She heard her mother's voice, felt the warm kisses on her cheek. She wanted to explain, wanted to—she knew not what.

"Oh, Mother, he's left me, and—and it's wrong, I know—but I'm glad he has! I could not go to him again even if he wanted me. It's all been so awful, so horrible!"

"Of course it has," cried Mrs. Trelawney.

She seemed to know what to do better than her husband. There was that touch of intimacy, knowledge and innate wisdom which helps to make the crooked places straight and the rough places plain.

"Of course you mustn't cry; what is there to cry about? You have come home, my darling. And, Lester, can't you see that the poor child is tired and faint? The servants have gone to bed, but that doesn't matter. Oh, yes, it's no use telling me, Peggy, I know you're hungry. I'll go and get something for you."

There was healing in every word, in every tone, in every movement. The child's bitter, wounded, bleeding heart felt it, and understood. There were no reproachful questions, no upbraidings, no saying, "I told you so." The time for these things might come later, but now it was heartfelt gladness, a welcome home which her poor little soul longed for.

"No, no, I'm not going to let you talk to me about all those miserable things!" cried the mother, as Peggy again tried to return to her sordid tale of the past few months. "There's no need for that now, and you must not trouble a bit about the future. We shall be able to talk about that some other time. All that matters now is that you are here, my darling."

"I was afraid that—you would be away," sobbed Peggy. "It seemed strange that you should be up so late."

"I could not go to bed," said the General. "I don't know why, but I felt as though I must sit up."

The door opened again, and John entered.

"Hello, Peg, old girl!" said the boy rather awkwardly. "Good business! I thought I heard your voice, so I put on these clothes over my pajamas and came down."

"Yes, Peg's come home," cried the General. "Come to stay. Isn't it splendid?"

"He left me this," said Peggy piteously, handing John the letter which Barnes had written. "I've been staying with his mother, and—and, Jack, don't look like that!" For John had read the letter by this time, and knew the whole truth as if by intuition.

"The mean, dirty swine! But it's all right, Peg, he'll never

trouble you any more," said the boy, speaking awkwardly, but with a look shining from his eyes which made Peggy understand in spite of everything.

"Of course, it's going to be all right," said Mrs. Trelawney. "Are you quite warm now, darling? Will you have something more to eat?"

"No, no, Mother. Don't mind my crying, but it's all so beautiful—I never knew before how beautiful it was. Dad, you're sure it's you, aren't you? You're sure I'm home, really? Will you let me get on your knee again? And, Dad, you're sure you forgive me, aren't you? I have been wicked, but—but I *do* want to be a good girl!"

The General took her on his knee again. "There, there, my little Peggy, snuggle up close to me just as you did in the old days when I used to tell you stories before I put you to bed. Is that all right?"

"It's just beautiful, Dad," she sobbed, "just beautiful!"

Unmindful of the time, they sat together, talking. Little by little Peggy became calmer, and in spite of their protests she insisted on telling her story again; such a mean, miserable story! She seemed to want to unburden her heart, to throw from her life the experiences of the last few months. It might be as though she were a little child again, a little kiddie who had been naughty and now entered the happiness which comes through forgiveness.

But it was more than that, and although they said nothing of it, each knew it. Especially did the General feel that, although his little Peggy had come home, contrite and repentant, that he, with all his love, could never wipe out the past. He saw by her shudders and by her expression of loathing when Barnes' name was mentioned, the misery and the truth. He could not undo the fact that in many senses his child's life was ruined, and that in the days to come she would feel the pollution of her association with the man with whom she had been madly infatuated.

But he would not upbraid her. He would try, as far as in him lay, to destroy the effect of those miserable months. He knew she had destroyed much of her girlhood. She had made her future black with a kind of shame which she could not express, and she would be forever haunted by the thought that her life had been contaminated with evil. She had come back, but it could never be as though she had never gone away. There were still the months which the locusts had eaten.

But he kept all that from Peggy. In spite of everything his heart went out to her with a great overwhelming love, and the thought of her contrition and her penitence went far to atone for the pain she had caused him.

"We must get Trev home!" he cried. "I'm sure it can be

managed—and we must get Mary Penryn up here, too. You'll like her, Peg."

"Yes, she's a ripping girl," was John's emphasis. "You must get her up here to-morrow, Dad. I'll bring her up to lunch if you like. I'll run down with the car for her to-morrow morning."

"And now we won't talk any longer," said Mrs. Trelawney. "I can see you're tired."

"I feel as though I shall never be tired again," sobbed Peggy

"Ah, but you are. I insist on you going to bed now."

A few minutes later Peggy was in her own bedroom, the bedroom she had known from childhood. Oh, how beautiful, how restful everything was! She recognized every article in the room. Nothing seemed to have been changed since she left it. It had been furnished according to her own desires and tastes. The colorings were perfect, everything accorded with everything else, and it was all so sweet and restful. An air of refinement prevailed, too. Everything was so different from the vulgar squalor of Primrose Terrace.

"Is everything all right, Peggy?" asked her mother.

"Kneel with me as I say my prayers," she sobbed. "Just as you used to do in the old days, Mother. I've been a wicked girl, but I will be good. Oh, I will be good!"

Side by side they knelt, while the mother, scarcely less moved than her child, put her arm round her. "Please, God, forgive me, and help me to be a good girl."

It was the old prayer of her childhood which came back to her, and for the moment she felt like a child again. And, after all, she was but little more. But her childhood had gone, and she knew it, and although she could not put it into words, she felt the tragedy of it.

"There, now, go to sleep," said her mother, as Peggy nestled among the clean white sheets. "We shall be here in the morning."

"May I come in, Peggy?"

"Yes, Dad; please come."

The General knelt beside the bed and kissed her. "God bless you, my little girl," he said, and his voice broke. "Good-night, we'll meet in the morning."

"MISS STATHAM."

LEANOR saw at a glance that Miss Statham's rooms had an appearance of comfort, almost amounting to luxury. The house, which was large and handsome, overlooked Regent's Park, and was pleasantly situated. Years before the whole row in which the house was placed had been occupied by people of position and affluence. As the years went by, however, and the craze for flats had grown, this, with other dwellings of a similar nature, had been turned into self-contained suites and let much to the proprietor's profit.

"Yes, the position is very pleasant," assented Miss Statham when Eleanor expressed delight at what she saw. "It's very convenient, too. One is in easy access to everything from here, and yet away from the noise and crowds. But come, take off your things and sit by the fire. We are nearing the end of March, but the weather is bitterly cold."

She led the way into her bedroom as she spoke, and Eleanor saw taste and comfort everywhere.

"I am glad you like my rooms," said Miss Statham as she noted Eleanor's look of approbation. "You see, I have a bathroom adjoining and also another bedroom in case I want to entertain a friend. From my point of view, I do not suppose I could get anything better. I can be in the office in

twenty minutes and the people here are very good to me. They have a very good cook and the service is, on the whole, excellent. Sometimes, of course, I dine at a restaurant for a change, but generally I have my dinner served here alone. I see you are looking at my books," she went on, as they entered the front room again. "Yes, I read a good deal. I am not often in the humor for going out, and I'm afraid I am very extravagant in books. Of course, the libraries do one pretty well, but I buy a good many all the same. Somehow I can never enjoy a borrowed book like I can one of my own."

A little later they sat down to dinner, which was deftly served by a quick-footed, silent servant. Everything was cooked to perfection and showed that Miss Statham could command all that money could give her. It was evident, too, that she was a woman of taste. Every piece of furniture was a work of art. Indeed, every article in the room suggested a person of culture and affluence.

"And now," said Miss Statham, when they had finished dinner, "draw up your chair to the fire and let us talk. Will you forgive my saying so? I took a liking to you the first time we met, and I have for a long time wanted to ask you to come here, but I kept putting it off. As I get older I am afraid to act on impulse. I want to think out everything again and again before acting."

"I expect that is because of the responsible position you hold in the firm," replied Eleanor.

"Perhaps so, but I'm inclined to think I am getting crusty. Do you know how old I am?"

"A little over thirty, I should say."

"I am nearly thirty-seven," and there was a touch of bitterness in her voice. "Miss Trelawney, I want to tell you that you are winning golden opinions from both Mr. Spurling and Mr. King. I am saying this to spite myself, for I honestly believe I am a little bit jealous of you."

Eleanor laughed incredulously.

"It's true," replied Miss Statham. "Women are like that, at least women under certain conditions are, and they get jealous in spite of themselves. Do you mind my speaking freely to you?"

"I shall be delighted if you will."

"Well, I think old maids are nearly all in a state of arrested development. If a woman does not marry by the time she's thirty-five her nature, instead of mellowing, kind of shrivels up. That's why old maids are sour and vinegary. Would you mind telling me what are your hopes and prospects?"

"That's rather a difficult question. My prospects?—you know them better than I. If I please my employers, and business continues good, perhaps I may advance a little more in their confidence; but my hopes?—the hopes of a girl are oftentimes very silly, aren't they?"

"Are they? I'm not sure. I don't want to depress you, Miss Trelawney, but you asked me the other day whether I was ill. No, I am not . . . but . . . I think I am rather miserable."

"I am sorry," replied Eleanor politely.

"Some people have a genius for friendship," went on Miss Statham. "I have not. I had years ago, I think, but that part of my nature has become atrophied. But I have taken a liking to you. I feel that I can speak to you; perhaps there's something akin in our natures. I want to speak confidentially to you about myself. It's an awful confession to make, isn't it? but I do. Is it because I'm getting old, or is it a woman's whim? I am thirty-seven and you are just over twenty, I suppose?"

"Nearly twenty-two," replied Eleanor.



"Then there are fifteen years between us. Do you ever expect to get married?"

"No," replied Eleanor.

"But you will; at least, I hope you will."

"Why should I?"

Miss Statham was silent for a few seconds. "Miss Tre-lawney," she said at length, "I suppose I am what you might call a well educated woman. My father was a barrister and sufficiently successful to be able to send me to a good school—St. Andrew's, in fact. When I finished there I went on to Girton and was supposed to distinguish myself. You have some idea of what Girton is, and how a number of girls will talk when they get together. I got mixed up with what was

called the advanced set and we discussed in our own way what a woman's life ought to be. We greatly believed in woman's rights and we scorned the idea that a woman should in any way live a life inferior to that of a man. Of course, we were angry that we could not take our degrees in the same way men could, however much we might be superior to them in intelligence and attainments.

"We claimed that no position should be open to a man which was not also open to a woman. In the abstract, I suppose, we were right. Anyhow, my mind was filled with all that sort of thoughts.

*(To be continued)*

## COUNTRY CHURCH DEPARTMENT

### What a Country Minister Should Know

By Anton T. Boisen

IT was once my privilege to be present at the examination of a candidate for ordination at a meeting of a Congregational Association. The candidate in question was a country minister—a simple, earnest, sweet-spirited young man who had been doing a fine bit of service in a neglected field. As a country minister myself, I was much interested in the questions which they asked him and the character of the examination which they conducted. After the reading of his personal statement, a brief but sincere and pointed summary of his faith, they put him over the coals. One good brother wanted a clearer statement of his idea of the inspiration of the Bible. Another wanted to know what he thought of the miracles. Another asked whether he believed in the virgin birth. Still another severe-looking gentleman in spectacles was much concerned about his familiarity with Congregational polity. There were other questions of the same character. Then it was discovered that the candidate, while he had had six years in college and seminary, had yet no degree from the seminary. This discovery aroused considerable discussion. Some were afraid it might lower the standard of the Congregational ministry to admit a man who had no seminary degree. Altogether, the examination was a fairly typical one. At least I have heard similar examinations before other bodies and not so very long ago I submitted to one myself.

As a visitor at this Association I did not feel called upon to say anything, but I analyzed the questions asked and discovered that all of them had to do with just three things:

1. The things which a man must believe or say that he believes.
2. His knowledge of and familiarity with the organization.
3. The academic insignia which he wore.

Now I am not one of those who fail to recognize the importance of a man's beliefs or the need of loyalty to the organization to which he belongs or the necessity of thorough training and preparation. I merely want to call attention to certain omissions.

In the first place, there were no questions asked about the

candidate's purpose. I will venture the assertion that of all the questions which may be asked of a young minister there is none more significant. It was my task for some two and a half years to study the religious conditions in certain sections of the country. In the course of this study I asked this question many times and I found the answers most illuminating. Nearly all of them were of one type: "My task is to save souls," "My task is to win men for Christ." These were the common answers. With them I have no particular fault to find. When, however, I tried to get the meaning of these phrases in terms of character and social life I met with poor success. The failure on the part of this Association to ask any questions bearing on this matter seems to me, therefore, a serious omission. Such questions seem for more important than the questions concerning the personal beliefs to which most of the attention was given. Surely, if you know what a man is trying to do you can be fairly certain of the essential elements of his faith.

In the second place, although this man was a country minister, there was no consideration given to his familiarity or lack of familiarity with the problems of country life. It is, of course, not necessary for a minister to be either a "born" farmer or a scientific farmer. One of the most successful country ministers I know usually prefaces his delightful talks on the country church with the statement: "I was born in the city and raised in the city and I have always preached in the country." Instead of being necessary to know all about farming, it is often well to avoid carefully the appearance of assuming to know very much about farming, or about anything else, for that matter. Of course, it may be seriously embarrassing if you cannot milk a cow or hitch up a horse or tell potatoes from rag-weeds, but even that may be less of a handicap than the suspicion of superior knowledge. Frequently the best way to get things done is to stand in the background and help someone else to do them. For this reason it is of great importance for the country minister to be thoroughly acquainted with the great agencies which are working to-

day for better farming, better business methods among farmers, and a better social life in farming communities. It should be part of the minister's task to bring his people into touch with these agencies, for, I take it, God may work through them as well as through church or pulpit. For the same reason he must understand the social and economic forces peculiar to the country community in order that he may recognize and deal intelligently with them. The supremacy of Mrs. Grundy, the jealousy of leadership, the sacredness of tradition, the dangers of isolation, the strength which comes from the first-hand struggle with nature, the peculiarities of the labor problem, the importance of good roads, the ins and outs of tenancy, the menace of the tough gang and the healing power of wholesome amusement, and the magic of co-operation—all these influence for weal or for woe the lives of his people and with them and through them he must work as he seeks to make his community part of his Master's Kingdom.

In the third place, no questions were asked which would test the candidate's knowledge of the human personality with which it was his task to work. What would we think of a physician who knew all about herbs and medicines and yet knew nothing about human anatomy and physiology and hygiene? And yet isn't it true of many of our ministers, that while we have studied the principles of the Christian faith, and have traced the origin and development of that faith as revealed in the Bible and its subsequent development in the historic work of the Church, *we have made little attempt to study the human personality either in health or in sickness or the interplay of forces in human society. We make little conscious or systematic attempt to diagnose cases or to recognize the social factors which are involved in order that we may be able to bring to bear, according to the*

*needs of the particular case, the forces of healing and of power which lie in the Christian religion.* Insofar as this is true we can make no claim to be wise physicians. We are either quack doctors dealing with a universal specific, or else we are harmless but impractical "idealists."

The older message in its cruder forms approached perilously near the patent nostrum. You can hear it even to-day in some revival meetings. There is a place called heaven and a place called hell. You are going to die some day, and if you want to go to heaven you must take the proper medicine. You need "the wonder-working power of the blood of the Lamb." But even at its crudest this old message represented a real attempt to bring hope and salvation to the soul that was sick, and where its premises were accepted that old message has been a gospel of life-giving power to many a needy soul.

But that old message is passing now. Ministers and people are alike becoming emancipated from the old beliefs which gave it power. But the new message which has followed the old has lost its ring, authority and assurance. It has become an idealistic philosophy which puts God so high that it leaves Him no real influence in human affairs, and it devotes itself to social reform and religious education. But for the soul that is sick the new message has no gospel of hope or salvation. It turns such cases over to the doctors and to our rapidly growing hospitals for the insane.

It may be suggested that the seminary training upon which this Association was inclined to insist would have made good these omissions. My observation is, however, that even to-day a man can pass through almost any of our theological schools and get his degree without ever having seriously studied the human personality either in health or in sickness or the social and economic forces which affect it.

## ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

### A Great Autobiography\*

**A**N autobiography to justify its publication should fulfil at least one of two essentials. It should be either the record of a great or unique life, or it should be told with such insight, ability and charm as to make it a work of art.

"The Days of a Man" measures up to both standards. Dr. Jordan has fought the good fight and kept the faith. His story is as inspiring and human a document as has been printed in years.

Starting with what is sometimes supposed to be the handicap of poverty, but in reality, with the greatest of all blessings—ancestors made up "of common men, farmers, teachers, preachers, lawyers and their women folk—all of the old Puritan stock," Dr. Jordan by hard work, sobriety and abil-

ity rose to become one of the great souls of his day, measured by any standard.

As a scientist he has achieved an international reputation for his work on fishes. As an educator he is usually reckoned as one of the less than half dozen really great college presidents. As a "minor prophet of democracy" (which he modestly calls himself), he has played a major rôle in American life that few of his contemporaries can hope to emulate.

If Huxley was right when he said that the truly educated man is he who knows something about everything and everything about something then Dr. Jordan is educated. He has never ceased from boyhood to old age to widen his knowledge of fishes. In his researches throughout America, Europe, Asia and Australia he has discovered twenty-five hundred new species of fishes of the twelve thousand known to science, while of the seven thousand genera, actual or nominal named since scientific nomenclature began in 1758, he has to his credit 1,085. He has not only nobly served science in

\*The Days of a Man: Being Memoirs of a Naturalist, Teacher and Minor Prophet of Democracy. By David Starr Jordan. Illustrated. Two volumes. World Book Company, Yonkers-on-Hudson, New York. \$15.



this, his chosen field, but the Government has recognized his abilities by appointing him on various commissions, the most important being the Joint Fish Commission of Canada and the United States and the Joint Commission composed of England, Japan, Russia and the United States for the preservation of the fur seals in the Behring Sea.

In addition to his services in the realm of research Dr. Jordan has built up Leland Stanford, Jr., University from nothing into one of the great educational institutions in the world. And all the while he found time to take an active part in the burning issues of the day. By pen and voice he has never flagged in championing worthy causes even when those were unpopular and his espousal was sure to be misunderstood. Yet despite this intensely active life he found time to travel all over the world, to dip into philosophy and religion and not infrequently to drop into poetry.

It is impossible in the space at my command to enumerate the interesting places this wandering Ulysses has visited, the interesting people he has met, and the honors that have come to him. His autobiography would have been worth while if it had been little more than a catalog of his successes. But it is much more than that. The personality of the scientist, the patriot and the truth-seeker suffuses the whole chronicle, all so simply, so entertainingly and often so eloquently told, that there is not an uninteresting page in the whole 1,662 pages of the two volumes. Moreover, there is many a gleam of humor sprinkled over the text, though Dr. Jordan declares he takes his fun internally. In short, the book is human from beginning to end and in that respect, as in not a few others, can be compared with Franklin's autobiography.

Dr. Jordan's place in American science and education is secure. How he will rank as a "minor prophet" remains to be seen. In that category his efforts for peace were his greatest endeavor. The public got the impression that he was the peace-at-any-price variety of pacifist, in those turbulently intolerant days just preceding our entrance into the war. This popular view was perhaps not unnatural for Dr. Jordan was probably the most conspicuous advocate of "keeping us out of the war" in the land. Even after Wilson had appeared before Congress to ask for a declaration of war, Dr. Jordan kept up the peace fight, feeling that until Congress gave its consent the country was not officially committed to war and there was still hope to avert America's participation. But those who charged Dr. Jordan with what evils may lurk in ultra-pacifism little understood the man. Dr. Jordan came into the peace movement through the door of biology. His "The Blood of the Nation" and "The Human Harvest" broke entirely new ground. These books demonstrated that war is the survival of the unfit in the sense that the best youth are killed in war and therefore leave the second best to be the fathers of the next generation—a procedure which reverses the usual processes of evolution. It was not as the sentimental pacifist that he deplored war, but as the scientist and democrat. War was worse than immoral. It was inefficient. It was stupid.

It was these convictions that caused Dr. Jordan to stand almost alone when he called for calmness and reason in these last few weeks before our entrance into the war. After war was declared, he loyally supported the Government by word and deed. "Our country is now at war," he telegraphed the San Francisco 'Bulletin,' "and the only way out is forward."

I have never read an autobiography where the names of so many friends and acquaintances are mentioned. I wish space permitted extensive quotations from his sympathetic and apt characterizations. Suffice it to mention three.

Of Agassiz, his beloved teacher he wrote: "Essentially an idealist he regarded all his own investigations, not as studies

of animals and plants as such, but as glimpses into the divine plans of which their structures are the expression. . . . To his mind, also, divine ideas were especially embodied in animal life; the species being the "thought unit." The marvel of structural affinity and plan in creatures of widely diverse habits, and outward appearance, he took to be simply a result of association of ideas in the divine mind."

With Roosevelt there was much intimacy in the earlier days. But latterly when Roosevelt began to brandish the "big stick" and put those who differed with him in the Ananias Club, Dr. Jordan's admiration cooled off a little. "When I recall Roosevelt's later days, there rise to my mind the last words of Steerforth in 'David Copperfield,' 'Think of me at my best, Davey.' With the rest of his countrymen I shall always think of him at his best. Best and worst—that which his friends most praised and his critics most decried—were strikingly mixed. In my judgment strength and weakness sprang from the same root, for he thought with his heart rather than his head. Though particularly fitted by nature and training to form opinions, these were always subordinated to feelings. Where emotion came contrary to reason, so much the worse for reason. But when as in most cases reason and emotion went hand in hand, he was an immense force for good."

Of Woodrow Wilson he wrote: "There have been many analyses—friendly and otherwise—of his character and purposes. These I shall not discuss, further than to affirm my belief that his lofty expressions of American idealism will give him ultimately a higher place than his admirers now claim for him."

Dr. Jordan warns the reader that he will not indulge in personal criticisms—an excellent resolution for those who record themselves permanently in book form. And yet in speaking of Senator Lodge he gets around his rule rather adroitly by dismissing him in the following sentence, which is about the best example of that rhetorical device known as "the emphasis of understatement" I happen to remember. "As the best thing I can say of the senior Senator of Massachusetts is nothing, I refrain from further comment."

Dr. Jordan's philosophy can be perhaps best summed up in his own words. "Wisdom is knowing what to do next, virtue doing it, religion our conception why the right action is better than wrong and prayer the core of our endeavor."

Life to Dr. Jordan is not as the cynical Lord Balfour said, "a disreputable episode in one of the minor planets," but a man's job, hard, incessant and if well done, ennobling. Following facts and the ideals these facts suggest is the greatest quest in life. "The only final test of a supposed fact is found in our ability to prove it by entrusting our lives to it or to the method by which it is gained. Simply to prove that a proposition will "work" that is muddled along after a fashion, is not enough; in all its parts it must stand a supreme test, that of "livableness."

I cannot do better than end this brief review with a quotation from a letter sent Dr. Jordan by his friends in the office of the San Francisco "Call" on his seventieth birthday. "Learned scholar, understanding teacher, brave idealist, you were one of the small and suffering band of men who labored to keep humanity a little above the level of the beast, while all your fellows sank deeper and deeper into madness.

"You might have struck your banners with apparent honor; you choose to fight onward to apparent defeat. It is part of your strength that on this day, when you spare the allotted three-score years and ten, you are more deserving than ever of the love and reverence of your friends, who in their own selfishness wish for you many more years of life."

HAMILTON HOLT,



# International Sunday-School Lesson

July 8, 1923

Simon Peter

JOHN 1:35-42

"Lord, thou knowest all things; thou knowest that I love thee."—(John 21:17.)

1. *Supreme insight and hospitality for the character of Jesus.*

ON the score of greatness there should be written in favor of Simon Peter.

Peter apprehended much more swiftly than any other of the early disciples, and was responsive to, the character of the greatest personality the world had seen. It was not posthumous praise; it was present appreciation, welcome and worship of that unique Messiah. His instincts, choices and affections melted into the heart of the Son of man and the tides of heaven swept back far up stream into the soul of the fisherman of Galilee. "Thou art the Christ, the Son of the living God," was the ready response to his Master's inquiry of the apostolic group, as to their opinion of him. Others, and Peter himself, had previously called Jesus the Son of God, but it had not become a deep, permanent conviction in their minds hitherto, such as was brought out in these teaching interrogatories of their Master after two years of intercourse and discussion in these hostile challenges from without. We start, therefore, with a mind whose windows were all open to gleams from the Light of the World. This was the key to the transformation of a rough, volatile sailor into a stabilized disciple and eloquent advocate of Jesus Christ.

We need not blink at Peter's failure and fall in denying his Master. It has been open to the world for twenty centuries, but while regrettable, it does not stand in the eyes of men as Judas' betrayal did. There was no deliberation about it and the eyes of his Master brought tears and genuine, swift recovery. On the very threshold of their ministry, this apostle and his mate were marked by the Sanhedrin for boldness and they "perceived that they were unlearned and ignorant men, . . . and took knowledge of them, that they had been with Jesus."

There must have been greatness in a character which could possess so many infirmities and yet cast them off and attain so praiseworthy and exalted a position after middle life.

Jesus had trusted Peter; he knew how the years of contact, fellowship, teaching and discipline would secure the victory over all the weaknesses of his affectionate disciple. Peter is an illustration of one who absorbs from a great Master his major qualities of character. He had no side lines. An old Kentucky breeder of race horses had a colt which he never allowed to sleep with other animals. The owner occupied the next stall. No wonder the annals of the turf show a marvelous record for even a horse that never associated with other creature than a great master.

2. *As the personal structural engineer of the Church of Christ.*

A study of the chapters of the first half of the book of

Acts reveals the large part of Peter was to have in unfolding the principles of the early church. After the first assemblies, when the disciples had all things in common, and almost immediately, Peter is found entering with John into the temple. He tells the expectant beggar, "Silver and gold have I none; but what I have, that give I thee." Phalansteries might be perilous elements in the new order. There is a higher benevolence and ministry of fellow disciples to each other and together to the world. Speaking of ecclesiastical propaganda as against that which is evangelical and spiritual, said one concerning the mission fields with which he was familiar: "The churchy group gained their entire congregation by doles and poverty purchase." The Pilgrims at Plymouth in their day were delivered under wise leadership from the danger which threatened the early church through socialistic features.

Peter also stood for the purifying of possessions among the early converts and supporters of the Church. It was he who called Ananias and Sapphira to account for their falsehoods and whose sentence was swiftly confirmed by the higher court of heaven. No principles of accommodation were allowed by this leader to impair the foundation or super-structure of the Church of his Master. Romans who falsely claimed this disciple as their first bishop have no sanction for their subsequent principle and practise of compounding felonies from the conduct of this servant of Christ.

3. *He stood the tests of a great character in crises and emergencies.*

Peter's warm and enthusiastic temperament helped as well as hindered his rise to prominence. His memorable failure and the denial of Jesus at the time of his trial were followed by swift sorrow. He did not even run away, or hide himself, nor did he seek sympathy from those hostile to his Master. He remained near and ready to repent. Nor did Peter allow himself to be separated from his fellow disciples as the shadows deepened on Calvary. He remained with the rest of the little band and was early with John at the sepulcher on the resurrection morning. Certainly he did not forfeit the confidence of the other apostles by his fall, nor that of Jesus who sent him a special message by Mary Magdalene as he rose: "Go, tell my disciples and Peter." The gulf closed quickly and did not remain open for the germs of prejudice. The wound was aseptic, deep and bloody as it was.

Here we may leave him, still the servant of the beloved Church, as he passes from the record and from our sight, learning that patience which his epistle enjoins and which is a mark of greatness. We part from him undergoing cheerfully that experience which the Master foretold for his impetuous follower. "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not" (John 21:18).

WILLIAM ROGERS CAMPBELL.



## HAS THE CHURCH A MINISTRY TO THE JEWS?

*Some Notes of a Conference in Princeton*

The Jewish question is now up for open discussion in America. Publicists and thinkers have been giving consideration to many aspects of the perplexing problem. A stream of books, pamphlets and magazine articles have been issuing from the press calculated to develop attitudes either favorable or unfavorable to the Jews. For the most part the discussion has been left to those who have little or no interest in the Church or the missionary enterprise. And yet the Jewish question, though having many angles, is essentially a religious question, and no real solution can be found until it is approached frankly and intelligently from this point of view.

Unfortunately the Church is not yet awake to its responsibility to the four millions of the race of Jesus now living in the United States. Some Christians hold that as the Jews have a religion of their own, we are entitled to leave them to that; as if the absence of Christ from a religion were of little consequence. Others say the Jews have had their day, and now the Church can conscientiously pass them by. Others again declare you can never convert a Jew, though the history of the Christian centuries refutes the assertion and demonstrates that work for the Jews is proportionately more fruitful than that for any other non-Christian people. Still others, recognizing the peculiar difficulties in the way of Jewish evangelization, maintain that it is the duty of the Church to turn aside from the Jews to more fruitful fields. But the majority of Christians are simply indifferent. They are uninformed as to the Jewish situation in America and the responsibility of the Christian Church for their spiritual welfare.

The one significant fact, however, that furnishes encouragement to those who are concerned for the Jews is the awakening interest among Christians in all parts of the country in the development of a worthwhile ministry in their behalf. The Conference in Princeton, called by the Department of Jewish Evangelization of the Board of Home Missions of the Presbyterian Church, was marked by an intensity of interest and a breadth of view which indicate that a new policy and a new program of approach to the Jews have been initiated. Among the speakers were Professor Charles R. Erdman, of Princeton; Drs. John A. Marquis and John McDowell, of the Presbyterian Board of Home Missions; Dr. Max I. Reich, president of the Hebrew Christian Alliance; Dr. H. H. McQuilkin, of Orange; and a number of men engaged in work for the Jews.

Among the facts brought out in the Conference concerning the Jewish situation in America were these:

The United States, with about four millions of Jews, is now the largest Jewry in the world. New York with its 1,750,000

Jews is the most extraordinary Jewish community the world has ever known. The Jews are scattered over every State and territory of the Union, not only in large cities, but in towns and villages. There are 75,000 Jews engaged in agriculture in the open country.

The presence of so many Jews in America, their eagerness to avail themselves of opportunities denied to them in Europe, their progress in industry, commerce, finance, politics and the leading professions was dwelt upon and the importance of enlisting this alert and masterful people under the Christian standard was emphasized. This obligation becomes the more urgent as perhaps as many as eighty per cent. of the people have abandoned the ancient faith and are religiously adrift. Many are seeking satisfaction in socialism, Christian Science and other modern cults.

The most disturbing fact in the Jewish situation is the rise of anti-Semitism. Not only is there widespread racial prejudice, but the Jew has been singled out for special attack. While Jews guilty of misconduct or crime occupy an indefensible position, the Conference called attention to the tendency to blame the whole Jewish race for the sins of the few. Indeed the Jew throughout the ages has been made the scape-goat for all untoward conditions in the lands of their dispersion. Here in America Christians must oppose all propaganda calculated to develop suspicion and hatred of the Jew as alien to the Christian spirit and American ideals. Such a spirit moreover raises an

almost impenetrable veil between the Jew and Christ.

Particularly suggestive were the addresses and discussions dealing with the attitude of the Christian Church to the Jews.

The conviction was repeatedly expressed that the Christian Church has not only a ministry to the Jews, but is challenged by the great commission of Christ and every Christian motive to include them specially in its missionary program. The situation here in America in particular lays a burden of responsibility upon all Christians to interpret the spirit of Christ to this people, so long the victims of injustice and ill-will in lands nominally Christian in Eastern Europe.

Experience has demonstrated the value of a community approach to Jews living in Jewish neighborhoods. The varied ministries carried on by such enterprises furnish opportunities for those contacts calculated to remove prejudice and open a way for the Gospel. As the majority of Jews in this country, however, do not live in ghettos, but in the neighborhood of Christian churches, it was generally recognized that the work of Jewish evangelization could not be adequately overtaken until every church having Jews in its community was enlisted in a ministry to its Jewish neighbors. This, it was recognized, involved a program of education for the Church itself, and the employment in many cases of workers specially trained in methods of intelligent approach to the Jews. Emphasis was also laid upon the importance of highly

# Christianity and Progress

By **HARRY EMERSON FOSDICK, D.D.**

*Professor of Practical Theology, Union Theological Seminary*

Dr. Fosdick is probably the most popular writer of religious books in the country to-day. Over a half million copies of his books in the Every Day Life Series have been distributed. This latest work consists of the 1922 Cole Lectures at Vanderbilt University.

### CONTENTS

- I. The Idea of Progress**
- II. The Need for Religion**
- III. The Gospel and Social Progress**
- IV. Progressive Christianity**
- V. The Perils of Progress**
- VI. Progress and God**

*Price \$1.50*

Book Department, THE CHRISTIAN WORK, 70 Fifth Ave., New York City



specialized literature to carry a special appeal to the Jewish mind.

The prevailing note in the Princeton Conference was one of hope. The presence of a considerable number of Jewish Christians who are engaged in work for their own people was in itself a source of encouragement. The number of Jews who have already become followers of Christ in this country meets conclusively the idea that prevails in some quarters that Christian work in their behalf is unfruitful. What was even more remarkable was the testimonies as to the movements within Judaism itself indicating a changed attitude to Jesus, and the acceptance by many Jews, still within their own fold, of Jesus as the Messiah. Undoubtedly these are days of crisis for our Jewish people, but they are even more manifestly days of responsibility for the Christians. If the Church will but utilize her resource of prayer, money and service a work may be done here in America that will remove the reproach of the Christian centuries and bring the Jews into fellowship and loyal allegiance to their own Messiah.

JOHN STUART CONNING.

#### DR. FOSDICK ON UNITARIANS

EDITOR THE CHRISTIAN WORK:

Not in any spirit of controversy, but simply to promote better understanding, I should like the privilege of correcting an obvious misunderstanding of prevailing Unitarian thought expressed in Dr. Fosdick's admirable sermon printed in your issue of April 7. He seems to imply that Unitarians preach a sort of atheistic humanism, which counsels men to be good without any divine source of goodness. He says that to offer Jesus as the ideal for men to imitate, without seeing God in Him, is like asking a sick man to imitate an athlete. He seems to accuse Unitarians of such folly. He would score a point if they did indeed seek to explain Jesus and life without God. But as they do not, the criticism is scarcely fair. There is nothing in his sermon that they are likely to take exception to except his reference to their teaching.

When we think that Jesus was no isolated phenomenon we do not think of God as away up in heaven all the time, but of the immanent Deity who is seeking to incarnate His love and life more perfectly in human forms. In the words of Dr. W. C. Gannett, "We believe in God, the Light, the Life, the Love in all things immanent; in Incarnation as the indwelling God unfolding and manifesting Himself in all men." We say with Martineau, "The universe gives us the scale of God and Christ His spirit." We sing with Hosmer—

"Thought answereth alone to thought  
And soul with soul hath kin,  
The outward God he findeth not  
Who finds not God within."

## PARK AVENUE HOTEL

4TH AVENUE, FROM 32ND TO 33RD STREET, NEW YORK  
(Subway Entrance at Door)

One of the best known hotels in the metropolis. Convenient to shopping, theatre, and in the heart of the wholesale district. Less than 50c. taxi fare (one or more persons) from either railway terminal. Surface cars pass door.

#### PRICES FOR ROOMS

100 single rooms.....\$2.50 per day  
250 double rooms.....\$4.00 per day and upward  
Single rooms with bath.....\$4.00 per day and upward  
Double rooms with bath.....\$5.00 per day and upward

#### POPULAR PRICE CAFETERIA AND REGULAR RESTAURANT

The SUNKEN PALM GARDEN is surrounded by Dining Balconies and a fine Orchestra is stationed here every evening.  
GEORGE C. BROWN, Proprietor.

We agree with Emerson—

"So near is grandeur to our dust  
So near is God to man  
When Duty whispers, Lo thou must,  
The youth replies, I can."

Unitarians are accustomed to criticism and do not mind it, but it surely does gall them a little to be charged with the folly of telling men to be good without having faith that God is revealed by His spiritual grace in the love of Jesus and in all who like him seek to do the will of God. The very essence of their teaching is that the Divine Life is seeking to incarnate its eternal beauty in men, and of this Jesus is the pre-eminent example.

W. A. VROOMAN.

First Unitarian Church, Wilmington,  
Delaware.

EDITOR THE CHRISTIAN WORK:

Your editorial on "The Church and Divorce" is of interest as are all your editorials, especially those on human and personal questions. I would greatly like to read what you might have to say on this question approached from another angle. I have made somewhat of a study of those persons whom I have married and supplemented it by a study of some couples whom I have known closely where marriage was not a success. The conclusions I have reached are several, but they all lead to this one, namely, that marriages are made in haste and ignorance, and that prevention and education is the only cure. It seems to me that the modern picture show, the modern novel, the whole modern attitude toward courtship is cheap and often positively degrading. Is not the Church's chief duty in the matter to break her conspiracy of silence. We never tell our young life that in the years of middle adolescence that a holy instinct awakes, that out of it issues interest in the other sex, that homes are founded thereon, but that any partnership but a partnership of mind and spirit fails whether it ends in the divorce court or not. I do not think that the treatment of the subject in "The Glass of Fashion" is overdrawn. "Incompatibility" in this age of "nerves" is very often only temper and irritability. Many there are who cannot get along together and cannot endure separation.

J. HARLOW GRAHAM.

Trinity M.E. Church, Norwich, Connecticut.

When answering advertisements please mention The Christian Work

## The COMMUNITY CHURCHMAN

A Monthly Magazine for  
all churchmen who are  
community minded

A working tool for every pastor and layman, informing, inspiring and helping him to make his church of larger social and spiritual service to its community.

Annual Subscription price, \$2.00

Rate to Ministers, \$1.50

Single copies, 20 cents each.

### HANDBOOK OF THE COMMUNITY CHURCH MOVEMENT

This Handbook (84 pages, paper-bound) contains concise information concerning the numbers, varieties, methods of organization and kinds of service of the community churches throughout the United States. Price 65 cents, postpaid.

Address, Dept. W

THE COMMUNITY CHURCHMAN  
2822 Annette St., Indianapolis, Indiana

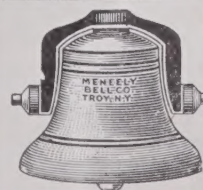
## Individual Cups



Over 40,000 churches use  
the Thomas Service.  
Clean and sanitary. Write

now for Catalog and Special Trial Offer.

Thomas Communion Service Co. Box 432 Lima, Ohio.



MENEELY  
BELL CO.

TROY, N.Y.

AND  
220 BROADWAY, N.Y. CITY

BELLS

McSHANE BELL FOUNDRY CO. BALTIMORE  
MARYLAND

Church, Chime and Peal BELLS  
Memorials a Specialty

## The Woodlawn Cemetery

Is readily accessible by Harlem trains from Grand Central Station and by subway. Small lots at reasonable prices. Write or telephone (4855 Gramercy Park) for Book of Views or representative. Office 20 E. 23d Street, New York City



## A PAYING INVESTMENT

A veteran Chinese Christian who lived near a river extremely difficult to cross sold his small tract of land in order to build a bridge for Christians to cross to attend Sunday and mid-week services. After his death a county official heard of the charitable deed and went out to investigate the bridge. He found it was a well-constructed bridge and that it was of great benefit to the community. He immediately inquired if any members of the family remained. Upon his inquiry he found there was a small boy of sixteen. He requested the sponsor to come to his office with him. After consultation the boy was promised an annual income from the money the father had expended on the bridge to pay for the boy's food, clothing and tuition while in our mission school. Besides the official promised him five American acres of land for the boy's later use.

## WHAT WOULD YOU REPLY?

On one of a missionary's country trips an influential village elder who had studied both the Old and New Testament, "The Evidences of Christianity" and other religious books asked the following questions: Is the Garden of Eden story a parable? Did it take place in heaven or on earth? Where does the devil come from? Why did God create a devil? How do you account for demon possession? Why did God have

man break the covenant? With such questions as these one is continually confronted. It means the Chinese are beginning to think and investigating the truth of Christianity. We are to give a reason for the faith that is in us.

## THE TREATMENT OF CRIME

A liberal view of this subject is presented by Charles L. Chute, general secretary of the National Probation Association, in the "American Review of Reviews" for May. He says very little has been done in the way of scientific treatment of crime problems. Severe penalties have never been a deterrent. The recent increase in spectacular crime is due to after-effects of the war, the automobile's increase as a means of escape, publicity given through motion pictures and the newspapers, and especially the inadequacy of the old system of treatment under present conditions. A thorough overhauling of the entire system of law, courts and prisons is necessary, so that it will be possible to learn the causes of crime in each individual case and establish a system that will remove or correct these causes. The chief agencies now being used are probation, court clinics, juvenile courts, with special detention homes and domestic relations courts. In place of the modern prison we should have: 1. A well-supervised probation system. 2. Special hospitals for feeble-minded, insane, epileptic or physically

sick offenders. 3. Reformatories for confirmed criminals, where they should be taught trades and made to live as nearly normal lives as possible; after their release they should be put on strict parole.

## HOW

It satisfies your thirst  
and also does you good

The delightfully refreshing "tart" that a teaspoonful of Horsford's Acid Phosphate imparts to fruit juices—or just plain water—also makes the summer drink more wholesome because of the vital PHOSPHATES it contains.

HORSFORD'S  
ACID  
PHOSPHATE

(supplies in agreeable form many health-giving properties which bring health and strength to body and brain. At Druggists.

Write for SPECIAL BOOKLET of valuable information about the nutritious PHOSPHATES—with recipes for delightful fruit drinks, ices, etc. Sent free. Address

**RUMFORD CHEMICAL WORKS**  
PROVIDENCE, R. I. 0-49

Two Irresistible  
Travel Opportunities

With Select parties of "Christian Work" Readers  
**TWO DE LUXE "CLARK" CRUISES**

## AROUND the WORLD

4th Cruise

120 Days of Luxuri-  
ous Travel

on the Superb, Oil burning S.S.  
"LACONIA" (20,000 tons) of  
the famous Cunard Line.

**Sailing Jan. 19, 1924**

**\$1,000 and up,**

(according to size and location of  
stateroom), including regular ship  
and shore expenses.

**AN ALLURING PROGRAM**—Havana, Panama Canal, Los Angeles, Honolulu. Ten days in Japan, Shanghai, Hong Kong, Manila, Java, Singapore, Rangoon. Option of 18 days in India, Ceylon, Red Sea, Suez Canal; 3 days in Cairo, Port Said, Haifa, Jerusalem, Athens, Naples, Monaco, Cherbourg, New York.

To the

## MEDITERRANEAN

21st Cruise

65 Halcyon Orient  
Days

on the Great White Star S.S.  
"BALTIC" (23,884 tons).

**Sailing Feb. 2, 1924**

**\$600 and up,**

(according to size and location of  
stateroom), including regular ship  
and shore expenses.

**A FASCINATING ITINERARY**—Madeira, Cadiz, Seville (Granada and the Alhambra), Gibraltar, Algiers, Athens, Constantinople, The Holy Land and Egypt, Naples, Rome, The Riviera, Cherbourg, Liverpool, New York.



FORUM ROMANUM—ROME

STOP OVERS IN EUROPE CAN BE ARRANGED  
FOR BOTH CRUISES.

UNSURPASSED CUISINE AND SERVICE THROUGHOUT.

GREAT INSPIRATIONAL FEATURES.

Shipboard Services and Lectures, Travel Club Meetings, Entertainments, Deck Sports, Musical Programs. Trained Directors for Shore Trips, Lady Chaperones, Physician and Trained Nurses.

Dr. D. E. Lorenz, author of "The New Mediterranean Traveler" and Managing Director of Clark's "Round the World" Cruise, will have charge of our "CHRISTIAN WORK" parties.

Please State Cruise Preference

Illustrated Book and Ship Diagram Sent Free Upon Request.

Secure Your Reservation Now

ADDRESS: THE CHRISTIAN WORK

::

70 Fifth Avenue, New York, N. Y.

When answering advertisements please mention The Christian Work